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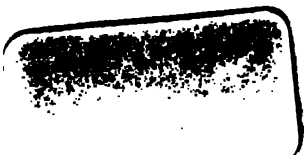
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**ANNOTATIONS**  
ON  
**THE APOSTOLICAL EPISTLES,**

DESIGNED CHIEFLY

FOR THE USE OF STUDENTS OF THE GREEK TEXT.



BY

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**VOL. III.**

**THESSALONIANS—HEBREWS.**

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## ANNOTATIONS

ON THE

### FIRST EPISTLE TO THE THESSALONIANS.

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#### INTRODUCTORY.

“HÆC epistola est prima epistolarum Pauli superstitem. *Exarata est non Athenis, ut subscriptio Epistolæ perhibet, sed Corinthi.* Nam scripsit Paulus illam, (1) postquam Thessalonicæ Evangelium prædicaverat; cap. i. 5, 6, 9. ii. 1, 2, 7, 8, 9, 13: (2) postquam Timotheus, quem Paulus Athenis Thessalonicam miserat (c. iii. 1—3), inde ad Paulum jam Corinthi agentem reversus eundem de florentissimo Ecclesiæ illius statu interno certiore fecerat; cap. iii. 6, seq. Act. xviii. 5: (3) statim post adventum Timothei et Silæ, cap. iii. 6. Verùm Paulus tunc temporis Corinthi per annum et dimidiam anni partem degit, Act. xviii. 1, 5, 11: proinde etiam in hâc urbe epistolam priorem ad Thessalonicenses exaravit.” Küttner.

“Major pars hujus epistolæ exhortationibus constat. Thessalonicenses instituerat Paulus in rectâ Fide; quum autem persecutiones illic grassari audiret, Timotheum miserat qui eos ad certamen animaret, ne metu fatiscerent; ut est hominum infirmitas. Admonitus postea a Timotheo de toto eorum statu, variis argumentis ipsos confirmat, tum ad constantiam fidei, tum ad tolerantiam si quid pro Evangelii testimonio ferendum sit. Hæc *tribus primis capitibus.* Principio *quarti capituli* generaliter eos hortatur ad vitæ sanctitatem; deinde mutuam benevolentiam, et quæ inde manant officia, illis com-

mendat. Sub finem verò quæstionem de Resurrectione attingit, ubi declarat qualiter excitandi simus omnes à morte: unde apparet fuisse impios homines aut leves, qui importunè multa frivola ingerendo fidem eorum labefactare tentarent. Quarè, ut stultis ac superfluis disputationibus ansam præcidat, breviter tradit quid sentire debeant. Et *quinto capite* severiùs etiamnum prohibet *de temporibus* inquirere; sed perpetuò vigilandum esse admonet, ne subito et inopinato Christi adventu opprimantur. Hinc descendit ad varias exhortationes, atque ita claudit epistolam.” Calvin.

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## CHAPTER I.

1. “Brevitas inscriptionis Pauli doctrinam reverenter apud Thessalonicenses exceptam fuisse indicat, et sine controversiâ honorem illi ab omnibus habitum quem merebatur. Nam, quòd in aliis epistolis sese *Apostolum* inscribit, hoc facit auctoritatis sibi vindicandæ causâ. Itaque, quòd hìc simpliciter sine honoris titulo privatum nomen usurpat, id argumento est fuisse ultrò ab iis ad quos scribit agnitum, qualis erat. Conati quidem fuerant hanc quoque Ecclesiam turbare Sathanæ ministri; sed irritas fuisse eorum machinationes apparet. Duos autem sibi adjungit, quasi communes Epistolæ auctores. Nihil præterea hìc habetur quod non alibi expositum fuerit, nisi quòd dicit *Ecclesiam in Deo Patre et Christo*: quibus verbis, ni fallor, verè esse apud Thessalonicenses declarat **ECCLESIAM DEI.**” Calvin.

“*Thessalonica* fuit præter Philippos præcipua Macedoniae urbs, præsidis Romani et quæstoris sedes; olim quidem *Therma* dicta, nomine tamen postea (sive à Cassandro in honorem uxoris Thessalonicæ Philippi filiæ secundum Strabonem; sive à Philippo ipso in memoriam victæ gentis Thessaliciæ, secundum Stephanum Byzantinum) in Thessalonicam mutato. Maxima pars incolarum constabat Græcis et Romanis; verùm ut in plerisque imperii Romani urbibus, ita hìc Judæos quoque, satis multos et in Synagogâ sacra sua obeundi

libertate donatos, vixisse ex Act. xvii. 1, apparet. Τῇ ἐκκλησίᾳ ἐν Θεῷ pro Θεοῦ, ut ἐν Χριστῷ εἶναι et Χριστοῦ εἶναι sunt synonyma." Küttn. So "Πολύκαρπος καὶ οἱ σὺν αὐτῷ πρεσβύτεροι τῇ ἐκκλησίᾳ τοῦ Θεοῦ κ.τ.λ. *Polyc. Inscr.* ἐκκλησία Θεοῦ Πατρὸς καὶ τοῦ ἡγαπημένου Ἰησοῦ Χριστοῦ. *Ign. Smyrn. Inscr.*" Grinf. *Schol. Hellen.* in l.

*Ibid.* Σιλουανός—see on Rom. xvi. 21. 2 Cor. i. 19.

2, 3. The Apostle's intention here, as in ch. iii. 9. Col. i. 3—5, is to say that *always, in making mention of the Thessalonian Church in their prayers, they find reason to abound in thanksgiving unto God* (Acts xxviii. 15): *never omitting, he adds, in the presence of our God and Father*<sup>a</sup>—i. e. before the Throne of Grace (Heb. iv. 16): compare note on Col. i. 3—to be mindful (and so to make thankful mention) of the activity of your faith, and the laboriousness of your love, and the perseverance of your hope in our Lord Jesus Christ. "Quoniam de precibus locutus erat, nunc affirmat, quoties mentem attollit in regnum Dei, Thessalonicensium simul fidem, spem et patientiam sibi in mentem venire. Hinc colligenda est brevis Christianismi veri definitio; ut seria sit et vigoris plena Fides, ut nullis laboribus parcatur dum juvandi sunt proximi, sed in officiis Caritatis strenuè se occupent pii omnes, studiaque sua impendant ut in spem manifestationis Christi intenti reliqua omnia despiciant, et patientiâ armati tam longi temporis tædium quàm omnes mundi tentationes superent." Calvin.

4. *Assured, brethren beloved of God, of your election by Him to be His People*—Deut. vii. 6. Rom. viii. 33. ix. 23—30. Eph. i. 3—14. 2 Thess. ii. 13, 14. 1 Pet. ii. 9, 10. 2 Pet. i. 10, 11—because (by the fact that) our preaching of the

<sup>a</sup> "This seems to be the most natural construction of the words ἔμπροσθεν τοῦ Θεοῦ, and so they stand in the Syriac Version; whence through oversight they are said by Dr. Mill to be omitted in *Syr.*, whereas they are only placed differently." Wells—compare ch. ii. 19. iii. 9, 13. On the other hand, "V. Koppe hanc βῆσιν explicat ex notissimo Hebræorum more virtutem omnem ad Religionem referendi, hocque sensu nominibus virtutum formulam τῆς πίστεως addendi Cf. Gen. x. 9. Hinc vertit simpliciter pia fides et seqq." Küttn.



*Gospel has, as regards you, been found to be not outwardly in word only, but accompanied with an inward and life-giving Power also, even with His sanctifying Presence in Spirit, and with much assurance thereby conveyed to you (Eph. i. 17. iii. 16—19. Col. ii. 2)—as ye doubtless remember what manner of men we were found to be among you (even charged with Divine grace and commission to you) for your good—and so ye became followers of us, and of the Lord (1 Cor. xi. 1. Phil. iii. 17), and, although under much affliction<sup>b</sup> from without (ch. ii. 14. Acts xvii. 5—13), embraced the word with joy of the Holy Ghost, insomuch that ye have become patterns to all your Christian brethren in Northern and Southern Greece.*

“Quum dicit *in potentid et Spiritu Sancto*, hoc perinde (meo iudicio) valet atque *in potentid Spiritus Sancti*; ut posterius ad prioris declarationem sit additum. *Certitudo*, quam tertio loco ponit, vel in re fuit vel in Thessalonicensium affectu: ergò magis notari puto, quòd solidis argumentis sancitum fuerit illic Pauli Evangelium; ac si Deus e cœlo ostenderet ratam sibi esse eorum vocationem. Quum autem argumenta in medium profert, quibus electionem Thessalonicensium prorsus Divinam esse certior factus erat; hâc occasione simul commendat suum ministerium, ut ipsi quoque agnoscant Paulum et collegas Divinitus fuisse excitatos. Quidam sub *potentiæ* nomine *miracula* intelligunt; ego latiùs extendo ad *spiritualem doctrinæ energiam*: nam, ut in priore ad Corinthios epistolâ [ii. 4], eam *sermoni* Paulus opponit, tanquam vivam Dei vocem et cum effectu conjunctam, inani et mortuæ hominum facundiæ. Notandum autem est *electionem Dei*, quæ per se abscondita est, suis notis patefieri dum oves perditas ad se colligit et gregi suo coadunat, vagisque et alienis manum porrigit. Quare hinc petenda **ELECTIONIS** notitia est.” Calvin.

<sup>b</sup> “Circumstantia hæc, quòd in tribulatione multâ nihilominus amplexi fuerint Evangelium, ad amplificationem facit. Videmus enim permultos, non alioqui alienos ab Evangelio, qui tamen crucis metu territi refugiunt. Ergò qui intrepidi instantes afflictiones cum Evangelio amplecti non dubitant, præclarum magnanimitatis specimen edunt. Atque hinc meliùs constat quàm necessarium sit Spiritum hic nobis opitulari. Evangelium enim non rite nec sincerè nisi læto animo recipi potest. Atqui nihil magis ingenio nostro adversum, quàm in afflictionibus gaudere.” Calvin. Compare Rom. v. 3—5. viii. 25—27. James i. 2, 3.

6. καὶ ὑμεῖς κ.τ.λ. “ Ut illis plus alacritatis addat, mutuum consensum et quasi harmoniam prædicat inter suam prædicationem et eorum fidem. Nisi enim Deo respondeant homines, nullus profectus sequetur ex oblatâ gratiâ; non quòd ex seipsis id possint, sed quia Deus, ut salutem nostram inchoat nos vocando, ita perficit corda nostra formando in obedientiam. Summa est, quòd Divinæ electionis testimonium non modò in Pauli ministerio apparuerit, eò quòd Spiritûs Sancti virtute fuerit præditum, sed in Thessalonicensium quoque fide; ut hæc conformitas solida sit illius adprobatio. Dicit autem *imitatores Domini et nostri fuistis*, quo sensu dicitur *credidisse* populus *Domino et Mosi, servo Ejus* [Exod. xiv. 31]: non quòd diversum aliquid a Deo habuerint Paulus et Moses, sed quia potenter per eos operatus est, tanquam ministros et organa.” Calvin. Compare 1 Cor. iii. 5. Heb. iii. 5.

8. ἀφ’ ὑμῶν γὰρ ἐξήχηται. “ Elegans metaphora, quâ significat aded *vivam* fuisse *eorum fidem*, ut suo veluti sonitu alias gentes excitaverit: *sermonem* enim *Domini personuisse ab iis* dicit, quia sonora fuerit eorum fides ad conciliandam Evangelio fidem. Nec in vicinis tantum locis hoc factum fuisse, sed etiam procul manasse ac exauditum esse hunc sonitum; ut res præconium suum non desideret.” Calvin.

*Ibid.* ὥστε μὴ κ.τ.λ., *so that we* in our Apostolic journeying *have no need to say a word* on this point; *for, go where we will, there are those who are prepared to tell of us<sup>c</sup>, what an effectual entrance we have<sup>d</sup> gained into your city, and how ye*

<sup>c</sup> “ This”—as Dr. Burton candidly admits—“ would seem to show that *some time had elapsed* since St. Paul left Thessalonica”—whereas he assigns to this Epistle the early date of A.D. 46, in which year he places also the Council at Jerusalem, and commencement of St. Paul’s *second* journey with Silas; Acts xv. 40. “ But there was much communication”—he adds—“ between Thessalonica and Corinth, two large maritime towns.” So “ Grotius observes that many of the Thessalonians being merchants who travelled into foreign countries for the sake of commerce, the news of their fellow-citizens having renounced the worship of their gods must have been spread widely abroad, as the Apostle affirms. And, as this was a very extraordinary event, it would naturally occasion much discourse among them to whom it was reported.” Macknight. See also Paley’s *Horæ Paulinæ*, ch. ix. vi.

<sup>d</sup> “ Instead of the common reading *ἐχομεν*, almost all the MSS. and early

have turned &c.: καί, *videlicet*, Angl. *that is to say*; as in ver. 5—see on 1 Cor. v. 10, foot-note (f).

9. δουλεύειν Θεῷ. “The Roman Catholics apply λατρεύειν to God, δουλεύειν to the Saints: but this passage is opposed to such a distinction.” Burton. “δουλεύειν Θεῷ, 𐀓𐀗𐀥, est simpliciter *colere Deum*; neque in servitutis notione recentium linguarum ratione est hærendum. Θεὸς ζῶν opponitur *idolis vitâ destitutis*.” Küttn. Compare John xvii. 3. Acts xiv. 15. xvi. 17. Rom. i. 1. vi. 16—23. 1 John v. 20, 21.

10. ἀναμένειν τὸν υἱὸν αὐτοῦ ἐκ τῶν οὐρανῶν. This—Burton has well remarked—may have been one of the expressions which the Thessalonians misinterpreted, as noticed by the Apostle in 2 Thess. ii. 1—3. For the ground, on which this our “hope in Christ” rests (1 Cor. xv. 15, 19. Eph. i. 12), see Matt. xvi. 27. xxiv. 30. xxvi. 64. Mark viii. 38. xiii. 26. Luke ix. 26. xxi. 27. John xiv. 3. Acts i. 11, and compare ch. iv. 16. 2 Thess. i. 10. 1 Cor. i. 7. Phil. iii. 20. Tit. ii. 13. Heb. ix. 28. 2 Pet. iii. 10—13. Rev. i. 7.

*Ibid.* τὸν ῥυόμενον—as inaccurately and imperfectly rendered by our Translators *which delivered*, as in Rom. v. 14 they have rendered τοῦ μέλλοντος of Him that was to come—well describes that “One Mediator between God and Men,” who *as Man* “ever liveth to make intercession before God” for the Covenant children whom God hath given Him (John xiv. 19. Rom. vi. 9, 10. Heb. ii. 13. vii. 25), at the same time that, *as God*, He is Spiritually Present all their days (Matt. xxviii. 20) with them who “are sons” in His image, and after His likeness; “helping” (as One that Himself has had painful experience of) “their infirmities,” and to their great searchings of heart suggesting that heavenly grace and consolation which finds vent in the cry before God, “Abba! Father!” John xiv. 18, 23. Rom. viii. 14, 15, 26, 29. Gal. iv.

Edd., except the 2nd and 3rd of R. Stephens, have ἐσχομεν—which has been restored by Bengel, Grotius, Matthæi, Vater, Tittman, and Scholz; and with reason, this being required by the sense [and suggested by ἐπιστρέψατε following ἐκ παραλήλου]. Nay, the common reading, I suspect, was merely a typographical error of the 2nd edition of Stephens.” Bloomf.

6. Eph. i. 5. Col. iii. 10. Heb. iv. 14—16. It is in a lower sense (compare *σωθῆναι*, Acts xiv. 9), and as descriptive of God's protecting grace in *this* world, that the Apostle has used the verb *θύομαι* in 2 Cor. i. 10.

*Ibid.* τῆς ὀργῆς τῆς ἐρχομένης—Matt. iii. 7, 12. xiii. 42. xxv. 46. Luke xxi. 36. Acts xvii. 31. xxiv. 15. Rom. i. 18. ii. 5. v. 9. 2 Cor. v. 10, 11. 2 Thess. i. 8, 9.

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## CHAPTER II.

1. αὐτοὶ γὰρ οἶδατε κ.τ.λ. *Nay*°, without our telling you (ch. i. 8), *yourselves remember, brethren, our coming among you, that it was not without effect*—it did not lead to nothing—but for all that (καὶ προπαθ., even though, what though, although) *we had just before been afflicted and ill-used, as ye doubtless remember, in Philippi* (Acts xvi. 19—40), *we were bold in our God to announce unto you the Gospel of God, in the midst of much contention*<sup>1</sup> with those “Jews who believed not;” Acts xvii. 5—9, 13. “Scimus ignominiâ et persecutionibus debilitari, adedque penitens frangi, hominum animos. Divinum igitur opus fuit, quod Paulus variis malis et ignominiâ affectus, quasi integer, magnam et opulentam urbem aggredi non dubitavit, ut ejus populum Christo subjugaret. In hoc *ingressu* nihil cernitur quod vanam ostentationem redoleat. Deinde, quod ne cum applausu quidem aut favore munus suum obiit, sed opus fuit *acriter* *luctari*, apparet manu Dei suffultum fuisse; nam hoc significat, cum dicit se *in Deo fiduciam sumpsisse*. Et sanè, si omnes istæ circumstantiæ diligenter expendantur, negari non potest quin magnificè Deus suam illic virtutem exseruerit.” Calvin.

° “Γὰρ particula transeundi, h. l. in versione Germanicâ non exprimenda, saltem non vertenda; h. l. *cæterum* significare videtur, quia *αὐτοὶ* respondet *αὐτοῖς*, cap. i. 9. *Κενόν* exprimit Hebr. פֶּן, et denotat h. l. *quod frustra, temere fit*, nullam affert utilitatem.” Küttn.

<sup>1</sup> “Ἄγων, ut ἀγωνίζεσθαι, de omni studio et curâ vehementiore dicitur: cf. Luc. xiii. 24. Col. i. 29. ii. 1. Potest tamen etiam de ærumnis et miseriâ, cum quâ luctandum Apostolo Thessalonicæ fuerat, intelligi: cf. Phil. i. 30.” Küttn.

3. *For our exhortation*—the message we have to deliver— as it *comes not of error*; has no connexion with the profane and anile fables, either of the false teachers among the Jews, or of those Heathen sophists whom Lucian attacks as γοῆτες καὶ τερατείας μεστοί—comp. 1 Tim. i. 4. iv. 7. 2 Pet. i. 15. Eph. iv. 14. Col. ii. 4. 2 Thess. ii. 11. 1 John iv. 6—so <sup>8</sup> *neither is it put forth from any impure motive* of the carnal and corrupt mind, *nor in a fraudulent and unworthy manner*, as though the end we have in view would justify any means we use to attain thereto: *but, inasmuch as we have been so far approved of God as to be put in trust with His Gospel, we speak accordingly, not as aiming to please men, but that God who proveth our hearts*: compare in illustration of ἐξ ἀκαθαρσίας ver. 5, 1 Tim. iii. 3, 8. vi. 5, 9. Tit. i. 7. 1 Pet. v. 2; and of ἐν δόλῳ, 2 Cor. ii. 17. iv. 2. xii. 14—18.

“Tria quæ commemorat”—Calvin well remarks upon this verse—“sic videntur posse distingui, ut *impostura* ad ipsam doctrinæ substantiam referatur, *immundities* ad animi affectum, *dolus* ad modum agendi. Primùm igitur, delusos fuisse aut fallaciis circumventos negat, quum genus doctrinæ amplexi sunt a se traditum; suam deinde integritatem prædicat, quòd nullâ impurâ cupiditate sed sincero tantùm affectu inductus ad eos venerit; tertid, quòd nihil fraudulenter aut malitiosè egerit, sed potiùs simplicitatem exhibuerit dignam Christi

<sup>8</sup> Our object here—as warned by the classical distinction observed between οὐ . . . οὐδέ, *not . . . nor yet*, and οὐ or οὐδέ . . . οὔτε, *not or not yet (either)* . . . or—is the better to distinguish in our translation the two main points on which the Apostle would vindicate his preaching: (1) as Calvin on other grounds had suggested, *objectively*, in relation to the message which God had entrusted to him; (2) *subjectively*, in relation to his own motives and method in delivering it. Compare Acts xxiii. 8: Σαδδουκαῖοι μὲν γὰρ λέγουσι (1) μὴ εἶναι ἀνάστασιν, (2) μὴδὲ (μῆτε) ἄγγελον μῆτε πνεῦμα. Φαρισαῖοι δὲ ὁμολογοῦσι τὰ ἀμφοτέρα—sc. τὴν τε ἀνάστασιν νεκρῶν, καὶ τοὺς τε ἀγγέλους καὶ τὰ πνεύματα.

We agree with Koppe, therefore, in his exposition of ἐκ πλάνης—“*cum doceo religionem et ad eam recipiendam homines cohortor, non facio id ἐκ πλάνης*, id. q. πλανώμενος αὐτός, ipse entusiasmo deceptus. Sic enim differre nobis videntur ἐκ πλάνης à seqq. ἐν δόλῳ, quibuscum vulgo ab interpretibus tanquam synonyma conjungi solent;” but we subscribe not to his opinion—“*contra omnem, opinor, linguae usum; nunquam enim πλάνη activè dicitur de fraude quam quis facit alteri, sed semper passivè de errore quo decipimur ipsi*”—for see 2 Thess. ii. 11. Eph. iv. 14; not to insist upon the perhaps doubtful support of Matt. xxvii. 64.

ministro. Hæc quum essent Thessalonicensibus comperta, satis firmum habebant fidei suæ fundamentum.”

5. ἐγενήθημεν, here as in v. 7; 10, 14. ch. i. 5, (as also ἐγενήθη *ibid.*, and γέγονεν in ver. 1<sup>b</sup>) expresses *have been* on the proof of actual experience *found to be*; and so with the prepositions ἐν or ἐκ (ver. 3), to denote the attendant circumstances, is well rendered by the Latin *versati sumus*, Angl. *have been engaged in, have been conversant with, &c.* The Apostle, then, says: *For neither at any time have we used any flattering language—as ye know—nor any pretext for the indulgence of a covetous spirit—God is witness<sup>1</sup>—nor shown ourselves to be seeking glory of men, either from you or from others, though as Christ’s Apostles we were virtually entitled<sup>1</sup>*

<sup>h</sup> See on Gal. iii. 23, foot-note (n).

<sup>1</sup> “The Apostle appealed to the Thessalonians for his not using flattering speeches, because that was an outward matter of which they could judge; but to God for his being free from covetousness, because that was a secret of the heart which God only knew. Here is great propriety of sentiment.” Macknight.

<sup>j</sup> If this be—as we believe, comparing Thuc. i. 84, *δύναται μάλιστα σωφροσύνη ἱμῶν τοῦτ’ εἶναι. ibid. 141, τὴν αὐτὴν δύναται δούλωσιν ἢ τε μεγίστη καὶ ἰλαχίστη δικαίωσις ἀπὸ τῶν ὁμοίων πρὸ δίκης τοῖς πύλας ἐπιτασσομένη. vi. 36, καὶ νῦν αὐταὶ αἱ ἀγγελίαι τοῦτο δύνανται*, Angl. *amount to this*—what the Apostle here intended to convey by the word *δυνάμενοι*, *empowered, privileged*—in that sense of the word *δύναμις* which is suggested in Matt. xxviii. 18—20. Luke xxiv. 49. Acts i. 8. iv. 33—we learn both incidentally, how just a sense he had of what was due to the office of AMBASSADORS FOR CHRIST, little as in his own person he was given to insist upon “the authority which the Lord had given him,” or to press his undeniable claim “to live of the Gospel” which he preached (1 Cor. ix. 1—15. 2 Cor. x. 8. xii. 13—18. xiii. 10); and as regards the present passage, are the more confirmed in preferring that interpretation of the ambiguous phrase *ἐν βίῳ εἶναι*, which our Translators, we may presume, were deterred only by *ἐπιβαρῆσαι* in ver. 9 from introducing into the text; and in support of which compare 2 Cor. x. 10. Philem. 8, 9. “Quidam exponunt quum possemus esse oneri, id est vos gravare sumptibus; sed contextus postulat ut τὸ βαρῶ pro auctoritate sumatur. Dicit enim Paulus se aded abuisse ab inani pompâ, jactantiâ, fastu, ut legitimo etiam jure suo cesserit, quod ad vindicandam auctoritatem pertinet. Nam quum esset Christi Apostolus, majori quâdam reverentiâ excipi merebatur: atqui ab omni dignitatis specie abstinuerat, ac si gregarius aliquis fuisset minister. Ponit autem hic duo vitia, à quibus dum se immunem fuisse testatur, debere à Christi servis aliena esse admonet: quia, ubi regnat AVARITIA aut AMBITIO, sequuntur innumera corruptelæ ac totus homo in vanitatem effluit. Duo enim sunt isti fontes ex quibus manat totius MINISTERII CORRUPTIO.” Calvin.

to be men of weight and authority; but we have shown ourselves gentle among you, as it were a nurse cherishing her foster-children<sup>k</sup>—being so affectionately desirous of you (that) we could be content (if need were) to bestow upon you, not only the Gospel of God, but our very lives also (2 Cor. xii. 15. Phil. ii. 17), because as a spiritual people in the Lord (Col. i. 8—10: comp. also Philem. 16) ye have become dear unto us.

This, if we look to the *time* indicated by the verbs εὐδοκοῦμεν and γεγέννησθε, will be seen to be a more correct version of ver. 8, than our Translators have given. Εὐδοκοῦμεν, as expressing here no more than a *spontaneous impulse* of the mind, may be illustrated and explained from our warm-hearted Apostle's use of ηὐχόμεν Rom. ix. 3, μετεμελόμην 2 Cor. viii. 8, ἤθελον Gal. iv. 20, and in common with these is to be classed under the head of "*virtual Presents and Imperfects.*" Οὕτως ἰμεῖρ. ὑμ., which in Latin we might express by *adeo vestri diligentes* or *studiosi*, is not to be connected (as might at first sight be thought) with the ὡς in ver. 7, but as the conclusion of the entire paragraph extending over ver. 5—8, is the exponent at once and introduction of the sentence εὐδοκοῦμεν κ.τ.λ. Compare, in illustration of the construction, note on 1 Cor. xv. 20: Hor. Sat. I. i. 13, Cætera de genere hoc, *adeò sunt multa*, loquacem Delassare valent Fabium. Juv. Sat. xi. 131, *Adeò nulla uncia nobis Est eboris*, nec tessellæ nec calculus ex hæc Materiâ.

9. The strong terms in which the Apostle has just expressed his love for them, would seem to have dictated this

<sup>k</sup> ὡς ἂν τρόφος θάλπη. This is a strictly classical use of ὡς ἂν, corresponding to the Latin "conditional, virtual, or consequential *qui* or *quò* with a Subjunctive following," and—as in the well-known Latin phrase, *non quò Æc.*, Angl. *not as though*, *not that you are to conclude that* so and so—so far partaking even here of the nature of a *conclusion* drawn from a preceding word or sentence (that most frequent use of ὡς or ὅπως ἂν, ἵνα, ὅφρα with dependent Subj. and Optat. verbs), that we might translate: *we have shown ourselves so gentle among you, that it might be a nurse cherishing her foster-children.* Compare Æsch. Suppl. 605, ἰδοξεν Ἀργείοισιν οὐ διεχορόπως, ἀλλ' ὡς ἂν ἠβήσαιμι (so as for me to feel, so that I could be led to think myself, young again) γηραιῷ φρενι. *Ibid.* 718, οἶακος . . . ἄγαν καλῶς κλύουσά γ' ὡς ἂν οὐ φίλη, Angl. *to be an unfriendly one*: ὡς ἂν ᾗ, = ὡς οὐσα, *ut sit, quæ sit*; subject to the condition or conclusion (which we assume) that it is no friend.

renewed appeal to the personal recollections of those whom he was addressing; and the words τὸν κόπον ἡμῶν καὶ τὸν μόχθον make it probable that νυκτὸς καὶ ἡμέρας is to be taken as *more* than (as Küttner remarks) “populariter dictum pro *assiduè, studio indefesso* :” for it was while *working night and day* with our own hands (Acts xviii. 3. xx. 34. 1 Cor. iv. 12. ix. 6. 2 Thess. iii. 8), *that we might not be burdensome to any of you, that we preached unto you the Gospel of God* : compare 2 Cor. xi. 9. xii. 14, 16.

10. “Iterùm Dei et ipsorum testimonio ad integritatem suam asserendam utitur : ac Deum quidem conscientiæ, illos verò rei compertæ testes facit. *Ut sanctè inquit ac justè*—i. e. quàm sincero Dei timore, quantâ fide atque innocentîâ erga homines—*et sine querelâ*; quo significat se nullis dedisse conquerendi vel obloquendi causam [cf. 1 Cor. x. 32. 2 Cor. vi. 3]. Hoc ad *credentes* restringit, qui rectè et sincerè judicant, non autem malignè obtrectant absque causâ : calumnias enim et sinistros rumores vitare nequeunt Christi servi, qui quum mundo exosi sint, apud improbos malè audire necesse est.” Calvin.

11. καθάπερ οἴδατε, ὡς κ.τ.λ. This *may* be made, as in our Version, a mere enlargement upon ὡς ὑσίως κ.τ.λ., but ὡς would be better joined with ἕνα to express *taken individually, one by one*. As no doubt *ye remember* (καθάπερ, precisely as, just as) *in relation to each individual among you* (comp. Acts xx. 20, 26, 31) how we were found *exhorting you, as a father would his children, in words both of encouragement and of solemn admonition*<sup>1</sup>, *that ye should walk worthy of that God who in the Kingdom of His dear Son into which, by our agency, He hath translated you* (Col. i. 13) *is calling you to be partakers*

<sup>1</sup> We have ventured to make καὶ παραμυθ. καὶ μαρτυρ. an ἐπιξήγησις of ὡς πατήρ—παρακαλοῦντες ὑμᾶς, agreeing in the main with Dr. Bloomfield, who “would not, with Koppe and Rosenm., regard these three terms as synonymous. Παρακ. and παραμ. differ as our *exhort* and *persuade* : see for παραμ. Hom. Il. θ. 417. 680. Xen. Venat. vi 25. Μαρτυρ. is a stronger term, signifying *to solemnly urge, urgently press*, as in Eph. iv. 17. and Thuc. vi. 80. viii. 53.” For μαρτυροῦμενοι he adds that he has edited μαρτυρόμενοι “from about 30 MSS. of various recensions, and the Edit. Princeps ;” because “though μαρτύρεσθαι



of *His own Kingdom and glory*: compare Matt. xi. 25. xviii. 10. Luke xii. 32. John i. 12. Rom. ii. 7. 1 Cor. ii. 9. 2 Tim. iv. 8. 1 Pet. i. 5. iv. 13. v. 4. 2 Pet. i. 10, 11. iii. 13; and for τοῦ καλοῦντος, incorrectly translated *who hath called*, see note on Gal. v. 8, and compare ὁ καλῶν ch. v. 24. Phil. iii. 14.

“Ostendit quàm seriò incubuerit in eorum salutem: neque enim de pietate erga Deum et vitæ Christianæ officiis se perfunctoriè concionatum esse narrat, sed *exhortationes et contestationes* adhibuisse dicit. Hæc viva est Evangelii prædicatio, quum homines *non modò audiunt quid rectum sit, sed exhortationibus punguntur et revocantur ad Dei judicium, ne vitis suis indormiant*; nam hoc est propriè *obtestari*.” Calvin—who on ver. 11 also has well remarked: “Certè nemo unquam bonus erit Pastor, nisi qui *patrem se Ecclesiæ sibi creditæ* præstabit. Nec verò universò tantùm corpori talem se fuisse Paulus asserit, sed etiam *singulis*. Neque enim satis est, si Pastor omnes pro suggestu in commune doceat, nisi particularem quoque adjungat doctrinam, prout vel necessitas postulat vel occasio se offert. Communis enim doctrina interdum friget, nec corrigi aut sanari quidam possunt nisi peculiari medicinâ.”

13. διὰ τοῦτο καί. *On this account it is that*, as I have said (ch. i. 2), on every remembrance of you in our prayers *we omit not to thank God, because, when ye had received from our lips God's word, as objectively given to be heard with the outward ear* (Joh. x. 35. Acts iii. 22, 23. xiii. 26, 46. 2 Cor. v. 19), *ye gave reception therein to no word of men, but, as it is in truth, THE WORD OF GOD who is even now making Himself felt as subjectively indwelling in you that believe* (Joh. xiv. 15—23): compare ch. iv. 8, 9. Rom. viii. 9—11. 2 Cor. xiii. 5. Eph. ii. 22. *For*—in that “joy of the Holy Ghost” wherewith He hath enabled you to stand fast under the present tribulation to which your reception of His Gospel has subjected you (ch. i. 6. Joh. xvi. 33. Acts xiv. 22)—*ye have shown yourselves followers, brethren, of the churches &c.*

is sometimes used for μαρτυρεῖσθαι, in the sense *testari, sanctè affirmare*, there is no proof that μαρτυρεῖσθαι was ever used for μαρτύριον. See Poppo on Thuc. viii. 53. 2.”

On the spiritual significance which—unless we would make the Apostle deliver himself of the veriest truism, that *the word of hearing*<sup>m</sup>, namely, or “objective body of Divine teaching” which the Thessalonians had received, *was indeed* what it professed to be, *a word which God, and not man, had put into the mouth of these His messengers*—must have been intended to be conveyed by the words, “as it emphatically is, **THE WORD OF GOD,**” the reader is referred to Archdeacon Wilberforce’s *Doctrine of the Incarnation* (ὁ λόγος τοῦ Χριστοῦ : Col. iii. 16) ch. xiv. pp. 480—89, and to the note on Col. i. 25 ; as also to Appendix to Vol. II. p. 244. foot-note (j). See further on Heb. iv. 12. James i. 21. 1 Pet. i. 23, 25. 1 John ii. 14.

14. ὑπὸ τῶν ἰδίων συμφυλετῶν. “Periculosæ tentationi prudenter occurrit, quæ illos percellere vel turbare poterat : nam ab eâ gente graves molestias sustinebant, quæ sola in terris DEI nomine gloriabatur. Poterat, inquam, illis hoc venire in mentem : Si hæc vera est Religio, cur eam tam infestis animis oppugnant Judæi, sacer Dei populus ? Ut hoc offendiculum tollat, primùm admonet hoc eos commune habere cum primis Ecclesiis quæ in Judæâ erant ; postea Judæos dicit obstinatos esse, Dei et omnis sanæ doctrinæ hostes. Tametsi enim, quum dicit *ipsos esse passos a suis tribulibus*, id de aliis quàm *Judæis* exponi potest—certè non ad *solos* Judæos debet restringi—quia tamen longiùs in describendâ eorum pervicaciâ et impietate insistit, apparet eosdem notari statim ab initio. Credibile est aliquos ex eâ gente ad Christum fuisse Thessalonicæ conversos : atqui ex historiâ Actorum patet illic non minùs quàm in Judæâ persecutores Evangelii Judæos fuisse. Ergo hoc promiscuè *tam de Judæis quàm de gentibus* dictum accipio, quia *utrique à suis*

<sup>m</sup> “λόγον ἀκοῆς is the same as λόγον ἀκουόμενον”—so Burton : but he seems wide indeed of the mark, when he adds that “the whole is equivalent to παραλαβόντες τὸν λόγον τοῦ Θεοῦ ἀκοῆ παρ’ ἡμῶν, when you heard us preaching the word of God, ἰδίξασθε, you not only listened to it, but received it.” The genitive (here and in Heb. iv. 2, where the same phrase recurs) is to be classed with those *characteristic* “genitives of reference” noticed on 2 Cor. iii. 3, and Eph. iv. 16, 22, 24 ; and with λόγον ἀκοῆς we may compare, in point of expression, Heb. xii. 18, ψηλαφωμένην ὄρει, Angl. *a palpable Mount Zion* (see on Gal. ii. 11), which might also be expressed by ὄρει ψηλαφήσεως.

*tribulibus magna certamina et atroces impetus sustinebant.*" Calvin. See *Horæ Paulinæ*, ch. ix. v.

15. *Who have both killed THE LORD* (Acts ii. 23. iii. 15. 1 Cor. ii. 8), *in killing JESUS*, that Saviour who would have gathered them together under His healing wings (Matt. i. 21. xxiii. 27), *as before Him they had killed the Prophets specially sent unto them* (Luke xi. 47—51. xiii. 33, 34. xx. 9—18. Acts vii. 52), *and have driven us His Apostles and Prophets out* (Matt. x. 23. xxiii. 34. Luke xi. 49. Acts xvii. 10, 14. 1 Cor. iv. 9—14. 2 Cor. xi. 24, 26), *and care not to please God, and set themselves in opposition to all mankind<sup>a</sup>, throwing every impediment in the way of our speaking to the Gentiles that they might be saved—so to FILL UP THE MEASURE OF THEIR SINS THROUGHOUT ALL TIME* (Matt. xxiii. 32: comp. Gen. xv. 16. Deut. ix. 24. Dan. ix. 4—20. Acts vii. 51—53) *for the wrath that has gone forth to make an end of "both their place and nation"* (Matt. xxiii. 35, 36, 39. Luke xix. 43, 44. xxi. 22—24. Joh. xi. 48) *hath even now come upon them.* "εἰς τέλος, probably *omnino*: see Luke xviii. 5." Burton—and so Bretschneider, and Schleusner, who renders it *ad interitum, ad internecionem*. "When God threatened the Jews with the Babylonish captivity, He expressly declared *He would not then make a full end* with them: Jerem. iv. 27. v. 10: but now their punishment was to be εἰς τέλος, *to an utter end.*" Wells. Compare τέλος ἔχει, Luke xxii. 37. Æsch. Prom. V. 13; and εἰς τὸ πᾶν, *omnino*; passim ap. Æschylum.

17. *But we, brethren, torn from you* (Acts xvii. 10) *and now for a short time—in presence<sup>o</sup>, not in heart—beware*

<sup>a</sup> "In πᾶσιν ἀνθρώποις ἐναντίων there is an allusion to that unsocial, or rather *anti-social*, spirit towards all other nations, which Tacitus expresses by *adversus omnes alios hostile odium*; and of which the later Greek and the Latin Classical writers furnish striking proofs, some of them here adduced by Commentators: see Diod. Sic. xxxiv. p. 524. Joseph. c. Apion. ii. 14. Philostr. Vit. Ap. v. 33. Tacit. Hist. v. 5, and especially Juv. Sat. xiv. 103—4." Bloomf.

<sup>o</sup> προσώπῳ οὐ καρδίᾳ—why not, as in 2 Cor. v. 12 (where see the note) προσώπῳ καὶ οὐ καρδίᾳ! Because the Apostle would here employ *two* simple

ed<sup>p</sup> as of our children (ver. 11), *have been only the more anxious to see your face, with much longing for you: and for this reason we would fain have come unto you—I Paul, for one<sup>q</sup>, (would gladly have done so) both once and a second time (Phil. iv. 16)—and it is the enemy of our souls only that hath hindered us.* “Opportunè hæc excusatio addita est, ne se à Paulo desertos esse putarent Thessalonicenses, quum tanta necessitas ejus præsentiam flagitaret. Locutus erat de persecutionibus, quas patiebantur à suis; aberat interea ipse, cujus officium erat supra alios omnes opitulari: *patrem* se vocaverat; atqui patris non est filios in tantis angustiis deserere. Suspicionem igitur contemptūs ac negligentiae prævenit, dicens, non animum sibi defuisse, sed negatam esse facultatem. Nec simpliciter ita loquitur:

and wholly *distinct* terms—as directly opposed to each other, as where he has written *οὐ γράμματος ἀλλὰ πνεύματος*, 2 Cor. iii. 6—not, as there, under *one* complex term set forth one and the same idea, under that twofold aspect (*what it is at once, and what it is not*) in which it lay open to his gift of *spiritual discernment*: see on 2 Cor. v. 11, foot-note (j), and on Col. ii. 18. foot-note (p); and observe that our Translators have rendered 1 Cor. x. 20, as though the Apostle had written *δαίμονιους, οὐ θεῶν, or οὐ θεῶν ἀλλὰ δαίμονιους*.

P The Syriac version, as given by Mr. Etheridge, has: “But we, my brethren, having been *bereaved-ones* of you the time of an hour——” and this, however awkwardly expressed, sets forth the exact sense of the Aor. I Pass. participle, as explained and illustrated in our Appendix, Note (D). We have translated as in Gal. ii. 19, *νόμῳ ἀπέθανον, I have died (in Baptism) and am now* (as a member of Christ) *for ever dead unto Law*.

q That this is the literal and primary meaning of *μὲν*—a fixed or “substantive” form of *ἔν*: see Sewell’s *Hora Philologica*, pp. 63—72—has been already intimated on Rom. xi. 13, and no English version could more exactly convey the Apostle’s meaning here, *I can answer for myself at least*—Lat. *equidem* volui, *ego sanè, ergo certè*—than the familiar Anglicanism which we have given; the use of which, as of the Greek *μὲν* when opposed to a suppressed *δέ*—*I for one, be the case as it may with others*—is to *qualify and restrict* within certain limits, only to re-assert with proportionately greater emphasis. Prof. Stuart calls it “*μὲν explicantis*,” but in no case can it be correctly expressed by our explanatory *even*.

Küttner has “*ἀποφανισθίντες* efficacissimè pro *δπαχθίντες, ereptus ego vobis, ut pater filiolis*”—but why should we so disregard the Apostle’s pointed distinction between *ἡμεῖς ἠθέλησαμεν* and *ἐγὼ μὲν Παῦλος*? See further on chap. iii. 1. He adds “*πρὸς καιρὸν ὥρας, id. q. πρὸς ὥραν, ad tempus*; Theodor. *πρὸς ὄλιγον* :” compare 2 Cor. vii. 8. Gal. ii. 5. We might translate *for the term, period, or space of a season, or of an hour*; comparing Horace’s *hora momento*, Angl. *in the lapse of an hour*.

*Volui ad vos venire, iter fuit mihi obstructum*; sed vehementiam affectûs sui singularibus verbis exprimit: quum, inquit, *vobis orbatuſ essem; orbitatis* verbo testatur, quàm triste ac durum sibi fuerit ab illis abesse." Calvin—who adds on ἐνέκοψεν ἡμᾶς ὁ Σατανᾶς, "Paulum semel fuisse impeditum narrat Lucas [Act. xx. 3: coll. *ibid.* ix. 23. xxiii. 12. xxv. 3. 2 Cor. xi. 26], quia Judæi insidias illi in itinere struebant: sæpiùs vel idem vel simile accidere potuit. Hoc verò totum *Satanæ* non immeritò assignat: impii enim, quoties molesti sunt, sub vexillo *Satanæ* militant suntque ejus instrumenta ad nos vexandos. Præsertim quum ad opus Domini studia nostra contendunt, quicquid obstat, certum est à *Satanâ* proficisci. Utinam hæc sententia piorum omnium animis penitùs insideat. Satanam nihil non assiduè moliri quomodo Ecclesiæ ædificationem moretur vel perturbet! Essemus profectò ad resistendum magis intenti; majori nobis curæ esset sanæ doctrinæ conservatio, quâ nos privare *hostis ille* tam ardentè studet." Compare Luke xxii. 3, 31. Joh. xiii. 2, 27. Acts v. 3. Rom. xvi. 20. 1 Cor. vii. 5. 2 Cor. ii. 11. 2 Thess. ii. 9. 1 Tim. v. 15. Rev. xx. 2.

20. ὑμεῖς γάρ—*nempe vos, vos nimirum, or scilicet*—Angl. "why, you, to be sure;" you, doubtless, for who but καὶ ὑμεῖς, Angl. *such as you: you among others*, converted by us to the faith of Christ—are our glory and our joy. "Vocabula ἐλπὶς καύχησις, χαρὰ, στέφανος non sunt anxie distinguenda. Exprimunt omnem felicitatem quæ gloriamur, lætamur, nobis gratulamur." Küttner.

### CHAPTER III.

1. διὸ μὐκέτι στέγοντες κ.τ.λ. *Therefore it was* (διὸ = διὰ τοῦτο καί, ver. 5), *because we could no longer contain* our feelings (ch. ii. 17.)—see 1 Cor. ix. 12, and observe that μὐκέτι στέγοντες (aptly enough rendered, *when or seeing that &c.*, and so to be distinguished from οὐκέτι στ., which would simply have proclaimed the fact, *we could no longer &c.*),

like the Latin *quum* with a subjunctive, assigns the reason <sup>a</sup> for what the Apostle proceeds to state—that *we were content to be left*, as I may say, *alone in Athens* (Acts xvii. 34) and sent *Timotheus &c.*

That the Apostle, though still using the plural number, is here speaking mainly of *himself*, appears from ver. 5, and might seem to be placed beyond all doubt by Acts xvii. 14. xviii. 5. But, if the reader will consult Paley's *Horæ Paulinæ*, he will see reason to believe that (agreeably to the urgent injunction noticed in Acts xvii. 15) *Timotheus* at least, if not *Silas* also, must have followed St. Paul to Athens before his departure (it is not stated by the historian *how long after* the things related in Acts xvii.) from that city and arrival in Corinth, from which place this Epistle was written : and that Whitby may be right in his exposition of the plural verb, when he represents the Apostle as saying, "*as for me and Silas we thought it good to be left at Athens alone, rather than continue ignorant of the state of your faith.*" Whether it was *Silas*, however, or whether it was "*Dionysius the Areopagite, and Damaris, and others with them that clave unto him and believed,*" whom St. Paul thus associated with his reminiscences of his brief sojourn in idolatrous Athens, no argument (we contend) can fairly be drawn from this passage, to the prejudice of that significance which we attach to his use of the plural number in ch. ii. 6, and yet more in Rom. i. 5. It was the Apostle himself, we admit, who in the tenderness of his solicitude for that infant Church in Thessalonica, over which for the time then present "the Holy Ghost had made *him* overseer," suggested the expediency of "*sending* to ascertain the steadfastness of their faith;" but it was as "*our brother and minister for God* (so the Apostle describes him *before* he adds) and *our*" <sup>b</sup> fellow-

<sup>a</sup> Compare, for example, Thuc. i. 74 : *εἰ δὲ προσεχωρήσαμεν πρότερον τῷ Μήδῳ, ἢ μὴ ἐτολήσαμεν ὕστερον ἐσβῆναι ἐς τὰς ναῦς, οὐδὲν ἂν ἐτι εἶδει ὑμᾶς μὴ ἔχοντας ναῦς ἱκανὰς ναυμαχεῖν, ἀλλὰ κ.τ.λ.* Angl. *there would no longer have been any use in you Peloponnesians attempting to fight at sea—because you had no ships for such a purpose—and so &c. &c.* See also Heb. iv. 2.

<sup>b</sup> See an instance of such wider, followed by a more limited, use of this pronoun—and that, as here, within the compass of one verse—in 2 Cor. v. 18 : τὰ

labourer in (the propagation of) the Gospel of Christ”—in other words, as from “the Church of the living God,” from that little CONGREGATION OF THE LORD, which St. Paul by God’s grace had formed in Athens, and which “with all that in every place call upon the Name of Jesus Christ our Lord, both theirs and ours,” he would associate with Himself in His Divine χάρις καὶ ἀποστολή εἰς ὑπακοὴν πίστεως ἐν πᾶσι τοῖς ἔθνεσιν ὑπὲρ τοῦ ὀνόματος αὐτοῦ—that we find Timotheus to have actually been *sent*. And are not *these* the signs that should accompany them that believe (Mark xvi. 17)? Is it not *thus*, that to this day we may “in the Name of CHRIST cast out devils,” and “speak” to unconverted heathens “in new tongues?” Are not *these*, above all, “the signs of THE APOSTLE” among us (2 Cor. xii. 12)? Is not this the very Apostolicity, and the Catholicity, of THE CHURCH? that band of Brothers in Christ who, “continuing in His Love, are His *disciples indeed* ;” who have known the Truth, and by it been made free to serve unto the praise of His glory, as those who from the beginning have been men of hope in the Lord’s CHRIST; and now are abiding always, even unto the end of Time, in patient “expectation of His Son from Heaven, whom He hath raised from the Dead—even JESUS, THE NEW MAN, our Deliverer from the wrath to come :” ch. i. 10. Eph. i. 12. John viii. 31, 32.

2. παρακαλεσαι ὑμᾶς. “The best Commentators are agreed that, as παρακ. is here united with στηρίζαι περὶ τῆς πίστεως, the sense is *to exhort* or *admonish*; as in Acts xiv. 22.” Bloomf.

3. τῷ μηδένα σάινεσθαι. “Τῷ pro εἰς τὸ est accipiendum, ut sit *gerundium* Hebræorum (Infinitivus cum ᾧ) quoad literam expressum. *Effectum* simul, quem cuperet Apostolus, indicat Dativus: τῷ μηδένα σάινεσθαι, *consilio*, ut ne quis *vestrūm* [immò, ut nemo Fidelium] *turbaretur*°. Ἐν ταῖς

δὲ πάντα ἐκ τοῦ Θεοῦ, τοῦ καταλλάξαντος ἩΜΑΣ ἑαυτῷ διὰ Ἰησοῦ Χριστοῦ, καὶ δόντος ἩΜΙΝ τὴν διακονίαν τῆς καταλλαγῆς.

° σάινω—akin, of course to σείω, and properly descriptive of “the honest watch-dog’s” recognition of the hand that feeds him, as often “as we draw

θλίψεσι ταύταις ad calamitates tum Apostoli ipsius tum Thessalonicensium referenda; utrisque enim ne perturbarentur Christiani, verendum erat. Κείμεθα εἰς τοῦτο, nempe τὸ ὑπομένειν θλίψεις: κείσθαι significat *constitutum, destinatum esse ad aliquid*: cf. Luc. ii. 34. Usurpatur de iis, quæ eveniunt de causis quæ poterant prævideri<sup>d</sup>." Küttn. Compare Matt. x. 38 xvi. 24. Luke xxiv. 26. Acts xiv. 22. 2 Tim. iii. 12. Heb. xii. 1—11. 1 Pet. iv. 1. v. 10. James i. 2—14.

5. *On this account it was that I, because I could no longer contain my anxiety on your behalf, advised the sending<sup>e</sup> to ascertain the steadfastness of your faith—my fears being<sup>f</sup>, lest haply the Tempter have tempted you, and so (in the event of that being the case), our labour should have been put forth*

near home"—if we trace its progressive use by the Classic Writers of Greece, as seen in the Author's Notes on Æsch. Agam. 702. Choëph. 185, appears to have acquired the general sense of *producing an impression* from without, *working upon the tenderer feelings* of man's nature, and under some powerful emotion which is called up in his breast *softening and subduing* him. So Diog. Laert. viii. i. 21, οἱ δὲ, σαινόμενοι τοῖς λεγομένοις, ἰδάκρυν: and so Chrysostom and the ancient Commentators on this passage explain it by *κινεῖσθαι, σαλιεῖσθαι, ταράττεσθαι*. No one word, therefore, could better express the Apostle's meaning here, than that which our Translators have used: "that no man be *moved* under these afflictions"—that no one, who, "for Christ's sake and the Gospel's, finds himself called upon to give up house, or brethren or sisters, or father or mother, or wife or children, or lands," should *suffer even the best and kindest feelings of his nature to get the better of him*, and unfit him for enduring, in the strength of God, those afflictions of flesh and blood which are the fore-ordered accompaniments of the Gospel of His grace. See Mark x. 29, 30. 2 Tim. i. 8. ii. 3. iv. 5.

<sup>d</sup> "Nam hæc locutio, in hoc sumus constituti, tantundem valet ac si dixisset hæc lege nos esse Christianos." Calvin.

<sup>e</sup> That the Aorist ἐπεμψα is fully *capable* of this interpretation—I *originated* and *advised the sending*, I *would have* some one *sent*—may be seen in the similar use of κτείναντα, *after having purposed to kill me* or *when he would have killed me*; Soph. Aj. 1126:

MEN. δίκαια γὰρ τόνδ' ἐδτυχεῖν κτείναντά με;

TEYK. κτείναντα; δεινὸν γ' εἶπας, εἰ καὶ ζῆς θανών.

MEN. Θεὸς γὰρ ἐσώζει με, τῷδε δ' οἴχομαι.

<sup>f</sup> Otherwise: *that the Tempter may not by any chance have tempted you* (an apprehended fact), and (contingent thereon) *our labour prove to have been expended to no purpose*. See on Gal. ii. 2, and compare Prof. Scholefield's footnote appended to Bp. Middleton on 1 Thess. ii. 5.



*in vain.* Comparing this with ch. i. 4, it is evident—as Dr. Benson has noticed—that the Thessalonians were “not elected absolutely and unconditionally to Everlasting Life, but elected into the number of God’s professing and peculiar People on earth; to enjoy Christian privileges which if they improved, they would be finally happy, but if they abused, they would finally be reprobates and perish.”

6, 7. *But now that Timotheus has come to us . . . we therefore, on your account, brethren, are comforted after* <sup>ε</sup> *all our affliction and strait* <sup>η</sup>, *through your faithfulness to your calling.* “*Ἄρτι, jam, nuper; particula temporis presentis vel proximè præterito designando propria, quæ indicat brevi tempore post reditum Timothei ad Apostolum scriptam fuisse hanc Epistolam. Εὐαγγελίξασθαι, h. l. non sensu religioso sed communi dicitur, lætum nuncium adferre; ut Hebr. בְּשִׁיר 1 Sam. xxxi. 9.*” Küttn.

*Ibid.* τὴν πίστιν καὶ τὴν ἀγάπην ὑμῶν. “Quò frequentius apud Paulum occurrit hæc loquendi forma, eò diligentius notanda est: totam enim pietatis summam breviter indicat his duobus verbis. Quarè, quicunque ad hunc duplicem scopum collimant, in totâ vitâ sunt extra errandi periculum: alii omnes, quantumvis se torqueant, miserè vagantur. Ter-

<sup>ε</sup> *ἐπι, super—on the ground, basis, or condition of, or simply on account of, concerning—is not unfrequently found with a dative, expressing (almost synonymously with ἐν) what in English we should express rather by under such and such circumstances, than by on this or that footing, upon such and such terms or conditions of being. It differs from ἐν, however, in being cumulative, or describing one thing as coming after and as it were on the top of another; and so the Apostle would seem here to represent himself as so borne up by the steadfastness of his “work in the Lord” as to feel himself rising above, and having hope of being enabled to outlive, all the attendant difficulties and distresses of his most arduous mission. Compare 2 Cor. i. 4.*

<sup>η</sup> “*Ἀνάγκη signifies a necessity or pressure of any kind, but especially that which is occasioned by poverty. This kind of necessity the Apostle was now enduring in Corinth, as in other places (and not least in Thessalonica) where he wrought with his hands for his own maintenance, and even for the maintenance of his assistants; Acts xx. 34.*” Macknight—see 1 Cor. ix. 15—19. 2 Cor. xi. 7—9. xii. 13—15. It may be doubted, however, whether the Apostle meant to speak here of his existing circumstances in Corinth; and did not allude rather to the necessity which drove him first from Thessalonica, then from Berea; Acts xvii. 5—14.

tium quod addidit de bonâ sui memoriâ, ad Evangelii revelationem spectat : non enim alio nomine Paulum tam carum et in tanto pretio habebant.” Calvin.

*Ibid.* ἐπιποθοῦντες κ. τ. λ., *eagerly desiring to see us, even as we* (ch. ii. 17) *are longing to see you* : compare ver. 12.

8. ὅτι νῦν ζῶμεν. *Because in this case only may we be said to live—in case* (namely) *you, our spiritual children, are standing<sup>1</sup> fast in the Lord.* So Küttner : “*in hoc enim pono omnem felicitatem meam, si vos constantes manseritis in religione Christianâ;*” and of this rare use of νῦν—which, as seen in the Epic νύ, denotes primarily a continuous order and succession of ideas, and like ῥά (ἄρ) and ἄρα (*continuously, consecutively, or consequently*) may express a physical or geographical<sup>1</sup>, an historical, or a logical succession—we have had an example in Col. i. 24, and may compare the analogous use of ἤδη, ὅτι John iii. 18, νυνὶ δὲ (ὅτι) 1 Cor. xv. 20, ἄρτι δὲ ἐλθόντος, = ἄρτι δὲ ὅτι ἦλθε, above ; ver. 6. Whitby illustrates the emphatic use of ζῶμεν from Horace’s *Vive valeque* ; and from 1 Sam. x. 24. 1 Kings i. 25. 2 Kings xi. 12. Ps. xvi. 11. xxii. 26. xxxiv. 13. xxxviii. 19. Eccles. vi. 8. vii. 12.

9. *For with what amount of thanksgiving can we sufficiently repay God* (ἀνταποδοῦναι, render an equivalent for what we have received), *as regards you, for* (Syriac Vers. *over*) *all the joy wherewith we joy because of you before our God?* ch. i. 2, 3.

<sup>1</sup> On the formation and full meaning of such derivative verbs as σήκω, *I am set*—with which compare κείμαι, from κίω, *cubeare facio*; ἤμαι from ἔω, *colloco*—consult the Appendix to Vol. II. Note (D).

<sup>1</sup> Take as an instance of such *orderly* use of ἤδη, Thuc. iii. 95, *καὶ Φωκεῦσιν ἤδη ὄμορος ἢ Βοιωτία ἰστίν.* Angl. *and when you are in Phocis, Bœotia is now the adjoining county*—comparing Eur. Hipp. 1200, *πρὸς πόντον ἤδη κειμένη Σαρωνικόν.* Liv. xxi. 60, *ad ferociores jam populos* : as also Thuc. iii. 106, *ἐπίβησαν τῆς Ἀγραιῶν, οὐκίτι (μὲν) Ἀκαρνανίας, φιλίας δὲ σφίσι*—and of what may be called the *matter-of-fact* use of νῦν (not unlike its use in our text), to express what *did* happen as distinguished from what *might have* happened on such and such an occasion, Thuc. ii. 77, *πνεῦμά τε εἰ ἐπεγένετο αὐτῇ ἐπίφορον, ὅπερ καὶ ἠλπιζον οἱ ἐναντίοι, οὐκ ἂν διέφυγον* νῦν δὲ καὶ τότε λίγεται ζυμβήναι, κ. τ. λ.

10. ὑπὲρ ἐκ περισσοῦ—better written ὑπερεκπερισσοῦ, as Clem. Rom. i. 20, ὑπερεκπερισσῶς—“quàm vehementissimè, quàm ardentissimè;” Kütn. occurs again in ch. v. 13. Eph. iii. 20: compare also Mark xiv. 31. “Redit ad suum desiderium [ver. 6. ii. 17]: nunquam enim ita in solidum gratulari hominibus licet, quamdiu in terris vivunt, quin melius semper aliquid optemus. Sunt enim adhuc in viâ; labi vel errare possunt, aut etiam retrocedere. Optat igitur Paulus sibi facultatem dari ut *defectus fidei* Thessalonicensium *instauraret*, vel (quod idem est) fidem eorum quæ adhuc imperfecta est  *suis [sc. omnibus vel completis] numeris absolvat*. Atqui hæc fides est quam antehac mirè celebravit. Hinc colligimus, qui alios longo spatio antecedunt, multum adhuc à metâ distare [Phil. iii. 13—15]. Itaque, quantumvis progressi simus, veniant nobis in *mentem semper* nostra ὑστερήματα: ne ultra eniti pigeat. Hinc etiam patet, quàm necessaria sit nobis doctrinæ assiduitas; neque enim in hoc tantùm ordinati sunt doctores, ut uno die vel mense homines adducant ad fidem Christi, sed ut fidem inchoatam perficiant<sup>k</sup>. Cæterùm, quòd *sibi* Paulus adscribit quod Spiritûs Sancti proprium esse alibi prædicat, hoc ad *ministerium* restringere oportet: porrò, quum hominis ministerium inferius sit Spiritûs efficacîâ, et illi (ut vulgo loquuntur) subalternum, nihil ex eâ imminuit. Quum dicit se *die ac nocte plus quàm abundè* fuisse *precatum*, ex his verbis colligi potest quàm assiduis fuerit in orando Deo, quàm ardentem ac seriò id fecerit.” Calvin.

11. κατευθύναι<sup>1</sup> τὴν ὁδὸν ἡμῶν. “This prayer is founded on the supposition, that the ordinary events on which the Apostle’s prosperous journey to the Thessalonians depended were under the direction of Christ as Lord [of all; Acts x. 36. Rom. xiv. 9]. And the Apostle was heard, I think, in

<sup>k</sup> πρὸς τὸν καταρισμὸν τῶν ἀγίων κ.τ.λ. Eph. iv. 12.

<sup>1</sup> From κατευθύναι being in the singular, here and in 2 Thess. ii. 16, 17, Burton remarks that Athanasius has drawn an argument for the Divine Unity of the Father and the Son. And so Calvin: “Notandum quòd easdem *Deo et Christo* partes assignat: et certè nihil bonorum nobis præstat Pater nisi per manum Christi. Sed quum ita de Utroque pariter loquitur, communem Christi Divinitatem ac potentiam cum Patre esse docet.”

this prayer; for, seeing in Acts xx. 2. we are told that *he gave* the brethren in Macedonia *much exhortation*, we may believe he did not pass by these Thessalonians whom he was so desirous to visit." Macknight—who adds on ver. 12: "In this and the preceding verse *Christ* is addressed by Prayer; because, although all blessings come from God as the Original Fountain, they are conveyed to us by Christ, to whom the Father hath delegated the power of bestowing every blessing—whether of Nature, or of Providence, or of Grace." Compare Matt. xxviii. 18. John i. 3, 4, 17. v. 19—23, 26. xvii. 2. Eph. iii. 15. 2 Pet. i. 3.

12. πλεονάσαι καὶ περισσεύσαι, *make you to increase and abound*. "Πλεονάζειν et περισσεύειν, alias [vid. 2 Cor. iv. 15] verba neutra, h. l. activè dicta pro *augere*. Similiter LXX. Hebr. קָבַץ in *Kal* et *Hiphil* vertunt πλεονάζειν: cf. Numb. xxvi. 53. Ps. lxxi. 21." Kütt. "Altera precatio"—Calvin remarks here—"ut, interea dum obstructum illi est iter, se tamen absente *Dominus* Thessalonicenses *confirmet in sanctitate, et caritate impleat*. Hinc autem rursùm discimus in quo posita sit Christianæ vitæ perfectio, nempe in caritate et purâ sanctitate cordis quæ ex fide manat [Acts xv. 9]. *Caritatem* illis primò commendat *mutuam inter se*, deinde *erga omnes*; nam ut initium fieri decet à *domesticis Fidei*, ita diffundere se animus noster debet ad *universum hominum genus* [Gal. vi. 10]. Vult *abundare et impleri caritate*, quia, quantum proficimus in Dei notitiâ, crescere simul debet in nobis fratrum amor; donec, perverso *nostrî* amore profligato, totum cor occupet. Thessalonicensibus precatur à *Deo* caritatem perfectam, significans tam ejus incrementa quàm initium ab uno Deo esse: unde apparet quàm præposterè faciant, qui vires nostras Legis Divinæ præceptis metiuntur. *Finis Legis Caritas*, inquit Paulus; idem tamen Dei opus asserit. Ergo Deus, quum vitam nostram format, non respicit quid possimus; sed quod supra vires nostras est à nobis exigit, ut à se petere discamus præstandi facultatem." Compare Matt. v. 48. Phil. iii. 15. Col. iv. 12. Heb. vi. 1—3. James i. 4. Jude 24.

13. εἰς τὸ σθηρίξαι κ.τ.λ. The received version, *to the end He may establish &c.*, shows that our Translators meant us to connect these words immediately with ἐν τῇ παρουσίᾳ κ.τ.λ.: but the Apostle (if we mistake not) is looking to a nearer, and in its operation a more present and practical, consequence of that most excellent gift of charity, which is indeed “the end” to which God would conduct us through Christ—even to be as He is (1 John iv. 17) in “love out of a pure heart and good conscience, and honest, undoubting faith;” 1 Tim. i. 5, compared with 1 Cor. xiii. 8, 13. His prayer for his converts, who as such had “suffered for a while” (ch. i. 6. ii. 14. 1 Pet. v. 10), was that the Lord “Himself would make them perfect, stablish, strengthen, settle them” in that “fellowship with the Father, and with His Son Jesus Christ” (1 John i. 3) which—see Archdeacon Wilberforce’s *Doctrine of the Incarnation* ch. x. 4—is the very consummation of THE CHURCH’S blessedness: that God would “make known to them the riches of the glory” of the MYSTERY revealed now in all the world as CHRIST IN US, THE HOPE OF GLORY (Col. i. 27), and so let all men see what benefit we derive from participation therein (Eph. iii. 9)—even, as St. Peter has expressed it, that “the Divine Power of (the New Man) Jesus our Lord hath given us all things that make for Life and Godliness, through the acknowledgment of Him that hath called us to a state<sup>m</sup> of glory and goodness; and that in this state [or δι’ ὧν may mean *in the possession of those means of grace* of which the Apostle has just spoken] exceeding great and precious offers<sup>n</sup> have been made to us, by our acceptance of which we may become participants of a Divine Nature [being made *One with Christ, as Christ with us*] having escaped that corruption which the carnal mind [that

<sup>m</sup> τοῦ καλέσαντος ἡμ. διὰ δόξ. καὶ ἀρ., “who hath called us *to be in glory and goodness*”—compare ch. iv. 7. Rom. ii. 27. vi. 4. 1 Cor. vii. 15, 22. Gal. i. 6; and, as regards the *present glory* of God’s Covenant People, compare John xvii. 22. Rom. viii. 30. Eph. ii. 6, 12. 1 Pet. iv. 14; as regards the *goodness* whereby they should be known, as “doing (in CHRIST) more than others,” Matt. v. 43—48. xxv. 34—40. Rom. ii. 7. Eph. ii. 10. Tit. ii. 14. iii. 8. 2 Pet. i. 5—11; and see Dr. Arnold on τὸ εἰς ἀρετήν, Thuc. ii. 40.

<sup>n</sup> Compare St. Paul’s τὴν περισσείαν τῆς χάριτος καὶ τῆς δωρεᾶς τῆς δικαιοσύνης, Rom. v. 17.

is enmity against God] has entailed upon the world." See 2 Pet. i. 3, 4, and compare in the view which we are taking of our present text, ch. iv. 7. Luke i. 17, 75. Rom. viii. 33. Eph. i. 4. Col. i. 12, 22. Tit. ii. 12—14. 1 Pet. i. 5. 1 John iii. 2, 3.

Translate: *so as to* ° establish your hearts without blame, in what now is your Covenant relation of *Holiness in the sight of our God and Father—unto the coming* he might have said, as in ch. iv. 15, *εἰς τὴν παρουσίαν*, or *ὡς τῆς παρ. τ. Κυρίου*. Jam. v. 7: but he would say *more* than this (as when in ch. iv. 7, he speaks of God having called us, not simply *unto*, but *to be in* a spiritual state of *consecration to His service*) and adds therefore, enlarging upon and carrying out the idea called up by *ἀμέμπτους*—*that you may have part in the coming of our Lord Jesus Christ with all His holy and fully redeemed ones*: compare ch. v. 23. Rom. viii. 23. 1 Cor. xv. 23. Phil.

° “*εἰς τὸ σθηρίζαι* simpliciter pro *καὶ σθηρίζαι*, ex constructione Hebræis frequentissimâ periodos nectendi per gerundia, loco præfixi ἰ tempori finito juncti.” Küttner—who well adds: “Formulæ huic *σθηρίζαι* . . . ἐν τῇ παρουσίᾳ inest notionum arguta densitas. Post *σθηρίζαι* supplendum ὥστε εἶναι, confirmat ut sint *inculpati*; post ἐν τῇ παρουσίᾳ supple: *et ut ita maneant, ita inreniantur cum Dominus venerit*,” but is less happy in his exposition of *ἀγιοσύνη* as “id. q. alias *ἀγιασμός*, Hebr. חַפְּזָה, *innocentia, virtus omnis*,” and of *ἐμπροσθεν τοῦ Θεοῦ κ.τ.λ.*, when he writes “hæc phrasid exprimit *sinceritatem* virtutis.” Nay, not even Calvin—duly as he has appreciated the emphasis to be laid here upon *τὰς καρδίας*, inasmuch as *they* must be actually and in their own persons *pure in heart*, who would hereafter *see God* in that holiness in which *He* now *looks upon them*, as having their faith in Christ individually imputed to them for righteousness—not even Calvin had sufficiently noticed, that it is no other than this imputed righteousness of Believers in Christ, this our Covenant state of Justification (acceptance, or exculpation before God), at which the Apostle is glancing in the words *ἀμέμπτους ἐν ἀγιοσύνη*, and in which he prays that the hearts of his converts may be so established, that they may individually receive that full measure, and full operation and effect, of “God’s gift of righteousness” of which he is speaking in Rom. v. 17. “*Corda* hic pro *conscientiâ* posuit vel intimâ animæ parte; significat enim ita placere demùm hominem Deo, si *cordis* sanctitatem, i. e. non externam modò sed interiorem, adfert. Sed quæritur an *sanctitate* stemus apud Dei tribunal; quod si ita sit, quorsum *remissio peccatorum* [Rom. iii. 25. iv. 7] † atqui hoc videntur innuere Pauli verba *ut sint irreprehensibilis eorum conscientie in sanctitate*. Respondeo non excludi à Paulo remissionem peccatorum, quâ fit ut sanctitas nostra, quæ alioqui aspersa est multis inquinamentis, Dei conspectum sustineat: semper enim fides, quâ placatur nobis Deus ut vitii nostris ignoscat, reliqua omnia præcedit; sicuti fundamentum prius est ædificio.”

iii. 20, 21. 2 Thess. i. 10. ii. 1. Tit. ii. 13. 2 Pet. iii. 12. 1 John ii. 28; and for this *pregnant* use of ἐν see notes on 1 Cor. vii. 15, 22. Gal. i. 6. Eph. vi. 24.

*Ibid.* μετὰ πάντων τῶν ἁγίων αὐτοῦ. On this—which Mac-knight vainly and most unnecessarily would interpret from Matt. xvi. 27. xxv. 31. to mean “with all His holy angels”—Calvin remarks: “Bifariam exponi potest hac particula, vel ut pura habeant corda Thessalonicenses cum omnibus Sanctis in Christi adventu, vel quòd Christus venturus sit cum Sanctis suis. Tametsi hoc recipio quod ad verborum syntaxim pertinet, non tamen dubito quin Sanctos ideò nominaverit Paulus, ut admoneret nos in eum finem vocari à Christo ut cum omnibus Sanctis colligamur: hæc enim cogitatio studium sanctitatis acuire in nobis debet.”

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#### CHAPTER IV.

1. *All that remains, then, brethren* (2 Cor. xiii. 11) *is to beseech you, and exhort you in the Name of the Lord Jesus*—and such, too, is the meaning of διὰ τοῦ Κ. Ἰησ., ver. 2; though this may also be connected with παραγγελίας, and mean *as made known to us by the Lord Jesus*: compare Matt. x. 40. Luke x. 16. John vii. 16, 17. xiii. 20. xvii. 3. 1 Cor. ii. 16. xi. 23. xv. 3.

3. τοῦτο γὰρ ἐστὶ θέλημα τοῦ Θεοῦ—compare notes on Rom. xii. 2. Eph. v. 17. vi. 6. “Hæc generalis est doctrina, ex quâ tanquam fonte singulas admonitiones statim deducit. Quum dicit *hanc esse Dei voluntatem*, significat nos hoc consilio vocatos à Deo esse; ac si diceret, *In hoc estis Christiani, huc tendit Evangelium, ut vosmet sanctificetis Deo*”. Quid valeat nomen *Sanctificationis*, jam alibi sæpius dictum est, nempe ut renuntiantes mundo, et carnis inquinamenti exuti, nos Deo velut in sacrificium offeramus: nihil enim Illi offerri

² Angl. *consecrate yourselves to God's service*; John iv. 24. Rom. vi. 19. xii. 1. 1 Cor. vi. 15—20. 1 Pet. i. 2.

deceat nisi purum et sanctum. *Ut abstineatis &c.*—hæc una præceptio est quam ex proximo fonte derivat: sanctitati enim nihil magis contrarium est quàm *scortandi* fœditas, quæ totum hominem polluit. Idèd *affectum concupiscentiæ* ad *Gentes* ablegat quæ *Deum ignorant*; ac si diceret, *Ubi regnat Dei cognitio, domari oportet concupiscentias*. Per *affectum concupiscentiæ*<sup>b</sup> fœdas omnes carnis libidines designat, sed et omnia desideria infamat quæ nos ad voluptatem ac delicias sollicitant; sicuti ad Rom. xiii. 14 carnis haberi curam vetat pro ejus concupiscentiâ. Particulam hanc, *et sciat unusquisque vestrum suum vas possidere*, nonnulli de *uxore*<sup>c</sup> exponunt; ac si dictum esset, *Mariti cum uxoribus pudicè habitent*. Sed, quum promiscuè alloquatur viros et mulieres, non dubium est quin *vas* pro *corpore* accipiat; est enim suum cuique corpus veluti domicilium in quo habitat: vult igitur ut corpus nostrum ab omni fœditate purum servemus. *Et in honore*, i. e. *honestè*; quia corpus suum probro et maculâ aspergit, qui ipsum prostituit ad scortationem.” Calvin.

<sup>b</sup> ἐν πάθει ἐπιθυμίας, Angl. *in carnal, lustful, or inordinate affection*; compare *πάθη ἀρμίας*, rife and brutalizing *affections*; Rom. i. 26, and *ibid.* 24: and see note on Col. iii. 5.

<sup>c</sup> So Küttner—after comparing 1 Sam. xxi. 5, and adding on the side of the received version, “Cl. Lœsnerus exempla e Philone affert, quibus ἀγγείον (synonymum τοῦ ἔρ, σκεῦος) haud dubie *corpus* dicitur”—cites from Koppe, on behalf of the other interpretation: “*σκεῦος* hanc significationem habere, post loca à Schöttgenio ad h. l. proposita, dubitari non potest. Cf. Megillah Esther I. ii. Sohar. Levit. fol. 38. Probabile est Petrum [1 Pet. iii. 7] periphrasi *γυναικός* per *σκεῦος γυναικίον* vix usum fuisse, nisi vocabuli *σκεῦος ἀνδρός* de *uxore* usus eo tempore satis frequens fuisset. Porro *κρᾶσθαι* perpetuò significat *acquirere, comparare sibi aliquid*; estque formula loquendi propria *κρᾶσθαι γυναῖκα, ducere uxorem*; Ruth iv. 10. Sir. xxxvi. 24. *Εἰδέναι κ.τ.λ.*: *Curam agut quisque ut comparet sibi uxorem, eamque innocentem et honestam, non ad pravam libidinem projectam, Ethnicorum hominum instar qui Deum non colunt*; cf. 1 Cor. vii. 2”—then adds: “Hæc sententia ex meo etiam sensu priori præferenda videtur.” Yet how very differently has the Apostle expressed his undoubted meaning in 1 Cor. vii. 2! Admitting, again, for a moment that St. Peter has used τὸ *γυναικίον σκεῦος* as interchangeable with *γυνή*—which is in truth far from being the case—must not *σκεῦος ἀνδρός* (seeing that *ἀνδρείος* is the possessive rather of *ἀνδρία* than of *ἀνὴρ*) necessarily mean *a man*, not—as Koppe, forgetting one of the distinctive features of Christianity, would degrade *woman*—*a man's utensil*? Compare Æsch. Suppl. 1042, *μοῖρ' Ἀφροδίτας, Aphrodite herself*; Thuc. iii. 82, *ἀνδρὸς μοῖρα, manliness*; Hor. Ep. II. i. 121, *Regum fortuna, Royalty*—and so τὸ *ἑαυτοῦ σκεῦος, the vessel of Himself*, i. e. *his bodily vessel*.



4. εἰδέναι ἕκαστον ὑμῶν κ.τ.λ. Translate: *that you should learn every one of you to make use of the vessel of his body as given him for consecration to One Master's service, and so to be a vessel unto honour* (comp. Rom. ix. 21. 2 Tim. ii. 21)—as though the Apostle had written ὥστε εἶναι ἡγιασμένον καὶ τίμιον—and compare in illustration of this use of “the Dative of the object,” to which the preposition ἐν gives the emphatic expression “*for to be in such and such a state or position,*” our similar construction and interpretation of ἐν παρουσίᾳ ch. iii. 13, ἐν εἰρήνῃ 1 Cor. vii. 15, ἐν Κυρίῳ *ibid.* 22, ἐν χάριτι Gal. i. 6, ἐν τοῖς ἐπουρανίοις (ὥστε εἶναι ἐπουρανίους) Eph. i. 3. ii. 6, ἐν ἀφθαρσίᾳ (ὥστε εἶναι ἄφθαρτος: 1 Pet. i. 4) Eph. vi. 24<sup>d</sup>. Then, as to εἰδέναι—too hastily assumed to be an abbreviation of εἰδηκέναι (whereas it is the *Present Infinitive* from εἶδημι: as ἐστάναι, which *cannot* come from ἐστήκηναι, from ἕστημι), and so incorrectly rendered by our Translators to *know how*, and idly illustrated by Parkhurst and Rose from a frequent use of οἶδα—there is a moral fitness, an intrinsic propriety in the Apostle's precept, commending itself at once to their *moral sense and perception*<sup>e</sup> (as having now a juster and truer knowledge of God than the Heathens had), which warranted his use here of the term εἰδέναι, *that you should learn*—rather than μανθάνειν, for example, or διδάσκεισθαι, *you should be instructed* as Christians—even as he writes to the Corinthians, 1 Cor. x. 15. xi. 13; and as our Lord Himself had said: “yea, why even of yourselves judge ye not what is right?” Luke xii. 57. And as to κτάσθαι—the apparently irregular use of which for κέκτησθαι has given some occasion for that forced interpretation of τὸ ἑαυτοῦ σκεῦος which we have noticed only to condemn—not to insist here upon such authority for it as may be found in Luke xviii. 12. xxi. 19,

<sup>d</sup> We might add to these ἐν πάθει ἐπιθυμίας ver. 5, and continue our translation as above: *not to be made to pander unto* (or in the *pathic* sense at which the Apostle may have glanced) *to be the creature and instrument of Lust.*

<sup>e</sup> Compare the Collect for the First Sunday after the Epiphany: “O Lord, we beseech Thee mercifully to receive the prayers of Thy People which call upon Thee; and grant that they may both *perceive and know* what things they ought to do, and also may have grace and power faithfully to fulfil the same, through Jesus Christ our Lord.” So too Clem. Rom. i. 30: Ἁγίου οὖν μερῶς ὑπάρχοντες, ποιήσωμεν τὰ τοῦ ἁγιασμοῦ πάντα.

there is a propriety in the Apostle's use of *this* term also, if we bear in mind his estimate of our tenure of all our earthly goods; as *occupants* namely or *tenants at will*, rather than as *possessors*, of what we call our own—οἱ ἀγοράζοντες, ὡς μὴ κατέχοντες· καὶ οἱ χρώμενοι τῷ κόσμῳ τούτῳ, ὡς μὴ καταχρώμενοι, 1 Cor. vii. 30 (where see the note): compare also our Lord's similar use of *πραγματεύσασθε*, Luke xix. 13.

In addition to Philo's ἀγγεῖον τῆς ψυχῆς as cited by Loesner, Dr. Bloomfield has adduced from Cicero, Tusc. Quæst. i. 22: "Corpus quidem *quasi vas* est, aut aliquod animi *receptaculum*;" Lucret. vi. 17: "Vitium *vas* afficere *ipsum*, omniaque illius vitio corrumpier intus"—and adds: "The expression, indeed, in this sense is not unfrequent in the Heathen Philosophers, and in the Christian Fathers of the earliest period, as Barnabas<sup>f</sup> and Hermas; which last calls the body simply *the vessel*, without adding any thing to explain it. It is moreover found in 1 Sam. xxi. 5, which probably suggested the use of it here."

6. τὸ μὴ ὑπερβαίνειν καὶ πλεονεκτεῖν. It is against the violent and lustful invasion, as of individual, so also of domestic purity—that treasure which once invaded by strange hands, like blood shed on the ground<sup>g</sup>, can never be brought back and restored, as it was—that the Apostle would guard his converts, in very general terms proclaiming, as the sum and substance of what he has been urging upon them in the three preceding verses, *that there may be no such thing as a man's invading<sup>h</sup> and plundering his brother in the business;*

<sup>f</sup> Mr. Grinfield has cited from Barnab. p. 253. Voss. ὡς ἔτι τὸ καλὸν σκευὸς ἴστι μεθ' ὑμῶν.

<sup>g</sup> See this comparison suggested in a beautiful (though imperfectly preserved) passage of Æsch. Choëph. 62:

οἴγοντι δ' οὔτι νυμφικῶν ἰδωλίων  
 ἄκος, πόροι τε πάντες ἱκ μιᾶς ὁδοῦ  
 βγαίνοντες, τὸν χειρομυσῆ  
 φόνον καθαίροντες, ἰούσαν ἄταν  
 \* \* \* \* \*

<sup>h</sup> ὑπερβαίνειν—whence ὑπίρβασις, Hesych.: ὕβρις, ἀδικία, and ὑπερβασία Hom. Od. iii. 206, and so Soph. Ant. 491, νόμους ὑπερβαίνουσα τοῦς προκειμένους—at once suggests such acts of invasion and aggression as in uncivilized

and so warning them and us against those many sad forms under which "each one's own lust, when it hath conceived" its particular object of desire, bringeth forth sinful acts of aggression upon another's property; which but for the allowed use of "that bed which is without stain of sin" (Heb. xiii. 4), that "marriage which is honourable in all," would too surely prevail even among those who *are*, and need not to be told that they are, *Brethren*.

*Ibid.* ἐν τῷ πράγματι, *Angl. in the practice.* "Our Version has *in any manner*. Wolfius thinks that τῷ πράγματι is equivalent to τοῖς πράγμασι, by which he understands *in business*, i. e. in commercial transactions. Our own Version has the sanction of Schleusner, who explains τῷ as put for τινί, though this (as has been shown) is an usage unknown to the N. T. Schöttgen, in support of Wolfius, reasons from what he considers as a parallelism, 2 Tim. ii. 4, ταῖς τοῦ βίου πραγματείαις: but this is no parallelism, as might easily be shown. The only passage in the N. T. which is at all similar is 2 Cor. vii. 11, ἐν τῷ πράγματι, *in the matter*; viz. that of which the Apostle was speaking, the misconduct of the incestuous person—an interpretation which Wolfius admits. And why should not the same words in this place be simi-

times attended a *Border foray*, and so makes the close connexion in which the Apostle has placed it with πλεονεκτεῖν easy to be understood. We see too that τὸ πλεονεκτῆσαι, *the unrestrained desire of having*, is that which prompts to the violation alike of the Seventh and the Tenth Commandment—whence Parkhurst, after Locke, would explain πλεονεξία to mean *carnal desire* in Col. iii. 5: compare Eph. iv. 19.

The mention of *crossing a boundary for the purpose of plunder* reminds the Author of a singularly beautiful application which the Poet Æschylus has made of this familiar incident of Grecian life in *Agam.* 467–69—the true interpretation of which passage was first pointed out by Dr. Donaldson. To connect it with our present text, we may observe in passing that it would not be more unreasonable to argue from it that ὁ θῆλυς ὄρος was, when Æschylus wrote, a general and understood periphrasis for *Woman*, than is Koppe's argument in favour of τὸ γυναικίον σκεῦος being so understood, as based upon 1 Pet. iii. 7.

Πιθανὸς ἄγαν ὁ θῆλυς ὄρος ἐπινίμεται ταχύπορος· ἀλλὰ ταχύπορον γυναικοήρικτον ἄλλυται εὐεός—*is the text of which this ought long ago to have been seen to be the correct version: "The Border of too credulous Woman's mind is speedily over-run"—in plain terms, a woman is easily alarmed—"yea and with like speed does a rumour set on foot by a woman die away and come to nothing."*

larly explained? Business or commercial dealing has no relation whatever to the context: vv. 3, 4, 5, 7 enforce the obligation to *chastity*: would it not, then, be extremely unnatural that ver. 6 should enjoin *honest dealing in affairs of Trade*? especially when τὸ πρᾶγμα is a known euphemism for *impurity*. I have, therefore, no doubt that Macknight's way of understanding the passage, *in this matter*, is the true one; except, indeed, that *in the matter* suits the place as well, without needlessly multiplying the meanings of the Article." Bp. Middleton *in loc.* See note on 2 Cor. vii. 11.

*Ibid.* διότι ἔκδικος κ.τ.λ., *because the Lord will be found to be an Avenger of the wrong done in all cases of this sort; as we have both forewarned you, and fully testified*: compare Acts xvii. 31. xx. 20, 27. xxiv. 15. Heb. xiii. 4. Joseph. *Ant. Jud.* iv. 8, 24, καὶ νόμος κολαστῆς γίνεται τῶν τοιούτων ἀπαραίτητος.

7, 8. *For God's purpose in calling us was not Impurity, but for us to be*<sup>1</sup> a spiritually consecrated People—compare Exod. xix. 5, 6. Gal. vi. 16. 1 Pet. i. 2, 15, 16. ii. 9, 10. Rev. i. 6. v. 10. *He therefore that maketh light* account of his holy calling (2 Tim. i. 9) *is making light, not of Man, but of God, of whose gift it is, that His Holy Spirit*—that Author and Finisher of the New Creation of men in Christ Jesus (Eph. ii. 10)—*hath been conveyed unto us*<sup>1</sup>: John xiv. 16, 17. Luke xxiv. 49. Acts i. 2, 4, 8.

The practical inference which the Apostle would have every disciple of Christ draw from this incidental<sup>k</sup> mention of the Church's crowning gift of God's sanctifying Spirit, is happily set forth in Clem. Rom. *Fragm.* 8, μακάριος ὁ γινώ-

<sup>1</sup> Küttner remarks upon this verse: "ἐπί et ἐν Dativo juncta legem et conditionem exprimunt"—but more exactly rendered, as we have seen, οὐκ ἐπ' ἀκαθαρσίᾳ ἀλλ' ἐν ἁγιασμῷ would be "not for impurity, but for to be under (or in a state of) Sanctification."

<sup>j</sup> The Syriac version here, as given by Mr. Etheridge, is "Da-yahab becu—who hath in-given you His Holy Spirit."

<sup>k</sup> *Why τὸν καὶ δόντα* should be rendered here, "Who is the Giver"—of what the Apostle *assumes* of course *his readers to know to have been given*—see on Eph. i. 11, foot-note (h).

σκων<sup>1</sup> καὶ λαβῶν [Angl. *who is alive to the spirit and truth of what he hath been taught*], ὅτι τὸ Ἅγιον Πνεῦμά ἐστιν ἡ δόσις αὐτοῦ: as cited by Mr. Grinfield. Ὁ ἀθετῶν—“sc. istam τοῦ ἁγιασμοῦ legem:” Küttn.—is well illustrated here from Luke vii. 30, τὴν βουλήν τοῦ Θεοῦ ἠθέτησαν εἰς ἑαυτούς, compared with Eph. i. 11, 12; as also from Luke x. 16, to which text the Apostle may have intended to allude. Compare note on Gal. ii. 21.

9. On the subject<sup>m</sup> of showing kindness toward your Christian brethren (Rom. xii. 10. Heb. xiii. 1. 1 Pet. ii. 17) — a grace evidenced more especially in ministering to their *temporal* wants (Rom. xii. 13. 2 Cor. ix. 1, 12. Heb. vi. 10), and so but a *part* (2 Pet. i. 7) of that ἀγάπη or perfection of the Christian character which is inadequately rendered by our word “charity,” though this term answers aptly enough to ἡ φιλαδελφία—*ye have no need of any one’s writing to you; for on your own part* (ch. i. 3, 4) it is plain that *ye are men whom the teaching of God the Holy Ghost hath moved to that great principle<sup>n</sup> of LOVING ONE ANOTHER* (Isa. liv. 13. John vi. 45. xiii. 34, 35. xv. 9—17. 1 John iv. 7—13), *seeing that* (καὶ γάρ, and *that*, because) *ye practise it &c. &c.* Compare ch. v. 1: οὐ χρεῖαν ἔχετε ὑμῖν γράφεσθαι (*ye need not to have any thing written unto you*), αὐτοὶ γὰρ κ.τ.λ.

11. καὶ φιλοτιμεῖσθαι κ.τ.λ., and *make it your special study<sup>o</sup> to be quiet, and attentive to your own business*—compare notes on Rom. xv. 20. 2 Cor. v. 9, as also the interpretation given

<sup>1</sup> See on Rom. vi. 6, τοῦτο γινώσκοντες, and compare *inter alia* Matt. xii. 7, xiii. 11. Rom. i. 21. vii. 7. 1 Cor. ii. 8. 1 John iii. 1.

<sup>m</sup> The continuative δέ is here so mere a “formula transeundi,” that it may well be omitted in an English translation. Compare ver. 13. ch. v. 1, 12, 14.

<sup>n</sup> “τὸ σεμνὸν τῆς περιβοήτου φιλαδελφίας ὑμῶν: Clem. Rom. i. 47, 48. γίνεσθε δὲ Θεοδιδάκτοι: Barnab. p. 253. Voss.” *Schol. Hellen.* in l. Angl. *show yourselves to be* “of God, because hearing God’s words” (John viii. 47)—let this prophetic description of God’s peculiar people be seen to be fulfilled in you.

<sup>o</sup> So Küttner: “φιλοτιμ. ἡσυχάζειν, honorem et laudem vestram in eo ponite, ut etiam agatis tranquillam et laboriosam: φιλοτιμίομαι, amans sum honoris; deinde significat, magno studio et contentione aliquid ago; ita quidem, ut in agendo mihi honori ducam si perficere illud possim.”

of the phrase ἀρπαγμὸν ἠγεῖσθαι (Phil. ii. 6), of which φιλοτιμῆσθαι, Angl. *to make a great point of*, would be no bad gloss: compare Ælian, Var. Hist. ix. 29 (cited by Wolf on this passage) ἐφιλοτιμήσατο Ἀλκιβιάδης δῶρα πολλὰ πέμπειν τῷ Σωκράτει· ἐξαιρετικῶς ἐφιλοτιμήθη τὸν ἡμέτερον νόμον. Joseph. Ant. Pr. iii. 15, 9, 5. φιλοτιμησάμενοι πρὸς τὴν εὕρεσιν τῶν γραμμάτων. “*Quiescere autem h. l. significat placidè et sine tumultu agere; quemadmodum etiam Gallicè loquimur sans bruit. In summâ, jubet pacatos esse et tranquillos: huc pertinet, quòd continuò post adjungit, et agatis res vestras. Videre enim est eos, qui se in aliena negotia importunè ingerunt, multum tumultuari sibi et aliis molestos esse. Hæc igitur optima tranquillæ vitæ ratio, dum unusquisque vocationis suæ officiis intentus exsequitur quæ sibi à Domino mandata sunt, et in iis se occupat; dum agricola se in operibus rusticis exercet, opifex artem suam tractat, singuli intra proprios fines se continent. Simul atque hinc deflectunt homines, omnia incomposita sunt ac turbulenta. Cæterùm non ita vult singulos agere res suas, ut sibi quisque seorsùm vivat, omissâ aliorum curâ; tantùm otiosam levitatem<sup>p</sup> corrigere vult, quæ tumultuosos in publicum homines reddit qui domi sedatam vitam agere debebant. Manuarium autem laborem duabus de causis commendat; ut sibi sufficiant ad tolerandam vitam, et honestè se gerant etiam coram infidelibus: nihil enim turpius inerti ac nihili homine qui, nec sibi nec aliis utilis, tantùm ad edendum et bibendum natus videtur. Porrò, hæc operandi ratio latiùs patet: quod enim de manibus loquitur, in eo est Synecdoche; nec dubium quin omnem exercitationem comprehendat humanæ vitæ utilem.” Calvin.*

12. *That your outward walk and conversation may find grace in the eyes of them that are without the pale of THE CHURCH,*—compare Acts ii. 47. iv. 33. v. 13. I Cor. xiv. 40, and see note on Rom. xiii. 13,—*and that ye may need no*

<sup>p</sup> “That manner of spending time which the Apostle calls *disorderly walking*, (2 Theas. iii. 6, 11) was too much practised by *all* the Greeks; see Acts xvii. 21.” Macknight.

*assistance* from them. This, whether we translate μηδενός *of nothing* or *of nobody*, would seem to have been the Apostle's meaning; his object being to recommend that manly independence of *pecuniary* assistance from others, which formed so prominent a feature in his own character: 2 Cor. xi. 9. xii. 14. Phil. iv. 11—13. "So the Greek Scholiasts"—observes Whitby—"for (say they) if Christians are shocked to see a Christian beg, when he is able to live by his work, how much more will Heathens be so! And, indeed, this was one objection of the Heathens against Christians, that they were *infructuosi in negotiis* [Angl. *no men of business*]; Tertull. *Apol.* 42. The Apostle therefore exhorts them so to provide for their necessities by their honest labour, *that they may not need the help of Infidels*, nor ever be forced by their wants to ask it of them."

"The Apostle goes still *further* at Eph. iv. 28, giving as a reason for honest industry, that a man *may have to give to him that needeth*: see also Acts xx. 34." Bloomf.

13. οὐ θέλω δεῖ ὑμ. ἀγνοεῖν—compare 1 Cor. x. 1. xi. 3. xii. 1. "Non verisimile est spem Resurrectionis convulsam fuisse apud Thessalonicenses à profanis hominibus, quemadmodum Corinthi factum erat: videmus enim ut Corinthios severè castiget, hìc autem tanquam de re non dubiâ loquitur. Fieri tamen potest ut non satis infixâ eorum animis fuerit hæc persuasio, deoque in lugendis mortuis aliquid ex veteri superstitione retinuerint: hæc enim est summa, *non esse lugendos ultra modum mortuos, quia simus omnes excitandi*. Unde enim fit ut nullum finem nec modum habeat infidelium luctus, nisi quia nulla apud eos Resurrectionis spes est? Nos igitur, qui de Resurrectione edocti sumus, nonnisi moderatè lugere decet. Postea de *modo* Resurrectionis disserit, præterea aliquid de *temporibus*; h. l. cohibere tantùm voluit nimium mœrorem, qui nunquam apud eos regnasset, si viguisset seria Resurrectionis cogitatio et memoria. *Non autem prorsùs lugere vetat, sed moderationem requirit in luctu; more infidelium tristari vetat, qui fræna dolori laxant, quia mortem habent pro ultimo interitu et perire existimant quicquid e terris tollitur. Dormientes vocat mortuos com-*

muni Scripturæ more, quo verbo mortis acerbitas mitigatur; multum enim differt ab interitu dormitio. Cæterùm non ad animam, sed ad corpus, referendum; jacet enim in sepulchro cadaver quasi in lecto, donec hominem Deus excitet. Itaque desipiunt, qui inde colligunt *animas* dormire [cf. 2 Cor. v. 6—9. 1 Pet. iii. 19].

“Tenemus nunc Pauli mentem; nempe quòd *Fidelium* mentes ad considerandam Resurrectionem attollit, ne in suorum morte nimio mœrori indulgeant; absurdum enim esse ut nihil differant ab Infidelibus, qui ideò nullum adhibent mœrori finem vel modum, quia in morte nihil nisi *interitum* agnoscunt. Qui hoc testimonio abutuntur ut *Stoicam indolentiam*, h. e. ferream duritiam, statuunt inter Christianos, nihil tale reperient in Pauli verbis. Quod objiciunt *dolendum non esse in morte nostrorum, ne Deo resistamus*, id in omnibus rebus adversis valeret: sed aliud est frænare dolorem nostrum, ut subjiciatur Deo; aliud, abstracto humano sensu, instar lapidum obdurescere. Sit ergò piorum dolor consolatione mistus, quæ eos ad patientiam erudiat. Id efficiet Spes beatæ immortalitatis, quæ Patientiæ mater est.” Calvin.

*Ibid.* καθὼς καὶ οἱ λοιποὶ κ.τ.λ., *even as the rest do*—the yet unconverted portion of Mankind (Acts xv. 17. Eph. ii. 3)—*who have not our hope in Christ* (see on Eph. ii. 12), our “sure and certain hope of the Resurrection to Eternal Life through our Lord Jesus Christ” (Burial Service)—for which see Matt. xxv. 31—46. John v. 28, 29. Acts xxiv. 15, 21. Rom. ii. 5—10. viii. 18—25. 1 Cor. xv. 20—22. 2 Cor. v. 10. Phil. iii. 20, 21.

14. εἰ γὰρ πιστεύομεν ὅτι κ.τ.λ. *For if we believe the fact that Jesus hath died and (or better, died and yet hath) risen again*—a sure and certain premiss, from which (as when the Apostle argues from God’s gift to us of a new nature in our Baptism, what *it thence follows that* the subsequent character of our lives in CHRIST *shall be*<sup>9</sup>) follows an equally sure and

<sup>9</sup> ἀλλὰ καὶ τῆς ἀναστάσεως ἰσόμεθα, Rom. vi. 5: a strictly argumentative use of ἀλλά (and according well, it will be seen, with its etymology) whereby the Apostle—even as the Framers of our Liturgy, when they would have us “remember always that BAPTISM (into the Death of Christ) *doth represent unto*



certain conclusion (*not* here *of our reason*, but) on which, in full accordance with the conclusions of sound reason, our Christian *faith* may rest—even so believe we of all who, having part in JESUS (John xiii. 8. 1 Cor. vi. 17. Heb. iii. 14), shall have fallen asleep, that GOD will bring them with Him.

The version which we have given of this deeply interesting passage was suggested (as in every instance in which we reluctantly disturb any treasured associations with this or that Scriptural word or sentence, which long use has made as it were sacred in our ears) by a careful consideration of the terms in which the Apostle has expressed himself—as (1) that, whereas in reference to the then *present case* of the Thessalonians', and the comforting hope under bereavement by death which he wished to make part of their faith in Christ, he had just before spoken *περὶ τῶν κεκοιμημένων*, concerning those who have been and are now laid to sleep, he here and in ver. 15 uses the more general and *historical tense*,—*τοὺς κοιμηθέντας*, those who at any time have been, and so all who have been, and in the present context all who shall have been, laid to sleep in that grave whose gates shall have no power against those who, by the confession of a true faith,

us our profession, which is, to follow the example of our Saviour Christ, and to be made like unto Him" in His dying unto Sin, and in His consequent deadness to the world; when they would have us as Christians be "continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living"—would lead us onward in his argument, from what God's grace has done for us, to what that grace would pledge (as well as enable) us to do further, for the advancement alike of His glory, and for the working out each one of us of our own salvation. Different from this, however, is the use of *οὕτω καὶ* in our present text—where it introduces, not a *logical*, but (as in a frequent sense of *ut . . . ita* in Latin authors) an *historical* rather, or *analogical* inference. This we have endeavoured to express in our translation, making the *καὶ* represent (as, after *καθώς* in the preceding verse, *λυποῦνται*; and after *ἀλλά* in Rom. vi. 5, *σύμφυτοι τῷ ὁμοιώματι*; so here) *πιστεύομεν ὅτι*—if we look to the complete view of the Faith (Rom. xii. 6. Eph. iii. 18) then present to the mind of the inspired Apostle—or *πιστεύετε* (John xiv. 1) or *εἰκός ἐστι πιστεύειν ὅτι*, if to the acknowledgment of an important article of that Faith, which he would establish in the minds of Christians even unto the end of the world: compare 1 Cor. xv. 51. Col. ii. 2.

<sup>r</sup> "The Thessalonians seem to have expected that Christ was coming shortly to erect a Kingdom, of which all Believers would be members: they therefore grieved for the dead, as if they had been deprived of this privilege." Burton.

have made themselves One with the God-Man, Christ Jesus : compare Matt. xvi. 18. John vi. 89, 40. xi. 25, 26. Acts ii. 24—32. xiii. 32—37. xvii. 31. The Apostle has here, therefore, as in 1 Cor. xv. 51, announced to us “a mystery”—a matter conveyed to him, and through him to the Visible Church, as part of the Doctrine (ver. 15) or Revelation of the Lord. But further—

(2.) διὰ τοῦ Ἰησοῦ—what was present to the mind of the Apostle, when he made this (above all other adjuncts which he might have used) his awfully important qualification of that class of human beings, whom “God will bring with Him,” whom “as a man” (Phil. iii. 8, 9) He hath raised already from the Dead, and consecrated as the first sheaf (1 Cor. xv. 20) of that great spiritual Harvest that shall follow\*?

It is not, we apprehend, as “Jesus the Prophet of Nazareth”—acknowledged in part by Jews, and (as some men in later times have called themselves) Unitarian Christians—nor is it as “THE CHRIST, the Son of the living God,” the fore-allowed “Lamb that taketh away the Birth-Sin of the World,” that the Apostle intended here to speak of the One Mediator between God and man—but as JESUS THE SAVIOUR more especially OF HIS PEOPLE, *i. e.* “of them who believe in His Name” for salvation, FROM THEIR SINS. And what has made that A NAME ABOVE EVERY NAME, “a name at which every knee should bow, in Heaven, on earth, yea, and under the earth” (compare Matt. xvii. 5, 6. Eph. i. 21. Phil. ii. 9, 10. 1 Pet. iii. 22. Rev. i. 17, 18. xix. 10)—what leads us, under the teaching of His Apostles, in JESUS OUR DELIVERER FROM THE WRATH TO COME to recognize the true “Jacob’s ladder” whereby Heaven is open to us (John i. 51. Acts ii. 22—36. iii. 13—16. 19—21. iv. 10—12. x. 38—43. xiii. 38—41)—is the fact that He, whom (as in the fixed purpose and foreknowledge of

\* On the Scriptural answer to this question (it will be seen) depends our answer to another, of tender and thrilling interest—what meaning have we been accustomed to attach to that most fondly treasured expression of hope in Christ, *the falling asleep, and sleeping, in Jesus?*

God given up into their hands) the Jews (with none the less *wicked* hands) crucified and slew, was not only as the conscience-stricken Heathen witnessed, “*a just man,*” but “*the Holy One and the Just*” (Acts ii. 27. iii. 14. vii. 52. xxii. 14)—even **THE ONE MAN** marked off from all other men as **JESUS, THE SON OF GOD** (Rom. i. 4. v. 15); the second Adam, and “*Beginning of God’s new creation in Him;*” the Head, whence flows the life of the Church which is His Body; the First-Born from the Dead, in the glory of that Sonship which in Him the Father hath bestowed upon us; the One abiding Priest of the spiritual Israel, “*who hath power effectually to save all that through Him draw nigh unto God, seeing He ever liveth to make intercession for them:*” Acts i. 11. vii. 56. Heb. iv. 14. vii. 22—28. By *διὰ τοῦ Ἰησοῦ*, then, the Apostle—speaking here (and in the received text of 2 Cor. iv. 14) of those only “*who shall be accounted worthy to obtain*” *that* state of being which shall be ushered in by the Resurrection from the Dead (Luke xx. 35)—meant to describe that essential and vital “*union whereby all renewed men are joined to the Second, as they were by nature to the first Adam*”<sup>†</sup>; “*that very membership with CHRIST, which depends upon our “holding the beginning”*” of our incorporation into His Body Mystical “*steadfast unto the end*” (Heb. iii. 14), and is not simply the gain of communion with Christ in His Church on earth, but (as St. Paul describes what was doubtless to be *his* blessed experience) the crowning point of “*being found in Him*”<sup>‡</sup>, clothed with that “*robe washed and made white in the blood of the Lamb,*” in which the children whom God hath given Him “*shall see*” the glorified

<sup>†</sup> See Archdeacon Wilberforce’s *Doctrine of the Incarnation*, ch. x. p. 295—end; and compare Acts x. 36. Rom. xiv. 9. Rev. xiv. 13, as also Heb. vii. 9, *διὰ Ἀβραάμ*.

<sup>‡</sup> So the Church, as a nursing Mother in Christ, prays for those whom she has just pronounced to be “*regenerate and (i. e., as being now by BAPTISM) grafted into the Body of Christ, which is His Church*”—“*Let us with one accord make our prayers unto Him that these children may lead the rest of their lives according to this beginning.*”

<sup>‡</sup> “*ἵνα καὶ συναγάγῃ ὁ Κύριος Ἰησοῦς Χριστὸς μετὰ τῶν ἐλεκτῶν αὐτοῦ:* Mart. Polyc. sub fin.” *Schol. Hellen.* in l. See notes on Phil. iii. 7—10.

Humanity of "Jesus the Son of God," and "waking up after His likeness, shall be satisfied with it:" Ps. xvii. 15. John xvii. 24. 1 John iii. 2. Rev. vii. 14.

"*Dormire per Christum* (sic), est retinere in morte conjunctionem quam habemus cum Christo; nam *qui fide in Christum inserti sunt* mortem cum Eo communem habent, ut sint vitæ socii [Rom. vi. 8. 1 Cor. xi. 26]. Quæritur autem, annon resurrecturi etiam sint Infideles; nam resurrectionem Paulus *non* asserit *nisi in Christi membris*". Respondeo, Paulum non aliud hîc attingere nisi quod præsentî instituto congruebat: neque enim hîc terrendi erant impii, sed corrigendus piorum immodicus dolor ac sanandus consolationis medicinâ, ut facit." Calvin.

15. *ἡμεῖς οἱ ζῶντες*. "Hoc ideò dictum est, ne putarent eos solos Resurrectionis fore compotes qui usque ad Christi adventum superstites forent, alienos verò ab eâ esse qui priùs morte sublati essent. *Ab illis*, inquit, *Resurrectionis ordo incipiet; nos non sine illis resurgemus*. Hinc apparet tenuem et obscuram variisque erroribus implicitam fuisse fidem ultimæ resurrectionis apud nonnullos, quum fingerent mortuos eâ privatos esse: vitam enim æternam ad eos solos pertinere imaginabantur, quos Christus ultimo adventu vivos adhuc in terris deprehenderet. His erroribus ut medeatur Paulus, *priorem mortuis ordinem* assignat, *deinde secuturos* docet qui tunc in hâc vitâ restabunt. Quòd autem in primâ personâ loquens se quasi unum facit ex iis qui usque ad diem extremum victuri sunt, eo vult Thessalonicenses in expectationem erigere; adeòque pios omnes tenere suspensos, ne sibi tempus aliquod promittant. Nam, ut demus ipsum ex peculiari revelatione scivisse venturum aliquantò seriùs Christum, hanc tamen Ecclesiæ communem doctrinam tradi oportuit, ut Fideles omnibus horis parati essent." Calvin—see Matt. xxiv. 44. xxv. 13.

*Ibid.* οὐ μὴ φθάσωμεν κ.τ.λ., *shall take no precedence in any way of those who shall have been previously laid to sleep—*

\* This seems to be what St. Paul asserts in 1 Cor. xv. 23, *ἰπτερα οἱ Χριστοῦ ἐν τῇ παρουσίᾳ αὐτοῦ*—but see further on ver. 16.

οὐ μή, with a Subjunctive, a strong negation of the probability of an event's occurring (here, therefore, as in ch. v. 3, a strong assurance that it will *not* occur) under any conceivable form or circumstance. So Küttner *in loc.* "οὐ μή, *nulla in re, nullo modo, nec tempore nec felicitatis gradu.*"

16. αὐτὸς ὁ Κύριος, *the Lord Jesus in Person*, "as He is" now κατὰ πνεῦμα ἀγιωσύνης—*even the God-Man, our living Mediator at the right hand of the Majesty on high*; Acts i. 11. ii. 36. Rom. i. 4. viii. 23. 2 Cor. iv. 14. Tit. ii. 13. Heb. i. 3. 1 John iii. 2.

*Ibid.* ἐν κελεύσματι<sup>z</sup>, *on a sudden*, a stirring and awakening, *signal being given*—which the Apostle further explains to be—*on the voice of the Archangel, and on the trumpet of God being heard* (Matt. xxiv. 31. 1 Cor. xv. 52)—the former proclaiming that "Time shall be no longer" (Rev. x. 1—7), the latter that God's Kingdom among men hath now at length begun: Rev. xii. 10. xxi. 3, 4.

*Ibid.* οἱ νεκροὶ κ.τ.λ. "Not, *those who have died in Christ* [i. e., as in 1 Cor. xv. 18, our departed brethren] in the

<sup>z</sup> "Κίλευσμα, clamor excitatorius. Vocabulum proprium signis iis, quibus exercitus ad eodundum, vasa colligenda, iter suscipiendum, clamore ducis tubæque sonitu provocatur. Φωνὴ ἀρχαγγέλου: quod regi triumphanti est exercitus, quo stipatus incedere solet triumphator, id in Dei et Christi apparitionibus Angelorum ministerio perpetuo tribuitur: cf. Matt. xiii. 41. xxv. 31. Itaque, ut exercitus ducis (à rege ipso diversi) imperio obsequitur, sic Angelorum copise parent ἀρχαγγέλω: cf. Dan. xii. 1. Judæ ver. 9." Küttner. "De tubá relinquo aliis subtilius disserendum: certè non aliud fuit h. l. Apostoli consilium, quàm magnificam et reverentiæ plenam Judicii speciem *gustandam præbere, donec eam plenè cernamus.* Hoc gustu interea contentos esse decet." Calvin. Compare Æsch. Eumcn. 566—71. Dind. Also, for the *nautical* sense of κίλευσμα and κίλευσής, see Bishop Blomfield on Æsch. Pers. 403. Wesseling. on Herod. iv. 141.

<sup>y</sup> We hesitate not to translate *οἱ κοιμηθῆ ἐν Χρ.* as though it had been written *οἱ ἐν Χρ. κοιμηθίντες*, because the Apostle is not careful to observe the exact rule on this point, and because—his meaning, as we believe, being *ὄντες ἐν Χρ., albeit in Christ*—it is really immaterial whether we join *ἐν Χρ.* with *κοιμ.* or with *ἀπόλωντο*. In our present text, in like manner, we make (*ὄντας*) *διὰ Ἰησοῦ, being in Jesus, the marriage-garment* (so to speak) in which every *one* of those must first have clothed himself in the King's guest-chamber on earth, whom at the Marriage Supper of the Lamb God will "bring with Him" from where they *now are with Him* (Luke xxiii. 43. 2 Cor. v. 8. Phil. i. 23), waiting for that

Lord] *shall be the first to rise*: but, the Resurrection of the Dead shall take place first, and *then* the living shall be caught up, &c.”—so Dr. Burton, with a juster appreciation than has usually been taken of the context, and of the *general* character of the Revelation made to us in this passage; though, oddly enough, he has altogether omitted to tell us what we are to make here of the words ἐν Χριστῷ.

Now what mean we by that article of our belief in Christ, THE RESURRECTION OF THE DEAD? Is it not that “God hath appointed a Day in which He will judge *the inhabitants of the world*” in righteousness by that *Pattern Man* whom He hath ordained” to be the final test of the *rise or fall* of His Natural Creation, and to whom He “hath given authority to execute judgment” for this especial reason, “because He is THE SON OF MAN” (John v. 22, 27)? Is it not that, as through the disobedience of the One natural and earthy Man came Death, so through the obedience of the One supernatural and spiritual Man *there shall come* a Resurrection of the Dead (Rom. v. 19. 1 Cor. xv. 21, 44—47)—“for even as in THE ADAM [or “first Man;” see on 1 Cor. xv. 45] *all die*, so also in THE CHRIST [in that New Man whom “God hath anointed with the Holy Ghost and with Power” *to give of that Life which* as “the Christ, the Son of the living God,” i. e. which as THE GOD-MAN, *He hath in Himself*; John v. 19—29], *shall all* be found to *have been made alive*?” That “there shall be,” therefore, “a Resurrection

which shall make them sons indeed—the being “sons of the Resurrection” in that renewed “body of their humiliation” in which, “having suffered together,” they shall thenceforth “be glorified together” with Him whose likeness they shall *then* bear “both in *body* and soul;” Luke xx. 36. Rom. viii. 23. 1 Cor. xv. 52. Phil. iii. 21.

ἡ τὴν οἰκουμένην, Angl. *the population*—in Acts xvii. 31, of the entire world; in Luke ii. 1. Acts xi. 28, of that Empire of which the Roman Ovid wrote, *Romanæ imperium est Urbis, et orbis, idem*. By ἐν δικαιοσύνῃ the Apostle would seem to have meant here on the point of that *Justification*, or acceptance of Man with his Maker, which shall finally distinguish “between the righteous and the wicked, between him that serveth God and him that serveth Him not:” Mal. iii. 18. Rom. ii. 13, 16. In our translation of ἐν ἀνδρὶ ᾧ ὤρισε we have given that *pre-eminence* (Col. i. 18) to the Manhood of God our Saviour which makes Him κατ’ ἐξοχὴν “the Son of Man” and “Head over all to THE CHURCH, which is His Body.”

of the Dead, *both just and unjust*" (Acts xxiv. 15)? that "*the whole of us* (content to do so or not<sup>a</sup>), *must needs appear before the judgment-seat of THE CHRIST*, that each may reap the fruits of his ministry in the body, according to what he hath done, *be it good or be it bad?*" Compare Matt. xxv. 31—46. Rom. ii. 5—10. Rev. xx. 11—15.

Although Calvin, therefore—attaching no such importance as we have given to the insertion of the words *διὰ τοῦ Ἰησοῦ* in ver. 14, nor recognizing any *variation* of terms in the present verse—remarks, "*Iterùm asserit mortuos qui in Christo sunt, h. e. qui in Christi corpore continentur, priores resurrecturos*<sup>b</sup>; ut sciamus non illis minùs quàm vivis repositam esse in cœlo spem vitæ. *De reprobis tacet, quia nihil hoc ad piorum consolationem in quâ nunc versatur;*" we are fully persuaded that what, as following that brief expression of THE CHURCH'S faith (Matt. xvi. 16—18. John xi. 25—27. Acts viii. 37. xvii. 18) *Ἰησοῦς ἀπέθανε καὶ ἀνέστη*, the Apostle in general terms has asserted of that portion of THE CHURCH OF THE LIVING GOD which, previously to Christ's coming to judge the world, shall have been surviving with Him in Paradise (Luke xx. 38. xxiii. 43)—*οὕτω καὶ ὁ Θεὸς τοὺς κοιμηθέντας διὰ τοῦ Ἰησοῦ ἄξει σὺν αὐτῷ*—the same truth, in disclosing thus much concerning "that Day and that hour" which are among "the secret things of the Lord our God," that "such of our race as shall be alive upon the earth, nay such of our Christian Brotherhood as shall be surviving and still looking for the coming of the Lord, shall take no precedence whatever of such as shall have been laid to sleep," he intended yet more generally to assert of ALL that shall then be in the grave, "and shall come forth; they that have done good, unto the Resurrection of Life; and they that have done evil unto the Resurrection of Damnation:"

<sup>a</sup> See note on 2 Cor. v. 9.

<sup>b</sup> So too Mr. Etheridge's version of the Syriac: "and the dead who are in the Meshiha will arise first; and then we who remaining [may be] alive, shall be rapt (*sic*) with them together in clouds, to the meeting of our Lord in the expanse." And so Küttner: "*οἱ νεκροὶ ἐν Χρ., mortui consecratâ verâ in Christum fide*"—our interpretation (it will be seen) of *οἱ κοιμηθέντες διὰ τοῦ Ἰησοῦ*.

John v. 28, 29. And therefore he says here ἐν Χριστῷ ἀναστήσονται, not as in 2 Cor. iv. 14, ἡμᾶς διὰ Ἰησοῦ ἐγερῆι καὶ παραστήσει σὺν ὑμῖν—where he is speaking of men who not only shall “have life,” freely restored to them in Christ after having died in Adam, but who (having had the germ of *a new life in God* implanted in them by Baptism, having had “Christ formed in them” in the nursing-womb of His Church, and so made “One with Christ, even as Christ with them” before God) shall “have *more*” than life (John x. 10), even “glory, and honour, and Immortality”—because he is declaring, as part of the Revelation of the Lord, the particulars of that “coming of THE SON OF MAN in the clouds of Heaven,” when “*all the nations* shall be brought together before Him, and *every eye* shall see Him, yea, the eyes of such as shall have pierced Him” (Matt. xxv. 32. xxvi. 64. Rev. i. 7); and when “books, among others one distinguished from all as *the Lamb’s Book of Life*, shall be opened; and the Dead, small and great, standing before God, shall be judged out of what is written in the books, according as their works have been;” Dan. vii. 10. Rev. xx. 12. xxi. 27. Then, when the secrets of *all* hearts shall be disclosed, it shall at length be fully and finally made known, *who are* “they that are Christ’s at His coming;” 1 Cor. xv. 23. For then will the Lord of Hosts “make up His jewels;” and many a just Lot, many a virtuous Socrates, “vexed with the unclean living of the ill-disciplined” heathen among whom they dwelt (2 Pet. ii. 7, 8)—many who, under sore trials, “feared the Lord, and *reasoned one with another*; and the Lord hearkened and heard it, and a book of remembrance was written before Him for them that feared the Lord, and that *thought upon His Name*—He will spare them, as a man spareth his own son that serveth him” (Mal. iii. 16, 17. Rom. ii. 15): and so, according to the uniform testimony of our Apostle, it is διὰ Ἰησοῦ Χριστοῦ that *the doers* in every case of *the Law* under which it hath pleased God they should live, “shall rise up in the Judgment” and be acquitted before God (Rom. ii. 13, 16)—although of multitudes, whose case shall be like that of the men of Nineveh (Matt. xii. 41), it cannot be said that they



“fell asleep in JESUS,” or are of the number of “the dead in CHRIST.”

For these reasons we have preferred to connect here *ἐν Χριστῷ* with *ἀναστήσονται*<sup>c</sup>, as in 2 Cor. iv. 14. *διὰ Ἰησοῦ* with *ἐγερεῖ*—and 1 Cor. xv. 23, which at first sight might appear to support Calvin’s interpretation, does not really make against us: because the Apostle, it must be borne in mind, is there arguing with those who *doubted*, and even *denied*, the fact of there being *any* Resurrection of the Dead; and his argument (as in Acts xvii. 31) is, that in the Resurrection of His “First-Born from the Dead” God hath given an assurance unto all men of *a general rising-again in CHRIST, co-extensive with the dying of all men in ADAM*, being *as certain to follow*, as the first ripe sheaf given to the Lord (Lev. xxiii. 10), was followed by the gift on *His* part of the fruits of Harvest to His typical Israel. Only, the Apostle adds—in words which have been widely misinterpreted, urging them (even as St. James, ch. v. 7, 8) to *patient expectation* of the coming of the Lord, as “the husbandman waiteth for the precious fruit of the earth, and hath long patience for it until he shall have received the early and

<sup>c</sup> The translation of the clause thus interpreted, would be: *and first shall be the resuscitation in Christ of the Dead*—compare 1 Cor. xv. 52: *the Dead shall be raised incorruptible*; incapable of dying any more (Luke xx. 36), yet called up to live for ever under two widely different conditions of being (Dan. xii. 2. Matt. xxv. 46. John v. 29)—*the Dead*, including that great “residue of the Dead” (comp. Acts xv. 17), that portion of mankind (long apparently overlooked, but not one of them forgotten before God) who have not “had part in the first Resurrection” in Christ, the having which is the present glory and blessedness of the Holy Church throughout all the world; who have not, in common with those “Dead” (Luke ix. 60. John v. 21, 25. Eph. ii. 1, 5. v. 14. Col. ii. 13. 1 Pet. iv. 6) unto whom the Gospel speaketh from Heaven, had THE WORD OF LIFE objectively presented to their eyes, hands, and ears (John vi. 51—58. 2 Cor. iii. 18. iv. 10, 11. Phil. ii. 16. 1 John i. 1—3), and of whom, therefore, the Apocalyptic Vision of Church History speaks, by anticipation of the times when all shall have been finally brought back into God (Acts iii. 21. 1 Cor. xv. 24—28. Eph. i. 10, 23), as having “lived not again until the thousand years were finished” (Rev. xx. 5)—i. e. not until after the expiration of that to us *unknown* and indefinite period which, in the exercise of His own exclusive prerogative (Mark xiii. 32. Acts i. 7) the Father hath appointed to be THE AGE OF THE Church, or mystic and spiritual Kingdom of His dear Son upon the earth; Eph. iii. 10. Col. i. 12, 13. Heb. i. 2.

latter rain"—“*each in his proper place* and order of succession: if Christ *as first-fruits* specially consecrated unto God, then those many sheaves which that One accepted Sheaf has obtained for the reapers *not till a later period*<sup>d</sup>; viz. at Christ’s coming,” at the end of this world when it shall be found that “the reapers are the angels;” Matt. xiii. 39, 41. xxiv. 31. Compare—as illustrative of this larger acceptance of the Apostle’s *οἱ Χριστοῦ* in 1 Cor. xv. 23, and as in turn illustrated by it—what he has said in Rom. v. 18. See also, in this light, how truly “the Father hath given the Son *power over all flesh*, to give them Eternal Life” on that just principle of award which the Apostle has set forth in Rom. ii. 13, 16—at the same time that we deny not that, in the highest and truest sense, *that* is “Eternal Life” which begins on earth in the faith and confession of that “MYSTERY, God our Covenant Father in Jesus Christ:” John xvii. 2, 3. Col. ii. 2. See again, how truly “the living God” in Christ “is the *Saviour of all men*,” while yet—in the highest, fullest, Evangelical sense of the word Saviour (Jesus)—“*specially* of such as believe” in Him Personally for Salvation: 1 Tim. iv. 10.

17. *οἱ ζῶντες*. “Hic multum se torquet Augustinus, tum libro *de Civitate* vicesimo tum in responsione ad Dulcitium, quia secum pugnare videatur Paulus, qui alibi *negat renasci posse semen nisi moriatur* [1 Cor. xv. 36]. Verum solutio facilis est, quia *subita immutatio mortis instar erit*. Mors quidem ordinaria separatio est animæ à corpore. Verum nihil obstat quominus momento temporis aboleat Dominus corruptibilem hanc naturam, ut novam suâ virtute creet: sic enim impletur, quod fieri oportere idem Paulus docet, *ut absorbeatur Mortalitas à Vita* [2 Cor. v. 4]. Quod in confessione nostrâ habetur, Christum Judicem mortuorum fore ac vivorum, Augustinus sine figurâ verum esse agnoscit: tantum in illo scrupulo hæret, quomodo *resurgant* qui *non sunt mortui*. Verum (ut dixi) illa est *mortis species*, dum in nihilum redigitur hæc caro, ut nunc est corruptioni obnoxia.

<sup>d</sup> Compare note on Gal. ii. 1.

Tantum hoc est discrimen, quòd qui dormiunt aliquod temporis spatium *corporis exuunt substantiam*, qui autem subito innovabuntur *nonnisi qualitatem exuent.*" Calvin.

*Ibid.* καὶ οὕτω—and when in this way "the Judgment" shall have been "set," and from among the "ten thousand times ten thousand" (Dan. vii. 10) that then shall crowd His floor (Matt. iii. 12) He shall have sifted the wheat out of the chaff that is to be burnt up with unquenchable fire—"then the righteous shall shine forth as the sun in the kingdom of their Father" (Matt. xiii. 43); then *shall we be ever with the Lord*: Luke xv. 31. John xii. 26. xiv. 2, 3. xvii. 24. So Küttner: "καὶ οὕτω, quibus ita perfectis; pro καὶ τότε, et deinde."

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## CHAPTER V.

1. "The Apostle, after describing the coming of Christ to raise the dead and carry the righteous with Him into Heaven, does not quit the subject; but proceeds in this chapter to foretel the terror which His appearing will occasion to the wicked, and the punishment which He will then inflict on them. This circumstance merits the reader's attention, because it proves that in describing Christ's return to the earth the Apostle had some further view than that of comforting the Thessalonians under the loss of deceased relatives and friends. For if this had been all, he had needed only to write as in ch. iv. 13, 14: but seeing that he has entered into a more circumstantial description of that *coming of the Lord*, whereby Christ's power and greatness as the Son of God and Moral Governor of the World will be manifested; and since in this chapter he goes on to describe some further circumstances of His return, it seems to me plain, that his chief design in all this was to show that, by *committing all Judgment to the Son*, the Father hath both confirmed His Son's Gospel, and authorized Him to punish all who do not obey it: as the Apostle, indeed, expressly affirms in 2 Thess. i. 8, 9." Macknight—who adds "χρόνοι, times, are longer

periods; *καιροί*, *seasons*, the particular parts of those periods in which events take place: see Dan. ii. 21. Acts i. 7. Rom. v. 6." Compare John v. 22, 23. 2 Cor. v. 10, 11.

3. *ἔταν γὰρ λέγωσιν κ.τ.λ.* *For when they shall be saying . . . just then &c. &c.:* see Matt. xxiv. 42—44. xxv. 13. Mark xiii. 32—37. Luke xii. 39, 40. xxi. 34—36. 2 Pet. iii. 10. Rev. iii. 3.

*Ibid.* καὶ οὐ μὴ ἐκφύγωσιν, *and there shall be no means or possibility of escape from it.*

5. *υἱοὶ φωτός ἐστε καὶ υἱοὶ ἡμέρας*, *ye are children of Light, and children of Day*; compare 2 Cor. iv. 6. Eph. v. 8. Col. i. 12, 13. 1 John i. 5—7. ii. 8—11. "*Filios lucis* appellat more Hebraico luce præditos, sicut *filios diei* qui die fruuntur. Hoc rursùm confirmat, quum dicit *non esse noctis vel tenebrarum*; quia scilicet Dominus nos inde eripuit. Perinde enim est ac si diceret: non esse nos idèd illuminatos à Domino, ut in tenebris erremus." Calvin.

6. *ἄρα οὖν κ.τ.λ.* *If it be so, then*, with us, Brethren, let us not *be slumbering* at our post, *as do the great mass of men* who know not Him that hath called us to be His soldiers and servants (2 Tim. ii. 3, 4); *but let us be vigilant and sober-minded*: 2 Tim. iv. 5. 1 Pet. iv. 7. v. 8. We have given here its full expression to our Apostle's favourite mode of introducing a strictly logical conclusion; and so too, if we would convey a just sense of the conclusion to which he comes in Rom. vii. 25, we shall do well to express it a little more roundly than in the received Version: *So be it, then, I serve at once . . . there is now, you see, no attainder resting on those who &c.:* see on Rom. viii. 1. In other cases, as Rom. vii. 3. viii. 12. ix. 16, 18. xiv. 12. Eph. ii. 19, it is very sufficiently rendered, *So then*—but in Rom. xiv. 19. Gal. vi. 10. 2 Thess. ii. 15, in all which as in our present text the Apostle is urging a *practical* conclusion from what he has just been "teaching as with authority," *ἄρα οὖν* may be translated with advantage: *If this be so, then.*

So in ver. 8 (rightly interpreted, and more correctly ren-

dered than in the English Version) the Apostle argues in like manner: *But let us, being—i. e. seeing that we are—of the Day, be sober &c. &c.*

8. ἐνδυσάμενοι θώρακα πίστεως καὶ ἀγάπης. In Eph. vi. 14—17 the Apostle, it will be seen, has written ΤΟΝ θώρακα τῆς δικαιοσύνης, ΤΟΝ θυρεὸν τῆς πίστεως, ΤΗΝ περικεφαλαίαν τοῦ σωτηρίου—thereby representing to us, in the abstract, *Justification, Faith, Salvation* as so many different pieces of that Divine Panoply in which, for our encouragement at once and example, he has set THE CHRISTIAN WARRIOR as it were objectively before us; standing (as *we* must stand) on the firm footing which “the Gospel of Peace” hath given us “against the wiles of the Devil,” and furnished with weapons which the hand of God Himself hath prepared for our use, and will most liberally supply to every one that asketh of Him from the celestial armoury of Truth. In our present text the same practical lesson is urged upon us, and under the same expressive image: only that here the Apostle has made a nearer and yet *more* practical application of the lesson; and the image, from being objectively presented to us on God’s part, is subjectively exhibited as now realized in ourselves. And so, incidentally, we learn from it (when compared with Eph. vi. 14) that *faith and love* are those accepted “fruits of the Spirit” in us, whereby “we may know that we are of the Truth and [as with that which God Himself hath appointed to be *our righteousness*] may assure our hearts before Him:” 1 John iii. 19.

Translate: *clad with faith and love as our breast-plate—literally, having put on a breast-plate consisting of faith and love; “genitivus materiæ”—and with hope of Salvation (Rom. viii. 24. Tit. iii. 7) as our helmet.* “The Apostle’s meaning, stripped of the metaphor, is this. To defend our affections against the impressions of outward and sensible objects, nothing is so effectual as *faith in the promises of Christ, and love to God and Man.* The head, again, being the seat of those thoughts and imaginations on which the affections and passions in great measure depend, it must be of importance to defend the head against the entrance of such thoughts and

imaginations as have any tendency to excite bad affections or carnal desires. But, for such purpose, nothing is better than to have the head so filled with the glorious *hope of Salvation* offered to us in the Gospel, as to exclude all vain thoughts and imaginations whatever. This hope, therefore, is most elegantly termed the Christian's *helmet*." Macknight.

9. "For God has placed us in a state in which we are not [as Predestinarians vainly talk] exposed inevitably to His anger, but in which we may obtain Salvation [John i. 12. iii. 36]." Burton—and so Benson: "The design of God in sending His Son into the world was *not to condemn the world, but that the world through Him might be saved*. He did not reveal the Gospel unto Mankind, that they might sin with the greater aggravation, and so be the more severely punished; but the motive was Love, and the design Mercy. And *He hath appointed none to wrath* but such as wilfully and obstinately refuse His gracious offers, and persist in vice and wickedness."

*Ibid.* εἰς περιποίησιν σωτηρίας, for the acquisition of—that we should be gainers of—*Salvation*: compare 2 Thess. ii. 13, 14. Heb. x. 39; as also John x. 10. Rom. i. 16. Phil. iii. 7, 8. 2 Tim. ii. 10. Heb. xii. 10. 1 Pet. i. 9.

10. *Who died for us to the intent that, whether we wake or sleep*—as though he had said, "that under all circumstances, and in all stages, of our existence"—*our life should be in spiritual union always and fellowship with Him*: compare Rom. xiv. 9. 1 Cor. vi. 17. 2 Cor. v. 15. Gal. ii. 20. "Dubium est, quid nunc per *somnum et vigiliis* intelligat: videri enim potest *vitam et mortem* designare, et hic sensus esset plenior; quanquam de quotidiano etiam somno non ineptè exponere licet. Summa est, in hoc mortuum esse Christum ut suâ vitâ, quæ in perpetuum est, nos donaret. Porrò non mirum est, quod *jam nunc* affirmat nos cum Christo vivere: quia per fidem in regnum Christi ingressi *transimus à morte in vitam*; Christus Ipse, in cujus corpus insiti sumus, suâ virtute nos vivificat; et Spiritus, qui in nobis habitat, *vita est propter Justitiam*." Calvin. Compare John v. 21, 26.

Rom. iv. 25. viii. 10, 11. Col. i. 13. 2 Pet. i. 3. 1 John iii. 14.

11. *Wherefore exhort one another*—(this sense of παρακαλεῖτε, if we compare 2 Sam. xii. 23, will be seen to be hardly less applicable to the conclusion of the preceding chapter)—to hope still in God, to believe in Him and to love Him, and in Him all Christ's brethren; and go on (as you are doing) building up one the other, in faith, hope, and love, to be a holy temple of the Lord: 1 Pet. ii. 5. Jude ver. 20. This leads the Apostle, as a wise master-builder, to address "a word in season"—as to the builders, his fellow-labourers in God's service, ver. 14—so (vv. 12, 13) to the "living stones" which, not without those workmen and overseers whom Christ hath given expressly for this work of "building up" that Church which is His Body, might fitly be joined together and compacted as a building and habitation of God in Spirit: 1 Cor. iii. 9, 10. Eph. ii. 22. iv. 11, 12, 16.

12. ἐρωτῶμεν δὲ κ.τ.λ. *And here we would beseech you, Brethren, to recognize*<sup>a</sup> as God's ambassadors to you in Christ's stead (2 Cor. v. 20), and so to accept the persons of, *those who labour among you, and as Pastors of His flock* (John x. 4) *lead you in the Lord, and admonish you; and to hold them the more a great deal in love for their works' sake*<sup>b</sup>. Be thus, as

<sup>a</sup> Compare τὰ μὴ εἰδῶτα τὸν Θεόν, ch. iv. 5. 2 Thess. i. 8. Tit. i. 16. Heb. viii. 11. Küttner has: "εἰδῖναι τινά, rationem alicujus habere, ut Latinum respicere: ποιοῦσθαι h. l. potissimum ad disciplinam et curam Ecclesie externam videtur referendum; cum doctrina et institutio contineatur iis quæ proximè sequuntur. Προϊστάμενοι ἐν Κυρίῳ, qui aliis præsumt nomine et auctoritate Jesu Christi. Nouθερεῖν, cohortando, etiam castigando, aliquem emendare."

<sup>b</sup> "ἡγεῖσθαι is said to mean to look up to, to esteem: but I cannot see how it can bear that meaning. I should render it, and to think that they are more particularly objects of your love and charity: see Beza, and Phil. ii. 3." So Dr. Burton; and it is certain that ἡγεῖσθαι, like the Latin ducere, cannot in itself express to account or esteem: but requires for that purpose to be followed by "a genitive of price," as in the classical phrase περι πλείστου ἡγεῖσθαι or ποιῖσθαι by which Dr. Bloomfield explains it. But ἐν ἀγάπῃ here supplies the place of such a genitive, and ἡγεῖσθαι or ποιῖσθαι ἐν ἀγάπῃ, amandus ducere, in amore habere, means literally to draw out or put before oneself in a charitable point of view. Ὑπὲρ ἐκ περισσοῦ (on which see note on ch. iii. 10) we have

becometh Christians (Mark ix. 50. Rom. xiv. 19. 1 Cor. vii. 15. xiv. 33. 2 Cor. xiii. 11), *at peace among yourselves. And you too, our clerical brethren, we exhort*—as with authority; 2 Cor. x. 8. xiii. 10. Tit. ii. 15—*warn them that are disorderly in their manner of living, speak comfort and encouragement to the faint-hearted, hold up such as are yet weak in their faith* (Rom. xiv. 1), *be patient and long-suffering toward all those over whom the Holy Ghost hath made you overseers* (Acts xx. 28).

A pleasing picture is here presented to us of the Christian CONGREGATION, as held together “in unity and godly love” by the dutiful recognition on the part of the Lord’s People of a Divinely, because (as we learn from the present passage, and from Heb. xiii. 17, compared with Acts xiv. 23) Apostolically, instituted order of men among them, who are as it were “God’s labourers” in what may with equal truth be described as “God’s field” or “God’s building” (1 Cor. iii. 9)—whose office, therefore, it is, as ministers of God’s Word and Sacraments, “to teach and premonish;” to “be instant in season, out of season;” to reprove, rebuke, exhort with all “long-suffering and doctrine” adapted to the various kinds, characters, and circumstances of their hearers (ver. 14. 2 Tim. iv. 2); and who after the example of “the Good Shepherd,” so simply and so touchingly proposed to us as “calling his own sheep by name, and when he would lead them forth, *going before them*—and the sheep follow him, because they *know* his voice; whereas a stranger they will not follow, because they “know not the voice of strangers”—are commended to the special love, honour, and observance of the Church entrusted to their charge, as *προϊστάμενοι* (Heb. xiii. 17, *ἡγούμενοι*) ἐν Κυρίῳ<sup>c</sup>: as being each “an *example* of what Believers should be, as in doctrine, so also

preferred to translate here as in Eph. iii. 20: compare *τῶν ἐπίτ λιαν*, 2 Cor. xi. 5.

<sup>c</sup> “*Præsent in Domino*: hoc additum videtur ad notandum spirituale regimen. Tametsi enim Reges quoque et Magistratus Dei ordinatione præsent, quia tamen Ecclesie gubernationem Dominus peculiariter vult suam agnosci, ideò nominatim *præsent in Domino* dicuntur qui Christi nomine et mandato Ecclesiam gubernant. Cæterùm hinc colligere licet, quantum absint à *Pastorum et Præsentium*



in their manner of living, in charity, in spirituality, in faith, in purity" (1 Tim. iv. 12); "in all things showing themselves *patterns*," as well as *patrons*, of such "good works" as He who for this especial purpose hath made us what we are in Christ Jesus, hath also, in the abundance of the grace thereby bestowed upon us, most lovingly "*prepared for us to walk in:*" Tit. ii. 7, compared with Eph. ii. 10. Tit. iii. 8.

13. εἰρηνεύετε ἐν ἑαυτοῖς. "Quamquam hic locus variè legitur etiam apud Græcos<sup>d</sup>, mihi tamen magis arridet ea lectio quam reddidit Vetus Interpres et secutus est Erasmus: *pacem habete (vel colite) cum iis*. Voluit enim (meo iudicio) Paulus Satanæ artibus obviam ire, qui non cessat omnia moliri ut vel jurgia vel dissidia vel simultates excitet inter plebem et Pastorem. Itaque quotidie videmus quàm levi aut nullâ de causâ Ecclesiæ suis Pastoribus sint infensæ: quia scilicet minùs quàm par sit viget hoc pacis colendæ studium quod tantopere Paulus commendat." Calvin.

15. τὸ ἀγαθόν, *goodness*—in that sense in which the word occurs in Rom. xii. 21. Gal. vi. 10, and which belongs to ἀγαθωσύνη in Rom. xv. 14. Gal. v. 22. Eph. v. 9. 2 Thess. i. 11, to ἀγαθοποιία 1 Pet. iv. 19, and to ἀρετή 2 Pet. i. 3, and Thucyd. ii. 40, (where see Dr. Arnold's note, and compare Thuc. i. 37, ἐπὶ κακουργίᾳ καὶ οὐκ ἀρετῇ)—comprehending under one view that life of "love and good works" unto which the faithful Christian finds himself "constrained" by the surpassing "kindness and philanthropy of God our Saviour" (2 Cor. v. 14, 15. Tit. iii. 4. Heb. x. 24. 1 John iv. 11, 19), and which the Apostle here would have his hearers *be aiming ever to realize; as specially toward each other*, so also, as they should find time and opportunity (Gal. vi. 10),

ordine qui tyrannidem à Christo prorsùs alienam exercent. Certè, ut quis inter legitimos Pastores censeatur, necesse est ut se in Domino præesse ostendat, nec ab Eo quicquam habeat separatum. Hoc autem quid aliud est quàm purâ doctrinâ Christum in suâ sede collocare, ut solus sit Dominus et Magister!" Calvin.

<sup>d</sup> "Pro ἑαυτοῖς in multis Codd. legitur αὐτοῖς. Posteriorem lectionem Ven. Koppius præfert, sed αὐτοῖς cum spiritu aspero pronuntiandum esse censet." Klüttn.

toward all men. "Hoc posteriore membro non tantùm a vindictâ abstinendum esse docet, si quis nos læserit, sed colendam erga omnes beneficentiam. Etsi enim *mutuam* inter Fideles primò esse vult, postea tamen *ad omnes* quamvis indignos eam extendit; ut studeamus *malum bono vincere*, quemadmodum idem alibi docet. Primus igitur patientiæ gradus est, non ulcisci injurias; secundus verò, etiam hostes beneficiis prosequi." Calvin.

16, 17. "Eandem fere seriem, licet paucioribus verbis, hìc contexit quam vidimus ad Philipp. iv. 4—6. Nam primo loco tanti vult a nobis æstimari Dei beneficia, ut eorum agnitio et meditatio tristitiam omnem superet. Et sanè, si reputamus quid nobis Christus contulerit, nulla erit tanta doloris acerbitas quæ non leniatur et locum cedat spirituali gaudio. Nisi enim regnet in nobis hoc gaudium, vel a nobis regnum Dei exulat vel nos ab ipso: et valdè ingratus est Deo, cui non tanti est Christi justitia et spes vitæ æternæ ut in mediâ tristitiâ gaudeat. Sed quoniam facile animi nostri fatiscunt, donec impatientiæ succumbant, notandum est remedium quod mox adjungit; jacentes enim et prostrati erigimur precibus, quia in Deum rejicimus quod nos gravabat. Quoniam autem multa quotidie pacem nostram inquietant, idèd *continenter orare* jubet. *Gratiarum actio* quasi temperamentum subjicitur: multi enim sic orant, ut tamen obmurmurent Deo, ac fremant nisi protinùs obsequatur eorum votis. Atqui desideria nostra sic frænari convenit, ut contenti eo quod datur gratiarum actionem semper misceamus votis. Petere quidem licet, gemere etiam et conqueri; sed ita ut nobis magis adlucescat Dei voluntas quam nostra."

So Calvin: but ἐν παντὶ εὐχαριστεῖτε—rather than τοῦτο γὰρ κ.τ.λ., on which he adds "nempe *ut gratias agamus*, secundum Chrysostomi sententiam. Ego pleniorẽ sensum contineri puto sub his verbis: quod talis\* sit erga nos Dei affectus in Christo, ut in afflictionibus quoque largam habeamus materiam gratias agendi. Quid enim ad nos placandos

\* Calvin here interprets as though the Apostle had written τοιοῦτο γάρ, or in more classical Greek οἷον (= ὅτι τοιοῦτόν ἐστι) τὸ θέλημα τοῦ Θεοῦ κ.τ.λ.

aptius, quàm dum audiemus Deum sic nos in Christo complecti ut in bonum ac salutem vertat quicquid nobis accidit?" —ἐν παντὶ εὐχαριστεῖτε will bear, or rather (as it stands in ver. 18) would seem to require, to be taken in a wider and fuller sense than he has given it. For did not the Apostle mean to say that the Christian's whole "life of faith in the Son of God who loved him and gave *Himself* for him" should be a continual *thank-offering*, a living *Eucharist* of "the spirit, and soul, and body" unto God? Compare the notes on 1 Cor. v. 8. Gal. ii. 20. Eph. v. 4, 20. Col. iii. 17, and translate: *in every way*<sup>f</sup> *show yourselves thankful: for this is God's purpose in Christ Jesus toward you*; that you should be unto Him a kingdom, as it were of priests; even you that sometime were hopelessly distant from Him, and no better than *dead* in your transgressions of known duty, and in the uncircumcision of the carnal mind within you, being now privileged to draw near unto Him, and present each one in his own person a living sacrifice which God will accept as holy, because offered in the Name of the One all-sufficient Mediator between God and men, *the Man* Christ Jesus. See Rom. xii. 1. 1 Cor. vi. 20. Eph. ii. 11—13. Col. ii. 13. 1 Pet. ii. 5, 9. Rev. i. 6.

On ver. 17. Macknight well remarks: "This does not mean that we should *never intermit praying*, but that we should observe stated seasons [and so *never intermit the practice*] of Prayer. Thus Luke xxiv. 53, *They were continually in the Temple praising God*, means that they resorted to the Temple at the time of the Morning and Evening Sacrifice, and according to the custom of the Jews offered their prayers and praises while the incense was burning. And as the Morning and Evening Sacrifice is called *a continual burnt-offering* (Exod. xxix. 42), they who regularly observed that season of Prayer are said to *pray continually*, even *night and day*; Acts xxvi. 7. But, besides outward worship, there is due to God, a worship also *in spirit*; which consists in habitually cherishing just conceptions of His character and government, in placing our affections on Him as their highest

<sup>f</sup> Compare note on 2 Cor. xi. 6.

object, in submitting our will to His in all things, and in relying upon Him for our happiness, both in prosperity and in adversity. Where *these* dispositions prevail, the person may be said to *pray without ceasing*: and to make them habitual, regular observance of the outward acts of worship is of great use."

19—21. Where the Apostle has expressed himself so concisely, it is not an easy matter for Expositors to collect and exhibit his meaning in a connected form. We hold it for certain, however, that he never intended to place τὸ καλὸν κατέχετε in such immediate and pointed antithesis to πάντα δοκιμάζετε, as our Translators—here, as in Rom. vii. 18 where see the note, falling far short of that full meaning of τὸ καλόν (the *honestum* of Latin Ethics) which the Apostle has paraphrased in Phil. iv. 8, and making absolutely no distinction of meaning between καλός and ἀγαθός—have exhibited in ver. 21, which we would prefer to *divide* after the word δοκιμάζετε<sup>g</sup>: so that the Apostle (as we understand him) having said in vv. 19—21, "As ye would *put not out the light<sup>h</sup> of the Spirit*, vouchsafed unto you collectively and individually, *do not make little account of individual gifts of*

<sup>g</sup> "Several MSS. have πάντα δὲ δοκιμ., others πάντα δοκιμάζοντες, of which the former has been edited by Griesbach, Knapp, Tittman, and Scholz; but I see no reason to adopt either. Both appear to be mere marginal glosses, intended to indicate the connexion of these words with the preceding, and make the sense plainer; and deserve no attention, except as serving to show how the words were understood in the earliest ages." Bloomf. Knapp remarks: "Apud Cyrillum Alex. ter diversis in scriptis relatum legitur, Paulum dixisse: Γίνεσθε φρόνιμοι τραπεζίται, [Angl. *show yourselves, act in the spirit of, prudent money-changers*]. πάντα δοκιμάζετε . . . ἀπέχεσθε"—and Mr. Grinfield has adduced from Basil: δόκιμος τραπεζίτης τὸ μὲν δόκιμον καθίξεται, ἀπὸ δὲ παντὸς εἶδους πονηροῦ ἀφίξεται.

<sup>h</sup> "Hæc metaphora ducta est à viâ et naturâ Spiritûs: nam quum proprium Spiritûs officium sit *illustrare mentes*, atque ideo vocetur lux nostra, propriè dicimur Eum *extinguere* dum Ejus gratiam exinanimus. Sunt qui putant idem dici hoc et proximo membro; *Spiritum extinguere* nihil aliud esse quàm *contemnere prophetias*. Verum, quia diversis modis extinguitur Spiritus, hæc duo inter se distingo tanquam *genus et speciem*. Tametsi enim contemptus Prophetiæ est extinctio Spiritûs, Spiritum tamen illi etiam extinguunt qui, quum profectu quotidiano magis ac magis excitare debeant accessas à Deo scintillas, suâ ignavia in nihilum redigunt dona Dei. Itaque latius patet hæc admonitio de non extinguendo Spiritu quàm proxima de non spernendis prophetiis." Calvin.

Theological *Exposition*<sup>1</sup>; at the same time be careful to *test* all such gifts of the Spirit, as individual members of your ‘One Body in Christ’ would wish to have accepted as ancillary to the building up of THE CHURCH among you, by the collective wisdom, and right judgment in things spiritual, of that ‘mind of Christ’ which ye have as a Congregation of Believers in Him (1 Cor. ii. 15, 16)”—proceeds now to say: “Hold fast in your manner of life, and observe to do, *whatever is seemly* and in character for you to do (Rom. xii. 17. 2 Cor. viii. 21. Phil. ii. 15. 2 Thess. iii. 13. 1 Pet ii. 12. iii. 10—17. iv. 15, 16): *keep aloof from every form* (or, *all kind*) *of evil*: so may God Himself make you indeed a People collectively and individually consecrated to Him, and give you your ‘perfect consummation and bliss, both in body and soul, in His eternal and everlasting glory!’”

In illustration of ver. 20, see notes on Rom. xii. 6. 1 Cor. xiv. 26—33, and with πάντα δοκιμάζετε, interpreted as above, compare 1 Cor. xiv. 37. 2 Cor. xiii. 3. 1 John iv. 1, and see Archdeacon Wilberforce’s *Doctrine of the Incarnation*, ch. xiv. pp. 478—89. 496—506. On τὸ πνεῦμα Bp. Middleton remarks: “If this be understood of *the influence of the Spirit*, the Article will have reference to *that portion* of the Spirit’s influence *which each had received*. I prefer, however, under-

<sup>1</sup> “Opportunè hæc sententia alteri subnectitur: nam quum per *doctrinam* Spiritus Dei nobis maximè illuceat, qui *doctrinæ locum negant*, quantum in se est *extinguunt Spiritum*: semper enim considerandum, qualiter aut quibus mediis se nobis communicare velit DEUS. Ergo, quicumque sub magisterio Spiritus Sancti proficere cupit, Prophetarum se ministerio doceri sustineat. Ceterùm *Prophetiæ* nomine non intelligo *vaticinandi* donum, sed, quemadmodum prioris ad Corinthios cap. xiv. 3, *scientiam interpretandæ Scripturæ*; ut Propheta sit *Dicinæ voluntatis interpres*. Nam eo quem citavi loco Paulus *doctrinam ad ædificationem, exhortationem, et consolationem* Prophetis tribuit, et has quasi partes enumerat. Sit igitur *Prophetia* h. l. *Scripturæ interpretatio in usum præsentem accommodata*: eam sperni vetat Paulus, nisi sponte velimus errare in tenebris: insignis sententia ad externæ prædicationis commendationem. Somniant fanatici homines, pueros esse qui in *Scripturæ lectione* vel auditu Verbi retinentur: quasi nemo sit spiritualis nisi *doctrinæ contemptor*! Superbè igitur humanum ministerium, adeoque *Scripturam ipsam* despiciunt, ut Spiritum assequantur: deinde, quotquot illis delira ingerit Satanas, pro arcanis Spiritus revelationibus fastuose venditant; et quò quis indoctior, eò majore arrogantia inflatus ac turgidus. Nos verè Pauli exemplo discamus Spiritum cum voce hominum conjungere, quæ nihil est quàm Illius organum.” Calvin.

standing it of the Person:" and on ver. 22, "In this place *πονηροῦ* cannot be used substantively for *ΤΟΥ πονηροῦ*, though modern Translators usually understand it in this sense. It is an adjective agreeing with *εἶδους*: and so the Vulgate: *ab omni specie malá.*" Compare note on 2 Cor. v. 7. Joseph Ant. x. 3, 1: *πᾶν εἶδος πονηρίας ἐπιδειξάμενος ἐν τῷ τρόπῳ, καὶ μηδὲν ἀσεβῆς παραλιπών.*

23. *So may the God of Peace*—i. e. of whose only gift it is, that on earth we have peace with Him, and so peace in ourselves and with each other; compare *ὁ Πατήρ τῆς δόξης* Eph. i. 17, and see Matt. v. 9. Luke i. 79. ii. 14. John xiv. 27. xvi. 33. Acts x. 36. Rom. v. 1. viii. 6. 1 Cor. vii. 15. 2 Cor. xiii. 11. Eph. ii. 14, 15, 17. 2 Thess. iii. 16—*Himself make your consecration to Him effectual and entire! and your whole man, the spirit and the soul and the body, be kept so as that there shall<sup>1</sup> be no blame imputed to you* (Rom. iv. 7, 8. viii. 33. 1 Pet. i. 5—7. Jude 24. Luke xxi. 36) *at the coming of our Lord Jesus Christ.* "Notanda est hæc Hominis partitio: nam aliquando Homo simpliciter *corpore et animâ* constare dicitur; ac tunc anima spiritum immortalem significat, qui in corpore habitat tanquam in domicilio. Quoniam autem duæ præcipuæ sunt animæ facultates, *intellectus* [*νοῦς, mens*] et *voluntas* [*θυμός, animus*], Scriptura interdum distinctè hæc duo ponere solet, quum exprimere vult animæ vim ac naturam: sed tunc *anima* [*ψυχή*, 1 Cor. ii. 14. xv. 44. Heb. iv. 12. Jude 19] pro *sede affectuum* capitur, ut sit pars *spiritui* [*πνεύματι*,] opposita. Ergò, quum hic audimus nomen *spiritus*,

<sup>1</sup> On this peculiar mode of expressing "the virtual tendency" of an action, see the note on Æsch. Choëph. 789, *καὶ νῦν ἐλευθερίως λαμπρῶς ἰδεῖν*—on which Prof. Scholefield (*Append.* p. 26) remarks, "ferè quasi processisset constructio: *ὥστε εἶναι ἐλεύθερον καὶ λαμπρόν.*" Compare the adverbial *ἐν ἀφθαρσίᾳ* Eph. vi. 24, = *ὥστε ἀφθαρτος εἶναι*, as noticed above on ch. iv. 4.

To the same idiom belong *μη ῥαδίως αὐτῷ πάλιν οὔσης τῆς ἀναχωρήσεως*, Thuc. iv. 10 (where see Gøller), *πάντας ὑπόπτως ἀποδεχόμενοι*, and *πάντα ὑπόπτως ἐλάμβανε*, Ib. vi. 53. *χαλεπῶς οἱ Ἀθηναῖοι ἐλάμβανον*, Ib. vi. 61. *εὐφροσιν δεδεγμένη*, Æsch. Eum. 632—where *εὐφροσιν*, a neuter plural and to be resolved into *ὥστε εἶναι* (or, as in Suppl. 606, 718, *ὡς ἂν εἴη*) *εὐφρονα*, might be expressed in Latin by *ut omnia lata esse crederes*; Angl. *after a kindly manner*; so that there should be (judging from all appearance) *only kindness* in her reception of him.

sciamus notari Rationem vel Intelligentiam; sicut *animæ* nomine designatur Voluntas, et omnes affectus. Quum Esaias dicit cap. xxvi. 9, *Anima mea desideravit Te nocte, spiritus meus Te cogitavit*, nemo dubitat quin de *intelligentiâ* et *affectu* suo loquatur, atque ita duas animæ partes enumeret. Eodem sensu in Psalmis intelliguntur duæ istæ voces, atque hoc Pauli sententiæ optimè quadrat. Quomodo enim *totus homo integer*, nisi quum puræ sunt et sanctæ cogitationes, quum recti omnes et bene compositi affectus, quum ipsum denique corpus non nisi bonis operibus suam operam ministeriumque impendit? Nam facultas intelligendi à Philosophis tanquam domina statuitur; affectus sunt medii<sup>k</sup> ad imperandum; corpus obsequium præstat. Videmus nunc,

<sup>k</sup> Angl. *the affections are the medium of the ascendancy of the spiritual over the mere animal part of Man's nature.* The mind of the natural man (*ψυχικός άνθρωπος*)—even “the living creature,” or “living soul;” as the word of Inspiration describes Man in common with the beasts of the earth, seeing that “they have all one breath” of *animal life* in them; Gen. i. 24. ii. 7. Eccles. iii. 19—21—is, as it were, the battle-field on which in this lower world is waged the awful conflict between that “Man-slayer from the beginning” who, “as lightning, hath been seen to fall from Heaven,” and Him, “the Captain of our Salvation,” who on the “white horse” of victory is even now going forth “conquering *and to conquer*”—though whether “there be few,” comparatively, “that shall be saved” through Him, it is not expedient doubtless for us to know. Accordingly, therefore, as that *spiritual part of his mind*, in which lay his “original righteousness” but in which “alienated” as he has been since the Fall “from the life of God” that reigned once in his soul, he has need now to be “renewed” (and that by an infusion of holiness, and of knowledge, not his own) “after the Image of Him that created him” (Gen. i. 27. Eph. iv. 18, 23, 24. Col. iii. 10)—according as this, *τὸ φρόνημα τοῦ πνεύματος*, predominates within him, and so far lifts him above “the law of Sin which is in his members” *that he will not consent unto it, HE WILL NOT FOLLOW OR BE LED BY IT, he is πνευματικός*: “his body, indeed, must still die because of Sin,” but in his spiritual and better part he is *made free to live*, in the transmitted “life of the Spirit” in Christ Jesus: Rom. v. 18. viii. 2, 6, 10. On the other hand, according as he suffers that “other law in his members (*τὸ φρόνημα τῆς σαρκός*), warring against the *higher and better* law of his mind, to draw him into captivity to the law of Sin which is in his members,” he is *σαρκικός*—he is, by his own unworthy surrender of that which should have made him *more* than a mere *animal* man (Jude 19), “sold as a slave unto Sin:” as such, he “cannot please God;” he “cannot know the things of the Spirit of God,” they seem foolishness unto him, because only after a spiritual manner are they discerned—and who then shall deliver him from this deadly body? what power shall set him free from its transmitted law of Sin and Death? Rom. vii. 22—24. viii. 2, 6—8. I Cor. ii. 14.

quàm bene convenient omnia: tunc enim purus et integer est homo, si nihil mente cogitat, nihil corde appetit, nihil corpore exsequitur nisi quod probatum sit Deo. Quòd autem totius hominis custodiam, et omnium ejus partium, ita DEO commendat Paulus, inde colligendum est nos innumeris periculis esse expositos nisi Illius tutela nos protegat." Calvin.

24. *Faithful is He that is calling you, Who—i. e. to that (on your part Hope, on His part) Promise of an eternal inheritance, which He—for His part will perform*: Rom. iv. 21. viii. 24. Gal. iii. 22. Tit. iii. 7. Heb. ix. 15. 1 Pet. i. 4, 5. "See then," the Apostle would say, "that there be nothing wanting on *your* part, to make your calling and election sure." Compare Heb. iii. 14. 2 Pet. i. 10—12, and the language of the Baptismal Service.

27. ὁρκίζω ὑμᾶς κ.τ.λ., *I adjure you, as you love the Lord*, = I solemnly charge you, *that the letter be read &c.*—see on 1 Cor. v. 9, and compare 2 Thess. iii. 14. Col. iv. 16. "This being a command to the presidents and pastors of the Thessalonian Church, it is evident that this Epistle must have been first delivered to them by his order, although it was inscribed to the Thessalonians in general. The same course, no doubt, he followed with all his other inspired Epistles. They were sent by him to the Elders of the Churches for whose use they were designed, with a direction that they should be read publicly to the assembled Brethren; and that not once or twice, but frequently, that *all* might have the benefit of the instructions contained in them. The practice, therefore of the Romish clergy, who either do not read the Scriptures to the common people in their religious assemblies, or read them in an unknown tongue, is directly opposed to Apostolical injunctions and to primitive practice." Macknight—and so Calvin: "Certè, quocunque artificio vel prætextu tunc machinatus fuerit Satanus ne in omnium notitiam perveniret Epistola, colligere ex Pauli verbis licet quàm seriò et acriter se opponat. Neque enim res levis aut frivola est *adjuratio per DEI nomen*. Habemus igitur Spiritum Dei, quæ Pauli ministerio in hâc Epistolâ prodidit, velle toti



Ecclesiæ publicari. Unde apparet, diabolis quoque ipsis præfractiones esse qui à lectione scriptorum Pauli hodie populum Dei arcent; utpote qui tam severo *exorcismo* non moveantur."

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### SYNOPSIS OF THE FIRST EPISTLE TO THE THESSALONIANS.

I. The Inscription, and Introductory Salutation: ch. i. 1.

II. The main object of the Epistle; viz. to confirm them in the Faith, and to exhort them to perseverance therein under all the trials and afflictions which it had entailed upon them at the hands of the Jewish and Anti-Christian portion of their community. This he endeavours to do, by—

1. expressing his thankful remembrance of them before God, for that they had already approved themselves to be men of lively faith, of self-denying love, of steadfast hope in Christ; and so, men of whose *election* in Christ to be God's children by adoption and grace he feels assured by the fact of the Gospel, which he and Silvanus and Timotheus had preached unto them, having been effectually brought home to them "in Spirit and in Power," together with an inward conviction of the Divine grace and commission of the men that had been sent unto them, to which he makes now his confident appeal; ch. i. 2—5.
2. reminding them of that "joy of the Holy Ghost"—sent forth into their hearts, because, believing and baptized, they had been made *sons of God* in Christ Jesus (Mark xvi. 16. Gal. iii. 26, 27. iv. 6)—wherewith, under much outward tribulation, embracing the doctrine delivered to them, they had become so distinguished as disciples of Christ, as not only to be patterns to all Believers in Northern and Southern Greece; but, to the utmost

extent of the Christian Missions of that day, to have acquired a wide-spread fame as men who had “turned from idols to serve the living and true God,” and whose hope of deliverance in the coming Day of Judgment is in JESUS, the MAN RAISED FROM THE DEAD—who in the glory of God, from that day forward “*His* Covenant Father *and our* Father,” is yet to be revealed from Heaven without spot or imputation of Sin, and for Salvation unto them that have loved, and are ever looking for, His appearing (Rom. i. 4. vi. 4. Phil. iii. 20. 2 Tim. iv. 8. Heb. ix. 28. 1 Pet. i. 5): ch. i. 6—end.

3. appealing more particularly to their personal recollections of the time, manner, and circumstances of the first introduction of the Gospel among them. It was after having been (as they know) very roughly handled in the neighbouring city of Philippi that “Christ’s Apostles” —(what more convincing proof could have been given, that they were indeed sent from Him?)—“were bold in their God,” under no little civic commotion, to deliver His message to them: an errand of love, on which as it was not “the spirit of error” that had prompted them to embark, so neither was it from any impure motive, nor in the use of fraudulent means, that they had endeavoured to give effect unto it. They had not flattered their hearers (the Thessalonians themselves well know this), nor had they any selfish object in view (God is witness), nor any seeking of glory from men. Nay, they had not put forth *all* that weight of office, which of right belonged to them as Ambassadors in Christ’s Name; but gentle as a Nurse, affectionate and urgent as a Father, had they been found among these their spiritual children; whose conversion, “without money and without price” (for night and day had these devoted Missionaries wrought with their own hands, rather than be burdensome to any one, for their support) had so endeared them to them, that in the warmth of their affection they feel as though (like their Divine Master and only Saviour) they could lay down their lives for them. And if they could thus appeal, for proof of what

Christianity is (Col. iii. 16), to what all must remember to have been the consistent and truly Christian conduct of those who had first called them to the faith of Christ, and not by exhortation more than by example had taught them to walk worthily of that high calling of God—it is on corresponding proof of what God had wrought in it, that *they too* [καὶ ἡμεῖς, ver. 13], the nursing fathers and founders of this Church of God in Thessalonica, on every remembrance of it in their prayers, omit not to “thank God always for them all:” it is because these Thessalonians, in their reception of the word of God, as given *objectively*, to be heard with the outward ear, have really become participants of THE WORD OF GOD, as given *subjectively*—to dwell now not *with* us, but *in* us (John xiv. 17) “in the Spirit of Holiness”—*who is even now making Himself felt* [so the Apostle, here as in Rom. v. 5, describes that “Hope” that “maketh not ashamed”] *in you that believe*. Thus had it come to pass that, treading in the steps of JESUS, the Lord of the glory to be yet revealed in Man’s nature, of His glorious company of Apostles, and of the goodly fellowship of the Prophets that had been before them, they had found a niche in the temple of God’s HOLY CHURCH in all the world; whilst those of their own countrymen, at whose hands they had suffered for Christ’s sake, were no more to be accounted of, than (at the time when the Apostle wrote) was that devoted people of the Jews, who setting themselves in opposition to that “God who would have all men to be saved, and to attain unto full knowledge of the Truth,” were madly filling up the measure of their national sins, and provoking that sore judgment which had even then “come upon them,” and was shortly to “take away both their place and nation” (John xi. 48): ch. ii. 1—16.

4. expressing the unchanged feelings with which, forcibly separated from them for a time “in presence, not in heart,” and as it were *bereaved* of children whom the Lord of Life had given them to be their “joy and crown of exultation at His coming,” they were earnestly long-

ing (Paul, in particular, had more than once endeavoured) "to see their face" again—"and Satan hindered them:" ch. ii. 17—end. Therefore it was—because they could no longer control their fears for that little flock, whose early experience of "tribulation in this world" had kept pace with their own previous testimony to the truth of this being part of God's appointment for His accepted People; because St. Paul, above all, could no longer contain his apprehensions of what, under such trying circumstances, might be the effect of the Tempter's being permitted to take vantage-ground against them—therefore had Timotheus been detached from the company of his fellow-labourers in the continual propagation of the Gospel, therefore had he been sent from Athens to ascertain the steadfastness of their faith, and further to establish, strengthen, and settle them in it: ch. iii. 1—5.

5. telling them how great is now the consolation which on the glad tidings Timotheus has brought back of their faith and love, and of their reciprocation of kind feelings towards their absent Fathers in God, these last have found in them after much antecedent affliction and hardship—through that assurance, namely, of their faithfulness, which leads the warm-hearted Apostle to write, "for *so far* only *have we life*, as you are standing fast in the Lord;" and again, "with *what* amount of thanksgiving for you can we pay back what we owe to God for all the joy wherewith on your account we joy before Him?" He tells them at the same time, how earnest and unceasing is their prayer to be permitted to see their face, and perfect what may yet be the short-comings of their faith: ch. iii. 6—10.
6. offering up a solemn prayer, that God Himself, and (as *One with the Father* in that His Covenant relation to us; Isa. ix. 6. Heb. ii. 13) the Lord Jesus Christ, would direct their way unto them; and meanwhile that the Lord, who is *in* them (ch. ii. 13. 2 Cor. xiii. 5), would make them increase and abound in that enlarged spirit of Christian charity, wherewith these His ministers had

been, and are still, animated towards *them*; and thereby so establish their *hearts* in their present state of acceptance before God as His Covenant children, that eventually they shall [be children of *that* Resurrection from the Dead, in *the likeness of* which they with all His HOLY CHURCH on earth have been raised unto newness of "life in God," and] have part in the appearing of our Lord Jesus Christ with all God's new creation in Him: ch. iii. 11—end.

### III. Instructions for their future guidance—

1. to be making continual progress in the way wherein they have been instructed to walk so as to fall in with God's gracious purpose towards them; in particular, to abstain from fornication, under a just sense of what *that vessel* should be in which, individually, they have obtained a place in God's lower Household—even "a vessel unto honour, and consecrated;" not, as in all the Heathen world, a degraded instrument of lust—as also, because (apart from the sin against a man's own body; 1 Cor. vi. 18) the practice involves a selfish invasion of the property of a brother, which—under whatever form men transgress the commandments of the Moral Law, as fully borne witness to by the preachers of the Gospel—the Lord (who hath *made* us brethren) will most assuredly punish. "Uncleanness" at open variance with God's purpose in calling us to be under a visible consecration to Him: desecration, consequently, of the visible Temple is despite done unto Him who hath given us the grace in Christ of being *individually* temples of His Holy Spirit (1 Cor. vi. 19): ch. iv. 1—8.
2. in the practice of kindness toward their brethren in Christ—abundant proof as they have already given of God's having poured this grace into their hearts—to increase and abound ever more and more; ch. iv. 9, 10.
3. to be careful to lead quiet and inoffensive lives, and, after the example and instructions given them by their first Christian teachers, to maintain themselves by their own labour; that so, as needing nothing at their hands,

they may the better command the respect of that portion of their community which has not yet been brought within the pale of the Church: ch. iv. 11, 12.

4. not to grieve for their dead, as *they* do who still are strangers to the Christian hope: for even as we believe that JESUS, the mystical Head and Saviour of the Church which is His Body, did once die, and is now alive after having been laid among the Dead; equally is it to be believed of those who shall have fallen asleep *having part with JESUS* in that His mystical Body, that God will bring them with Him: ch. iv. 13, 14.
5. to comfort their bereaved ones with the revelation, which here is incidentally made, that such of the human race as shall still be surviving upon the earth unto the coming of the Lord, shall take no precedence whatever of those who shall have been previously laid to sleep. The signal for the Lord's return to Judgment, in that very Person in which He was taken up into Heaven, shall be the voice of the Archangel, and the trumpet that shall proclaim that Kingdom wherein "God shall be all in all." Then, not until the Dead (as many as died in Adam) shall first have been called up again in Christ shall their surviving brethren in the flesh—*their* bodies too having first undergone that change, whereby "what is mortal" in them shall be "swallowed up of Life" (1 Cor. xv. 51—53. 2 Cor. v. 4)—be "caught up together with them," to meet the Lord when He comes in the clouds of Heaven. In *this* way—when the whole race of Adam shall first have appeared before the judgment-seat of Christ (2 Cor. v. 10)—shall those whom "the Son of Man shall set on His right hand" (Matt. xxv. 31—33) be for ever with their Lord: ch. iv. 13—end.
6. as to the *time* and *manner* of Christ's coming, to let the superior light and knowledge which they enjoy—that it will be *when* men least expect, and *so* that they can by no possibility escape it—be seen in the superior vigilance and sobriety of their whole conduct. Night, in the Natu-

ral Creation, has its sleepers and its sensualists—even so, in the Spiritual Creation, let the sons of Light and sons of Day be known by their self-denying vigilance and activity under arms which the Master whom they serve Himself hath provided for their use; *faith*, namely, *and love*, which they should wear as a breast-plate; and as a helmet, *hope of Salvation* founded upon the tender mercy of that God who, that we might obtain Salvation, hath given His Son our Lord Jesus Christ to die for us, and thereby (through our faith and love) so to unite us to Himself that our redeemed life, waking or sleeping, should be (not our own, but) a life which we have in common with Him: ch. v. 1—10.

7. to exhort and edify one another, in visible Church-membership—yet with especial recognition, and reverence, and affection shown to the office and ministry of their spiritual Pastors and Monitors—so best ensuring internal peace. The correlative duty of Christian Pastors towards all sorts and conditions of men among them: ch. v. 11—14.
8. not to requite evil with evil, but to seek every opportunity of doing good, whether to friend or foe; to be cheerful, because prayerful, children of God in Christ Jesus; to make their whole life a thank-offering: ch. v. 15—18.
9. not to preclude themselves from advancing, as a Church, to a higher state of spiritual illumination, by making light of revelations vouchsafed to them individually—being careful, however, in all cases to *test* these by their collective judgment in things spiritual; and as a general rule, while they hold aloof from every kind of evil, to maintain such propriety of conduct as shall proclaim their entire consecration to “the God of peace,” and be an earnest of their future acceptance with Him, when both in body and soul they shall have put on the Spiritual Man, at the coming of Jesus Christ our Lord. The faithfulness of God a pledge that, on His part, nothing will be wanting to the fulfilment of the

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hope inspired by His heaven-ward calling: ch. v. 19—  
24.

IV. The Apostle desires to be remembered in their prayers  
—sends greetings—charges the Elders of the Church that  
his letter may be read in the ears of *all* the Brethren.  
Valedictory blessing: ch. v. 25—end.



## ANNOTATIONS

ON THE

### SECOND EPISTLE TO THE THESSALONIANS.

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“ THIS Epistle was written a few months after the former, probably in the year 47, while St. Paul was at Corinth ; Acts xviii. 11. Sufficient time had elapsed for St. Paul to hear of the reception of his former Epistle.” Burton.

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#### CHAPTER I.

1. ἐν Θεῷ . . . καὶ . . . Χριστῷ. “ *Ecclesia in Deo et Christo* dicitur, quæ non tantùm collecta est sub Fidei vexillo, ut Deum unum Patrem colat et in Christum confidat ; sed quæ *opus ac ædificium* est tam Patris quàm Christi : quia, dum nos sibi Deus adoptat et regenerat, ex Ipso esse incipimus in Christo ; 1 Cor. i. 30.” Calvin.

5. ἔνδειγμα κ.τ.λ., a *proof* this (the Apostle takes occasion, in passing, to remark upon the circumstance of their “ suffering wrongfully, out of conscience toward God ;” 1 Pet. ii. 19—21. iv. 13. Phil. i. 28, 29. Acts v. 41. Luke vi. 22, 23) *of there being a righteous judgment of God* that shall follow (Ps. lviii. 10)—*arguing*, as it does, *that* <sup>a</sup> *you are accounted*

<sup>a</sup> εἰς τό here, like ἵνα often, is not causative but conclusive ; not *that you may be*, but *so that* it would appear that *you have been &c.*

worthy of the Kingdom of God, on account of which it is that ye are suffering—for that<sup>b</sup> it is God's righteous purpose to repay &c. So Küttner: "Sententia hæc est: quòd vos jam infelices estis, et vicissim qui vos cruciant et affligunt felices, ex eo argumentum firmum peti potest vitæ alterius, vobis melioris, istis deterioris future." And so Calvin: "Aliorum expositiones omitto: hunc puto genuinum esse sensum, quòd injuriæ et persecutiones, quas innocentes et pii ab improbis et sceleratis sustinent, quasi in speculo demonstrent Deum fore aliquando mundi judicem. Si tenemus hoc fidei principium quòd Deus sit justus mundi judex, cujus officium sit mercedem cuique secundum opera sua rependere; hoc alterum sine controversiâ sequetur, præsentem ἀραξίαν esse demonstrationem judicii quod nondum apparet."

7. ἀνεσιν μεθ' ἡμῶν. "Ἀνεσις is again opposed to θλίψις at 2 Cor. viii. 13. The word properly signifies *relaxation* [Acts xxiv. 23. 2 Cor. ii. 13. vii. 5] or *release* from labour or affliction, and thus is nearly equivalent to ἀνάπαυσις: but it is also used figuratively to denote the felicity promised to God's faithful servants, as in Heb. iv. 1—11." Bloomf. "Addit nobiscum, ut ex fidei suæ sensu fidem doctrinæ conciliet. Ostendit enim se non philosophari de rebus ignotis, cum in eâdem causâ et in eodem ordine se cum illis locat. Scimus autem quanto plus auctoritatis mereantur, qui et longo usu exercitati sunt in iis quæ docent, nec quicquam postulant ab aliis quod non parati sunt ipsi præstare. Non ergo in umbrâ præcipit Paulus, qualiter sub sole pugnare debeant Thessalonicenses; sed strenuè pugnans ad eandem ipsos militiam hortatur." Calvin.

<sup>b</sup> εἰπερ—*quatenus, in so far as*—introduces here a mere enlargement upon ἔνδειγμα τῆς δικαίας κρίσεως τ. Θ., and would be expressed in Latin by quòd with a subjunctive, as being a strictly subordinate clause, and really in oratione obliquâ—otherwise the Apostle must have written εἶγε δίκαιον, *siquidem Deo placitum est*. Küttner remarks: "εἰπερ δίκαιον pro δίκαιον γὰρ ἴσται, ex perpetuâ Apostoli consuetudine periodis jungendi ope particularum ὡς, καθὼς, ὥστε, εἰπερ"—but he would have done better to say "pro δίκαιον γὰρ εἶναι," since ἔνδειγμα is an accusative in apposition with αἷς ἀνέχεσθε ver. 4; Matth. Gr. Gr. § 410.

8. διδόντος ἐκδίκησιν κ.τ.λ., *awarding just retribution* (Numb. xxxi. 3. Ezek. xxv. 14. LXX) *to those who* in times past *have not taken that knowledge of God* which the very Heathens have had revealed unto them (Rom. i. 19—21. Ps. lxxviii. 6, ἔκχεον τὴν ὀργὴν σου ἐπὶ ἔθνη τὰ μὴ ἐπεγνωκότα σε: comp. also 1 Thess. v. 12), *and yet more to those who* (now that the light of the Gospel has come into the world; John iii. 19. 2 Tim. i. 10) *are not submitting themselves &c.*

9. ὄλεθρον αἰώνιον ἀπὸ προσ. τ. K.—compare Gen. iv. 14, 16. Isa. ii. 10, 19. Matt. xxv. 41. Luke xiii. 27, 28: and contrast Ps. xvi. 11. Matt. v. 8. John xii. 26. xiv. 3. xvii. 24. 1<sup>st</sup> John iii. 2.

10. ἐν πᾶσι τοῖς πιστεύουσι, *in all who shall have believed on Him*—compare John xvii. 20, and as parallel to this *futurum exactum* sense of the Aorist, ch. ii. 12. 2 Tim. iv. 8. πᾶσι τοῖς ἠγαπηκόσι τὴν ἐπιφάνειαν αὐτοῦ. “Instead of the common reading πιστεύουσιν, many MSS., Versions, Fathers, and early Editions have πιστεύουσιν—which has been adopted by Bengel, Griesbach, Matthæi, Koppe, Vater, Lachmann, and Scholz; and with reason, since it is far more suitable to the context. For, as Schott. observes, the subject here treated of is the *time* when the Lord shall show His Majesty, by bestowing eternal felicity on His true worshippers with reference to their past faith and obedience.” Bloomfield—who remarks on ὅτι ἐπιστεύθη κ.τ.λ., that what had just before been said with reference to *all* believers, is in this parenthesis incidentally applied by the Apostle to the Thessalonians in particular. Translate τὸ μαρτύριον ἡμῶν ἐφ’ ὑμᾶς, *our testimony* (that which, as Christ’s witnesses in all the world, we have delivered) *unto you.*

*Ibid.* ἐν τῇ ἡμέρᾳ ἐκείνῃ, *on that great coming Day*—Acts xvii. 31. Rom. ii. 5, 16. 1 Cor. iii. 13. v. 5. 2 Tim. i. 12, 18. iv. 8.

11. εἰς δὲ καὶ κ.τ.λ. *to which end* (the Apostle pursues now the thought suggested in εἰς τὸ καταξιοθῆναι κ.τ.λ., ver. 5) *it is that we pray always for you, that our God may indeed*

count you worthy of your calling (that whereunto He hath called you ; comp. Phil. iii. 14) and fill up all acceptableness of (even to the filling up in you of the full measure of that which He will accept as<sup>c</sup>) goodness—compare ch. ii. 17. 1 Thess. iii. 13. Eph. i. 4. ii. 10. iii. 19. Col. i. 10—and make faith a reality in you, evidencing and approving itself in power; in other words, so fill up the measure of your faith (ver. 3. Luke xvii. 5) as to make it a real and effective principle: compare 1 Thess. i. 3, and τὸ ἔργον τοῦ νόμου, Rom. ii. 15; and ἐν δυνάμει, Rom. i. 4. Col. i. 29.

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## CHAPTER II.

1. ὑπὲρ τῆς παρουσίας κ.τ.λ., on the subject of &c. So Burton: "I take ὑπὲρ to mean concerning, as in i. 4. Rom. ix. 27. 2 Cor. i. 8. viii. 23, 24. Some expressions in the former Epistle, concerning the second coming of Christ, had been mistaken: see 1 Thess. i. 10. ii. 19. iii. 13. iv. 15. v. 23."

2 "The full sense is, that ye be not hastily shaken from the hitherto settled persuasion of your minds, nor be thrown into unreasonable perturbation." Bloomf.—who cites from Arrian, μὴ ἀποσαλεύεσθαι διὰ τῶν σοφισμάτων, "where the metaphor is taken from a ship torn from its anchorage, and carried out to sea;" and refers, in illustration of the passage, to Matt. xxiv. 6. Acts xvii. 13. Gal. i. 6. 1 Tim. v. 22. Heb. vi. 19. James i. 6.

Ibid. μήτε διὰ πνεύματος κ.τ.λ. "Spiritus nomine fictas prophetias intelligit: ac modum illum loquendi inter pios tritum fuisse apparet, ut vaticiniis imponerent nomen Spiritus honoris causâ. Nam, ut justam habeant auctoritatem prophetiæ, in Spiritum Dei potius quàm in homines

<sup>c</sup> Wahl, as quoted by Ross on Parkh. Lex. in voc., interprets these words to mean πάντων ἀγαθῶσύνην ἐν ᾗ εὐδοκῆσει ὁ Θεός: and Mr. Grinfield cites Clem. Rom. i. 7, 40, ἵν' ὁσίως πάντα τὰ γινόμενα ἐν εὐδοκῆσει εὐπρόσδεκτα εἴη τῷ θελήματι αὐτοῦ. Sir. i. 26, ἡ εὐδοκία αὐτοῦ πιστις καὶ προφῆτης.

respicere convenit. Verùm, ut mos Diaboli est se transfigurare in Angelum lucis, hunc titulum furati sunt impostores, ut fucum facerent simplicibus. Quanquam autem hanc larvam Paulus illis detrahere poterat, tamen per concessionem sic loqui maluit, ac si diceret: *Ulcunque spiritum Revelationis obtendant, ne credite.* Quemadmodum et Jöannes, *Probate*, inquit, *spiritus, numquid ex Deo sint.* Quod addit *epistolâ*, testimonio est veterem fuisse hanc impudentiam aliena nomina supponendi. Quo magis admiranda est Dei erga nos misericordia quòd, quum vivo adhuc et vidente Paulo falsò ejus nomen in scriptis adulterinis prætenderint, integra ejus scripta ad nostram usque ætatem servata sunt. Certè neque fortuitò, neque hominum industriâ, fieri hoc poterat, nisi Deus Ipse virtute suâ Satanam et omnes ejus ministros compescuisset." Calvin.

3. ἡ ἀποστασία. "The article here is emphatical, denoting both that this was to be a *great* apostasy—the *apostasy* by way of eminence—and that the Thessalonians had been already apprised of its coming; see ver. 5." Macknight—who, after noticing the particulars mentioned in 1 Tim. iv. 1—3, adds: "from this it appears that the apostasy here foretold was *not* to consist in a *total renunciation of the Christian faith*, but in a *great corruption of it* by erroneous doctrines, idolatrous worship, and other wicked practices." And so Calvin: "Insignis hic locus, et apprimè dignus observatu. Fuit hæc gravis et periculosa tentatio, quæ vel maxime cordatos posset concutere et dejicere e statu, videre Ecclesiam, quæ tantis laboribus sensim ac difficulter erecta fuisset, subitò quasi tempestate convulsam ruere. Præmunit igitur Paulus non tantùm Thessalonicensium sed piorum omnium mentes; ut, quum Ecclesiam dissipari contigerit, non terreantur quasi re novâ vel non expectatâ. *Apostasiam* vocat *perfidam à Deo defectionem*, nec eam verò unius hominis vel paucorum, sed quæ longè latèque in majori hominum multitudine grassetur. Nam, quum ἡ ἀποστασία sine adjec-tione nominatur, non potest ad paucos restringi: neque verò alii possunt per *apostasias* intelligi, quàm qui prius nomen Christo et Evangelio dederant. Prædicat ergo Paulus gene-

ralem quandam visibilis Ecclesiæ defectionem, ac si diceret : Ecclesiam priùs in deformes et horrendas ruinas oportet redigi, quàm adveniat plena ejus restitutio. Regnum autem istud abominationis sub *unius personæ* nomine describit, quia *unum est, utcunque alii aliis succedant.*

Nunc verò intelligant lectores, sectas quidem omnes quibus jam ab initio imminuta est Ecclesia totidem fuisse defectionis rivus, sectam verò Mahometis instar violentæ exundationis fuisse, quæ dimidiam plùs minùs partem suo impetu raperet; restitisse autem ut residuam partem veneno suo Antichristus inficeret: ita oculis nostris cernimus eventu comprobatum fuisse memorabile hoc Pauli vaticinium. In hâc quam affero expositione nihil coactum est. Somniabant ejus ætatis Fideles se post exigui temporis molestias in cælum esse transferendos: Paulus contrà prædicit, ubi hostes extraneos aliquandiu infestos habuerint, plus malorum instare domi; quia passim abripiendi sint ad fœdam perfidiam qui fidem Christo dederunt, quia ipsum Dei templum sacrilegâ tyrannide polluendum sit, ita ut illic dominetur summus hostis Christi. *Revelatio* hîc pro *apertâ tyrannidis usurpatione* capitur; ac si dixisset Paulus *non venturum diem Christi, donec palam se ostenderit hic tyrannus* et quasi ex professo totum Ecclesiæ ordinem everterit."

*Ibid.* ὁ ἄνθρωπος τῆς ἀμαρτίας. By this description of the insidious ANTICHRIST that should shortly reveal itself *within* the pale of the Church, the Apostle may simply have intended to portray that *dwarfish and depraved type* of "the man of God"—for whom, in the gift of His inspired Scriptures and other means of grace, God hath so provided as that he should be "completely organized for every good work" (2 Tim. iii. 17. Eph. ii. 10)—to which the Papal usurpation has tended always to reduce that standard of man's spiritual growth which is indicative of full age in CHRIST (Eph. iv. 13). And so too the application of ὁ υἱὸς τῆς ἀπωλείας to the *Man of Sin* may have been intended to predict that, like Judas (John xvii. 12), he was to be a false friend, who should betray Christ, and himself be utterly destroyed.

Macknight, however, not inaptly compares Dan. vii. 8, 11,

21, 25. viii. 24, 25. xi. 36—38, and adds: "As, in the prophecies of Daniel, empires governed by a succession of kings are denoted by a single emblem, such as a part of an image, a single beast, a horn, &c. ; so, in Paul's prophecy *the Man of Sin*, and *son of perdition*, and *the lawless one* may denote an impious tyranny exercised by *a succession of men*, who cause great misery and ruin to others, and who at length shall be destroyed themselves. It is true the Papists contend that *one person only* is meant by these appellations, because they are in the singular number, and have the Greek article prefixed to them : but see the succession of the Jewish highpriests thus denoted, Lev. xxi. 10—15. Numb. xxxv. 25, 28 ; and the succession of the Jewish kings, Deut. xvii. 15. 1 Sam. viii. 11 ; and compare *ὁ κατέχων*, ver. 7. *ὁ δίκαιος*, Rom. i. 17. *ὁ ἐπίσκοπος*, Tit. i. 7. *ὁ πλάνος καὶ ὁ ἀντίχριστος*, following *πολλοὶ πλάνοι*, 2 John ver. 7."

4. *Who opposeth and lifteth up himself against every so-called god, or—lord* he might have added, as in 1 Cor. viii. 5 (comp. Psa. lxxxii. 6. John x. 34, 35), but he has chosen a more general term—*object of veneration* ; see Acts xvii. 23.

*Ibid.* ὥστε αὐτὸν κ.τ.λ., *insomuch that he in the very<sup>a</sup> Temple of God takes his seat as God, exhibiting (or, at least, deliberately consenting unto the exhibition of) himself, that he is God!* Let any one witness the formal enthronization of the Pope on the high altar of his Cathedral Church in Rome, and say whether *the Man of Sin* could in any place be more awfully *revealed*.

"It is an observation of Bochart, that after the Death of Christ, the Apostles never called the Temple of Jerusalem *the Temple of God* ; but, as often as they used that phrase, they meant always the Christian Church : see 1 Cor. iii. 16. 2 Cor. vi. 16. Eph. ii. 19—22. 1 Tim. iii. 15. And in the Revelation of St. John, which was written some years after the destruction of Jerusalem, there is mention made of men's becoming *pillars in the Temple of God* (Rev. iii. 12). Hence

<sup>a</sup> Such, as is well known, is the strict sense of *ὁ ναός* (Angl. *navē*), as distinguished from *τὸ ἱερόν*, *the sacred precincts* : see Arnold on Thucyd. i. 134.

it is evident that the sitting of the Man of Sin in the Temple of God by no means implies that *he was to show himself in Judea*. Wherefore Le Clerc and Whitby, who on this circumstance have built their opinion that *the revolt of the Jews from the Romans is the apostasy* here spoken of, and *the factious leaders the Man of Sin*, have erred in their interpretation of this prophecy. The meaning of the verse is, that the wicked teachers, of whom the Apostle speaks, will first oppose Christ by corrupting the doctrine of the Gospel concerning Him; and, after that, will set aside the government of Christ in His Church, and the government of the Civil Magistrate in the State, by arrogating to themselves the whole spiritual authority which belongs to Christ, and all the temporal authority belonging to Princes and Rulers<sup>b</sup>." Macknight.

<sup>b</sup> Calvin remarks on this verse: "Nunc verò Paulus quasi in tabulâ depingit vivam Antichristi effigiem: nam ex his verbis colligere promptum est, quale sit ejus regnum et quibus in rebus consistat. Quum enim adversarium nominat, quum dicit *arrogaturum sibi* quæ Dei propria sunt, ut *pro Numine in Templo colatur*, directè ejus regnum Christi regno opponit. Ergo, ut spirituale Christi regnum, ita hanc *tyrannidem in animas* esse oportet, ut Christi regnum æmuletur. Nunc quisquis ex Scripturâ edoctus erit quænam Deo maximè sint propria, et ex adverso intuebitur quid sibi Papa usurpet, etiamsi puer sit decennis, non multum laborabit in noscendo Antichristo. Scriptura *Deum* pronuntiat *unicum esse Legislatorem qui servare possit ac perdere; unicum Regem cujus officium sit verbo suo regere animas*. Eundem facit omnium sacrorum auctorem; Justitiam et Salutem ab uno Christo petendam docet; modum simul et rationem assignat. *Nihil horum est, quod non sui juris Papa esse asserat*. Suum esse gloriatur, ligare quibus libitum est legibus conscientias, et æternis pœnis subjicere. Sacramenta pro libidine suâ vel nova instituit, vel quæ à Christo instituta sunt corrumpit et vitiat; media consequendæ Salutis aliena prorsus à doctrinâ Evangelii comminiscitur; totam denique Religionem pro suo nutu mutare non dubitat. Quid, obsecro, est *se efferre supra omne quod numen reputatur*, si hoc Papa non facit!"

Again, on *εἰς τὸν ναὸν τοῦ Θεοῦ*: "Hoc uno verbo abundè refellitur eorum error, immo socordia, quibus *Papa* idèò *Christi Vicarius est quia suam in Ecclesiâ sedem habeat*, qualitercunque se gerat: nam *Paulus non alibi ANTICHRISTUM locat quàm in ipso Dei sanctuario*. Non enim externus hostis est, sed domesticus, qui sub ipso Christi nomine Christum oppugnat. Sed queritur, quomodò vocetur *Ecclesia* specus tot superstitionum, quæ *columna* debuerat esse *Veritatis*. Respondeo sic vocari, non quò retineat omnes Ecclesiæ qualitates; sed, quia aliquid residuum habet, fateor ergo *templum Dei esse in quo dominatur Papa, quantumvis innumeris sacrilegiis profanatum*."



5. "It seems the Apostle, when at Thessalonica, besides speaking of the Apostasy and the Man of Sin, had told them *what it was that restrained him* from showing himself. But, as he has not thought fit to commit that disclosure to writing, he has left it to our own sagacity to find out who or what the restraining power was. This, therefore, being one of the *traditions* mentioned in ver. 15, we may conclude from the Apostle's caution that it had reference to "the higher powers" then in being. But though he did not commit it to writing, the Thessalonians, to whom he had made it known in conversation, would not hide it from those members of other churches whose curiosity prompted them to inquire about it. The Christian fathers, accordingly, universally understood the restraining power to be *the Roman Empire*; and in whatever way they obtained the notion, whether by tradition or conjecture, it seems to have been the truth. For the power of the emperors and of the magistrates under them, first in the heathen state of the Empire and afterwards when it became Christian, *was* that which restrained the Man of Sin, i. e. *the corrupt Clergy*, from exalting themselves *above all that is called god, or an object of worship*, civil or religious." So Macknight—more to be followed herein than Calvin, who writes (ingeniously enough, had there been no  $\acute{o}$   $\kappa\alpha\rho\acute{\epsilon}\chi\omega\nu$  to limit the application of  $\tau\acute{o}$   $\kappa\alpha\rho\acute{\epsilon}\chi\omega\nu$ ): " $\tau\acute{o}$   $\kappa\alpha\rho\acute{\epsilon}\chi\omega\nu$  propriè *impedimentum* vel *causam moræ* h. l. significat. Chrysostomus, qui putat posse nonnisi de *Spiritu* vel *Romano imperio* intelligi, mavult in hanc alteram partem inclinare. Ego aliam fuisse Pauli mentem arbitror, nempe *quòd Evangelii doctrinam hùc illùc propagari oportuerit, donec totus ferè terrarum orbis reus contumaciæ et obstinatæ malitiæ peractus foret*. Neque enim dubium quin hoc impedimentum, qualecunque fuerit, ex ore Pauli Thessalonicenses audivissent; nam illis reducit in memoriam, quæ priùs coram docuerat. Nunc expendant lectores utrum sit probabilius, Paulum concionatum esse *priùs circumferendam per omnes oras Evangelii lucem, antequam Deus ita Satanæ fræna laxaret, an Romani imperii potentiam obstare quominùs surgeret Antichristus*, quia non posset nisi in vacuam possessionem irrumpere. Ego certè Paulum

audire mihi videor verba facientem de universali gentium vocatione.”

6. καὶ [τὰ] νῦν [μὲν] τὸ κατέχον κ.τ.λ. *And for the present, indeed, ye know what withholdeth him, that he should not be revealed but in his own appointed time: for already is the Mystery of Iniquity making itself felt—see, for example, 1 Tim. i. 19, 20. vi. 3—5. 2 Tim. ii. 16—21, 25, 26. Tit. i. 10—16. 1 John ii. 18, 19. 2 John 7. 3 John 9—11—only there is<sup>c</sup> one that is withholding it for the present, until he be taken away; and then shall that lawless one be revealed, whom the Lord shall consume with the breath of His mouth, and bring to nought (enfeeble, render inoperative; Rom. vi. 6. 2 Tim. i. 10. Heb. ii. 14) by the manifestation of His Spiritual Presence; John xiv. 22, 23. 2 Tim. iv. 8. “The meaning is that, as darkness is dispelled by the rising of the sun, so the mystery of iniquity shall be destroyed by the lustre with which Christ will cause the true doctrine of the Gospel to shine. On this verse Benson observes that, if St. John and St. Paul have prophesied of the same corruptions, it should seem that the Head of the Apostasy will be destroyed by some signal judgment, after its influence or dominion hath in a gradual manner been destroyed by the force of Truth. Daniel tells us that, after the little horn is destroyed, the kingdom and dominion, and the*

<sup>c</sup> “It might be as in our Version ‘he who now letteth will let,’ but it seems rather harsh to insert so important a supplement without an evident necessity. The construction I have adopted would properly require ἔστιν to be expressed, as in Joh. v. 45. viii. 50, but the omission may be tolerated.” Prof. Scholefield, Appendix to *Hints for an improved Translation of the New Testament*, p. 33—and so Burton, though he strangely translates ὁ κατέχων (ἔστιν), “there is that which hindereth,” and understands St. Paul here and in ver. 6. to have meant “himself and the other Apostles, during whose lifetime the Gnostics did not so fully discover themselves;” adding on τὸ μυστ. τ. ἀνομ., “This perhaps merely means this strange and unaccountable wickedness. Josephus says καὶ τὸν Ἀντιπάτρον βλον οὐκ ἂν ἀμάρτοι τις εἰπὼν κακίας μυστήριον: *de Bell. Jud.* p. 115.”

To us the term τὸ μυστήριον τῆς ἀνομίας seems to have been suggested by its opposite, τὸ μυστήριον τοῦ Χριστοῦ (Eph. iii. 4, 9. Col. i. 26, 27. ii. 2), to which it stands in the same counterfeit relation as ὁ ἄνθρωπος τῆς ἀμαρτίας (ver. 3) to ὁ τοῦ Θεοῦ ἄνθρωπος, 2 Tim. iii. 17 (compared with Eph. ii. 15. iv. 24. Col. iii. 10). Under this view compare ἤδη ἐνεργεῖται with λόγον Θεοῦ, δε καὶ ἐνεργεῖται ἐν ὑμῖν τοῖς πιστεύουσιν: 1 Thess. ii. 13.

*greatness of the Kingdom under the whole Heaven shall be given to the People of the Saints of the Most High; Dan. vii. 27.* This by many is supposed to be *the Millennium* of which John hath prophesied (Rev. xx. 4) and of which so many contradictory things have been written; but which I suppose to mean nothing but the happy state of the Church, after the general conversion of Gentiles and Jews to the faith." Mac-knight—who in illustration of τῷ πνεύματι τοῦ στόματος αὐτοῦ, "a proper figurative expression to denote *the speaking or preaching of true doctrine,*" refers to Hosea vi. 5. Isa. xi. 4. Rev. xix. 15.

9. *Whose presence*—in reality the very *opposite* of that Presence whereof it is the spiritual counterfeit—is *found* (ver. 7) *in Satan's putting himself forth in all might, even in<sup>d</sup> false attestations and wonders, and under every form of unrighteous deceit, among those who are in the way to perish everlastingly* (1 Cor. i. 18. 2 Cor. ii. 15, 16), *for that they have not opened their hearts to the love of the Truth, that so they might be saved* (Acts ii. 21, 40—42. 1 Tim. ii. 4. iv. 10). *And for this cause* (because such is the hardness of their impenitent hearts) *will God send upon them* (suffer them to be assailed by, and become the unresisting victims of) *a putting forth of the Spirit of Error* (1 John iv. 6) which shall lead *to their believing—that which is no better than a lie*, it may be as in our Version; and so Bp. Middleton, "τὸ ψεῦδος is *falsehood* generally, as in John viii. 44:" but we shall do better to translate —*the Lie* (the anti-christian and anti-scriptural counterfeit, which the Man of Sin and the Mystery of Iniquity pass off as *the truth* of God, mentioned in the following verse); *as a just judgment upon all who refusing their assent unto Truth*

<sup>d</sup> "The words *δυνάμει καὶ σημ. καὶ τέρ.* may be understood (as they are by almost all Commentators) in the same sense as *δυνάμει καὶ τέρασι καὶ σημείοις*, Acts ii. 22; but it would seem rather that by *ἐν πάσῃ δυνάμει* the Apostle meant *all conceivable power*, and by *σημ. καὶ τέρ.* to specify different *kinds* of power. In the words that follow, *other modes* are adverted to, by which Anti-christ and his agents and abettors will endeavour to advance their cause; namely 'by every *other* unrighteous deceit and fraud, as well as that of *pretended miracles.*'" Bloomf.

(the doctrine of the Apostles), *shall have had pleasure in Unrighteousness*—the counterfeit and corrupt system, which the Apostasy was to engraft (as in the Romish Communion we see it *has engrafted*) upon Christianity and THE CHURCH.

12. *ἵνα κριθῶσι πάντες*—which in the quaintness of our literal rendering, *that they all might be damned*, is calculated to convey an erroneous impression, as of the original, so not less of our Translators' actual interpretation—may be illustrated from John ix. 39. 1 Cor. xi. 29—32. 1 Pet. iv. 6; and *ἵνα* it is plain, like *εἰς τό* in ver. 11, denotes here not *end* or *purpose*, but *consequence* and *effect*. In *οἱ μὴ πιστ., ἀλλ' εὐδοκ.* the *moral* offence, and that which provokes God's righteous infliction (or permission, rather) of a judicial blindness, is that on the one hand *they reject the Truth*, because their hearts are not warmed with the *love* of it; *whilst* on the other *they believe the Lie*, because of the *pleasure* they take in the *unrighteousness* through which Satan commends it to them. Compare John iii. 19. Rom. i. 28—32.

13. *ὅτι ἐπέλετο ὑμᾶς κ.τ.λ.*, *for that God hath chosen you*—i. e. (see 1 Thess. i. 4, 5. ii. 13. iii. 7—9) you are of the number of those whom He hath chosen: Rom. ix. 23, 24. Eph. i. 4. 2 Tim. i. 9. 1 Pet. i. 20—*from the beginning unto a state of salvation*, consisting in a *spiritual*° (not, as in the case of the typical Israel, an outward and ceremonial) *consecration* to His

\* The doubt which has been entertained, here and in 1 Pet. i. 2, as to whether *πνεῦματος* is to be referred to the Sanctifier or the sanctified—to the regenerating and renewing Spirit of the God-Man, or to the regenerated and renewed spirit of the man in Christ on whom that "Spirit of glory and of God is resting"—may best be determined by comparing the Apostle's use of the term *ἀγιασμός* in Rom. vi. 19, 22. 1 Thess. iv. 3, 4; in all of which it will be seen that it denotes a *state*, not (as *ἀνακαινώσεις*, Rom. xii. 2. Tit. iii. 5) an *act* or *process* of *renewation*; and so agrees better here with *πίστει ἀληθείας*, in which words the Apostle further describes the *state of salvation* of which he had just spoken. It would seem, then, that in both passages *ἐν ἀγιασμῷ πνεύματος* should be translated in *consecration of spirit*, or better—so as to comprehend both the *implanting* on God's part, and the *progressive development* on the part of the baptized Christian, of the new principle or germ of *spiritual life*—in a *spiritual consecration*; compare Rom. ii. 29. viii. 9, 13. 2 Cor. iii. 6, 18. Gal. v. 16, 18, 25. 1 Thess. v. 23.

service, and belief of His Revealed Truth : unto which state He hath called you through our preaching, so that ye have now a glorious participation with us in our Lord Jesus Christ : compare 1 Thess. v. 9. 2 Tim. ii. 10. Tit. iii. 5. 1 Pet. i. 2. 2 Pet. i. 1.

15. ἄρα οὖν *If this be so, then*—see on 1 Thess. v. 6.

*Ibid.* κρατεῖτε τὰς παραδόσεις. “Totam doctrinam (meo iudicio) hoc nomine complectitur, ac si diceret *habere eos in quo firmiter consistant si, ut erant ab eo instituti, pergant in eandem doctrinam.* De re enim omnium maximâ agitur, ut in horribili Ecclesiæ concussione stabilis maneat eorum fides. Inepti autem sunt Papistæ, qui hinc suas traditiones servandas esse colligunt. Sic quidem ratiocinantur, *si Paulo traditiones mandare licuit, aliis quoque doctoribus licere; et si illas servare pium fuit, has quoque non minùs servandas esse!* Verùm, ut illis concedam Paulum *de præceptis ad externum Ecclesiæ regimen pertinentibus* loqui, non tamen *ab eo fabricata, sed Divinitus tradita,* fuisse dico. Testatur enim alibi non esse sibi propositum *conscientiis laqueum injicere:* 1 Cor. vii. 35. Magis etiamnum ridiculi sunt, dum fœtidam superstitionum suarum colluviem volunt hoc titulo venditare, ac si Paulinæ essent traditiones. Sed valeant nugæ istæ, quandò sincerum Pauli sensum tenemus, et partim ex Epistolâ iudicium fieri potest quasnam traditiones commendet. Dicit enim *sive per sermonem, h. e. conciones, sive per Epistolam.* Quid autem continent Epistolæ nisi puram doctrinam, quæ totum Papatum et quævis aliena ab Evangelii simplicitate fragmenta funditùs prosternit?” Calvin.

### CHAPTER III.

2. οὐ γὰρ πάντων ἡ πίστις—compare Rom. ix. 6, 7. Calvin remarks : “Significat fidem rarius esse Dei donum, quàm ut in omnibus reperiat. *Multos ergo vocat Deus, qui fide non accedunt* [John v. 40]: multi accedere se simulant, qui cor habent remotissimum. Porro *non de quibusvis* loquitur, sed *domesticos* tantùm perstringit: videbant enim Thessaloni-

censes plurimos à fide abhorrere, videbant quàm exiguus esset credentium numerus; quare de exteris fuisset hoc dictu supervacaneum, sed Paulus negat omnes qui fidem profitentur tales reverà esse. Ut ostendat non frustrà vel abs re se timere certamina cum improbis hominibus ac perversis, dicit *fidem non esse communem omnium*; quia nimirum semper bonis permisti sint nequam et reprobi, tanquam *bonæ segeti zizania*.”

3. ἀπὸ τοῦ πονηροῦ, *from all evil; or, from the Evil One*; as in Matt. vi. 13. xiii. 19, 38. Eph. vi. 16. “Nomen *maligni* tam ad rem, h. e. *malitiam*, quàm ad personas improborum referri potest. Ego tamen de *Satanâ*, *improborum omnium capite*, libentiùs interpretor. Parum enim foret ab astu aut violentiam hominum eripi, nisi nos Dominus *ab omni spiritali noxâ* protegeret.” Calvin.

6. ἀτάκτως περιπατοῦντες. “*Inordinatos* vocat, non qui dissolutæ sunt vitæ aut manifestis flagitiis infames, sed ignavos et nihili homines qui nullâ honestâ et utili occupatione se exercent. Hæc enim verè est *ἀταξία*, non respicere quorsum conditi simus, nec vitam nostram ad hunc finem componere; quoniam ea demùm *ordinata* est vita, quum vivimus ad Dei præscriptum. Porrò, *subductio* hæc de quâ loquitur, non ad publicam excommunicationem pertinet, sed ad consuetudinem privatam: vetat enim ne quid familiaritatis habeant Fideles cum ejusmodi fucis (Angl. *drones*), qui nullum habent honestum vitæ genus in quo se exercent.” Calvin. See ver. 14.

7. *For ye cannot fail to remember after what manner* (the points in which) *we would have you to imitate us* your teachers; *how that we were not &c.*

9. οὐχ ὅτι κ.τ.λ. “Periculum erat ne Thessalonicenses, quia gratuitam initio prædicationem Evangelii habuerant ex Pauli ore, legem in posterum statuerent et aliis ministris; ut maligna est hominum natura. Occurrit igitur Paulus, et *sibi plus licuisse docet quàm usurpaverit*, ut reliquis sua

libertas integra maneat. Eâdem ratione plus incutere pudoris nihil agentibus voluit." Calvin. Compare 1 Cor. ix. 3—23. 2 Cor. xi. 9. xii. 13—16. 1 Thess. ii. 9.

13. *But you, my brethren*—the Apostle now addresses the major and better part of his converts—*be not ye weary of well-doing* (see on Gal. vi. 9); cease not to maintain that orderly and consistent conduct which has thus far distinguished you as a Christian community: ch. i. 3, 4, 11, 12. 1 Thess. i. 3, 8.

14. *But if any man will not obey* (οὐχ ὑπακ., is not for obeying) *our injunction* (ver. 12) *in the epistle*—as though he had said *by these presents*; compare notes on Rom. xvi. 22. 1 Cor. v. 9—*mark that man, and keep no company with him, that he may be ashamed: and yet &c. &c.*: compare Rom. xvi. 17. Phil. iii. 17. The presence of the article—as Bishop Middleton has noticed, contrasting δι' ἐπιστολῆς, ch. ii. 2, 15—is decisive against the marginal version, *signify that man by an epistle*; which some Expositors have preferred.

“From this and other passages, particularly Matt. xviii. 15—17. 1 Cor. v. 4, 5. Tit. iii. 10, it appears that Christ hath established a wholesome discipline in His Church, to be exercised by the Pastors and People for reclaiming those who sin. This discipline does not consist in corporal punishments, imprisonments, fines, and civil incapacities; but in the administration of admonitions and rebukes. When these are without effect, and the offender continues impenitent, he is to be excluded from the common offices of religion in the Church. In that case, however, the faithful must not lose either their affection for the offending party, or their hope of his recovery; but must continue to admonish him as a brother, till he appears incorrigible. When this happens, he is to be cast out of the society, and avoided as one with whom to have any intercourse, *except in the good offices of humanity*, would be dangerous.” Macknight.

17. οὐτω γράφω. “The part which St. Paul wrote with his own hand began with these words, and then followed his

ἀσπασμός, Ἡ χάρις κ.τ.λ., which is the conclusion of all his Epistles, and was probably written *always* with his own hand. This caution, οὕτω γράφω, may have been added here through fear of a counterfeit Epistle: see ch. ii. 2." Burton—and so Küttner paraphrases: "Meâ ipsius manu salutandi formulam literis his alienâ manu scriptis adscribo, ut certi esse possitis à me eas esse profectas. En literarum mearum, quibus ipse in scribendo adsuevi, ductus hâc salutandi formulâ expressos!"

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## SYNOPSIS OF THE SECOND EPISTLE TO THE THESSALONIANS.

I. The Inscription, and Introductory Salutation: ch. i. 1, 2.

II. The main object of the Epistle, which is—

1. prefaced by the Apostle's strong commendation of their growth in grace under persecutions and trials, their patient endurance of which is both a presumption that *they are accounted worthy of that Kingdom for which it is their lot to suffer*, and an argument for the fact of *there being a day of righteous Retribution to come*, when that Justice which is with God (though not with Man) will recompense unto their oppressors tribulation, as surely as unto *them* rest among all those in whom the Lord Jesus shall be glorified, when in His might and majesty He shall be revealed from Heaven; and when those on whom God's revelations of Himself in Nature and in Grace have been alike thrown away, shall pay the bitter penalty of "the second death"—even eternal banishment from the Presence of the Lord, and from the glory of (the *then completed* work of the God-Man's Intercession) His vindicated Power. With an eye always to that coming Day it is, that the Apostle and his com-



panions pray for them; that God's acceptance of them may be further seen by His filling up in them that measure of goodness in which He delighteth, and making their faith *a reality and a power*, which shall cause the Name of Christ to be glorified in them, *even as they*, through the grace of God, are glorified *in Him*: ch. i. 3—12:

2. introduced by the Apostle's beseeching them, on the subject of Christ's coming to judge the world, of which he had made mention in the former Epistle, not to suffer their minds to be unsettled or agitated, whether by any pretended revelation on this head, or by message or letter purporting to be from him, as though that Day were even then at hand. *The great Apostasy* must come first, of which they cannot have forgotten that he had spoken unto them, and told them what was keeping it back for the present: the disclosure, namely, as soon as that Power which now is keeping him in check shall be removed, of a Judas-like traitor in the camp of God's host; in whom—what *should* have been "the Mystery of the CHRIST," making itself felt as *the Mystery* rather of *Iniquity*—in place of the "Man of God, fully organized" *as a new spiritual creature* "for every good work," shall gradually be developed *the Man of Sin; the lawless one*, who, setting himself up in opposition to all that men familiarly speak of as *divine greatness or majesty*, seats himself in the very Temple of GOD, deliberately *exhibiting himself as GOD*; even he whose presence (in due time to fade away before the increasing manifestation among men of that Spiritual Presence of the Lord, which shall both unmask and destroy this its unspiritual counterfeit) is found in Satan's putting himself forth under every form of unrighteous deceit, among those whose perdition—if, *refusing to believe the Truth* of the Gospel, *they yet shall believe the Lie* which the spirit of error offers them in its stead—will be a just judgment upon them from God, for that they hardened their hearts against *the love of the Truth* which He would have awakened in them, and *had pleasure* rather *in the unrighteousness*

## THE SECOND EPISTLE TO THE THESSALONIANS. 85

whereby "the father of lies" has gained his advantage over them: ch. ii. 1—12:

3. closed by the Apostle's thanking God, for that the Christians whom he is addressing are persons whom God from all eternity has chosen to that *state* of salvation, *in consecration of* (what, as wrought in them of Christ's sanctifying Spirit, is) *Spirit, and belief of* (what, as objectively presented to their faith, is) *Truth*, unto which, through the preaching of His Evangelists, He has called them; so that they have now a glorious participation in the Lord Jesus Christ, in whom they are exhorted to stand fast, and (as the way and means thereto) to cling to what instructions their spiritual fathers have delivered to them, whether orally or by letter. So may the Lord Jesus Christ Himself, and God *their Covenant Father in Him*, comfort and establish their hearts in every good word and work! ch. ii. 13—17.

### III. General exhortations and instructions—

1. to pray for those by whom the word of the Lord was introduced among them, that they may be delivered out of the hands of evil and unruly men, whose want of faith would obstruct its onward course. The faithfulness of the Lord, who will establish the hearts of those who trust in Him for their preservation from the Evil One, the ground of the Apostle's confidence in them, that they will do what he commands them: his prayer for them on this behalf: ch. iii. 1—5.
2. to hold themselves aloof from every professing Christian whose life is not regulated by the doctrine which he has received as such, nor framed after the example which they cannot yet have forgotten—how the Apostle himself and his associates, when they were in Thessalonica, rather than be chargeable to any one, supported themselves by the labour of their own hands, waiving the privilege which the Lord hath given to them that preach the Gospel (1 Cor. ix. 14), for the sake of exemplifying in their own practice the precept which they had given: **IF ANY WILL NOT WORK, LET HIM NOT**

**EXPECT TO BE FED.** A special admonition to those whose irregular mode of living has drawn forth this pointed rebuke: ch. iii. 6—12.

3. to persevere in the path of Christian well-doing; and the better to maintain Church discipline, thus far to put a mark of reprobation on the man who refuses to obey the Apostolic injunction that has just been set down in the Epistle, as to keep no company with him—*not, however, regarding him as an enemy, but admonishing him as a brother, whom they would shame into repentance and amendment of life.* A prayer for the peace of their community, and for the continual Presence among them of the Lord of all peace: ch. iii. 13—16.

IV. Particular attention invited to the Apostle's autograph, and mark of authenticity affixed to every Epistle—the Benediction, namely, with which the Epistle concludes: ch. 17, 18.

## ANNOTATIONS

ON THE

# FIRST EPISTLE TO TIMOTHEUS.

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“THE time when this Epistle was written is a point of great uncertainty. Dr. Burton refers to it A. D. 52, while the opinion of the most eminent Critics is, that it was written A. D. 65. The arguments in favour of an early and of a late date respectively, are ably stated by Mr. Horne, *Introd.* iv. 386—388, who, after an elaborate discussion, decides (I think justly) in favour of a *late* date, and fixes it at A. D. 64.” Bloomf.

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### CHAPTER I.

1. Παῦλος ἀπόστολος κ.τ.λ. “Si soli Timotheo scripsisset, non opus erat adscribere hoc epithetum: contentus enim proculdubio fuisset Timotheus solo nomine, ut qui sciebat esse Christi Apostolum, nec indigebat ullâ probatione quò fidem illi deferret; satis jam ad id sponte propensus, et diuturno usu assuetus. Alios igitur potius respicit, qui non tam erant ad ipsum audiendum voluntarii, vel non tam facilè ejus dictis obtemperabant.” Calvin—who in his Preface also to this Epistle remarks: “Aliorum magis quàm Timothei causâ scriptam fuisse judico. Juvenis erat, nondum eâ auctoritate instructus quæ sufficeret ad cohibendos homines protervos

qui contrà insurgerent. Apparet autem ex Pauli verbis, fuisse tunc nonnullos qui, quum ostentatione pollerent, non libenter cuivis erant cessuri; qui tantâ deinde ambitione flagrabant, ut nullum turbandæ Ecclesiæ finem facturi essent, nisi quispiam major Timotheo se interponeret. Apparet similiter multa *Ephesi fuisse* constituenda, quæ Pauli calculum et nomen desiderarent. Ergò, quum Timotheum multis de rebus monere haberet in animo, sub ejus nomine alios quoque eâdem operâ monere voluit."

*Ibid.* κατ' ἐπιταγήν, by immediate command of—see Acts xiii. 2, 4. xxii. 21. xxvi. 17. Gal. i. 1, 15, 16; and with Θεοῦ σωτήρος ἡμῶν compare ch. ii. 4. iv. 10. Tit. ii. 10. iii. 4, 5. John iii. 16, 17. Also, as illustrative of the distinction here made between *the unseen* GOD and that reflection of His glory which Jesus Christ was, as for a time *His Personal, immediate, and unmistakable Exponent to the world*, compare John i. 1, 18. iii. 13. xiv. 9. xvii. 3. 1 John v. 20. 2 Cor. iv. 6. Heb. i. 3.

2. γνησίῳ τέκνῳ—see on Phil. iv. 3. "Non parvæ laudis elogium hoc est, quo significat Paulus se pro *vero ac non degenero filio* agnoscere Timotheum, et talem ab aliis vult agnosci; immo perinde Timotheum commendat, ac si esset alter ipse. Sed quâ conveniet hoc cum sententiâ Christi, *Nolite vobis patrem vocare in terris?* Respondeo Paulum ita sibi usurpare nomen patris, ut Deo nullam honoris sui particulam abroget aut minuat. Vulgare dictum est, non pugnare quod subordinatur: tale est paternum in Paulo nomen, respectu Dei. Unicus in fide Pater omnium est Deus, quia omnes verbo suo et Spiritûs sui virtute regenerat, quia solus est qui fidem confert. Sed, quibus ad eam rem dignatur uti ministris, eos in honoris sui communicationem etiam admittit; nihil tamen sibi derogat. Erat igitur Deus *spiritualis* Timothei pater, et quidem *solus* propriè loquenti; sed Paulus, qui minister fuerat Dei in gignendo Timotheo, quasi subalterno jure titulum sibi vindicat." Calvin.

3. καθὼς παρεκάλεσά σε κ.τ.λ. The apodosis of the sentence with which the Apostle here commences the business of his letter, and from which he digresses in vv. 5—20, is

really found in παρακαλῶ οὖν, ch. ii. 1 : *As it was my recommendation that thou shouldest prolong thy stay (stay on) in Ephesus, when I was setting out for Macedonia* (a sufficient indication that, at the moment of writing this, the Apostle was no longer in Macedonia) . . . *I recommend, accordingly, that &c. &c.* There would be more propriety, therefore, in supplying (as Dr. Bloomfield proposes) οὕτω καὶ νῦν παρακαλῶ, *so recommend I now*, than with our Translators *so do*, before the digression in ver. 5 ; and that verse, so introduced, would better be rendered *for the end, &c.*

*Ibid.* πορευόμενος εἰς Μικεδ. Dr. Burton (assigning, as we have seen, the early date of A. D. 52 to this Epistle, and conjecturing it to have been written from Troas), explains this from Acts xx. 1 ; well knowing that the Apostle had previously sent Timotheus to Corinth (Acts xix. 22. 1 Cor. iv. 17), yet gathering from 1 Cor. xvi. 11. that Timotheus (whom he was expecting there) may have reached Ephesus “shortly before he left it;” whereas from Acts xx. 4. it is plain that Timotheus, in such case, could not have been of that company which *only three months later* travelled with the Apostle from Corinth into Proconsular Asia ; not to mention the further difficulty we should have in reconciling the Episcopal charge of the Church of Ephesus here (for a time at least) committed to Timotheus, with the absence of all allusion to it in the Apostle’s farewell address (as he then *thought* it was) to the Elders of that Church, assembled at Miletus ; Acts xx. 28, 32.

*Ibid.* μὴ ἑτεροδιδασκαλεῖν,—μὴ ἑτεροδιδάσκαλοι εἶναι, *not to be teachers of strange doctrines ; other than the sound doctrine* delivered by the Apostle ; ver. 10. ch. iv. 6, 13, 16. vi. 3, compared with Acts ii. 42. See Gal i. 6, 7, and compare Acts xx. 30.

4. μύθοις καὶ γενεαλογίαις ἀπεράντοις, *interminable stories and genealogies ;* so, with Calvin\*, we shall do best to con-

\* “*Fabulas* vocat (meo iudicio) non tam mendacia conficta, quàm *novas* aut *ineptias* quæ nihil habent solidi : Fieri enim potest ut non sit falsum, quod tamen erit fabulosum ; nec dubium est quin *μῦθοι* Græcis significet *φλυαρίαν*,

nect *μύθ.* καὶ γεν. more closely than in the Eng. Vers. ; and with Bloomf. (after Macknight and most of the Commentators on this verse) understand the Apostle to be referring to “that fondness for genealogical investigation which has ever distinguished the Jews;” not more because of Tit. i. 14, Ἰουδαίκοις μύθοις, than of the words which follow ; *which are things that* (αἴτινες, the nature of which is to) *suggest enquiries,* and put men on tracing out their descent from Abraham as of itself sufficient to ensure their entrance into Life, *rather than suggest to men’s minds what Christianity is, a Divine Economy established on faith :* for ὁ οἶκον Θεοῦ τὴν ἐν πίστει—wherein St. Paul has described the characteristic principle of the Gospel, nearly as Tacitus the idiosyncrasy of the Teutonic mind, “reverentius est credere quam scire”—point by implication to an earlier economy that was *not of faith* (Gal. iii. 12), and so restrict ζητήσεις in *this* context to the hallucinations rather of the Jewish, than to the metaphysical speculations and subtleties of the Gnostic, leaven that first corrupted the simplicity of the Apostles’ doctrine : compare vv. 6, 7, and note on ch. iv. 7.

5. τὸ δὲ τέλος κ.τ.λ. Regarding this as what it really is, a *digression* from which the Apostle does not return until the end of the chapter, we should translate : *whereas the great end and object of the Gospel message entrusted to us is, in one word, LOVE*—compare John xiii. 34, 35. Rom. xiii. 8—10. 1 Cor. xiii. 13. 1 John iv. 7—21.

*nugus.* Porro, quum speciem unam addidit exempli causâ, omnem dubitationem sustulit : *disputationes enim de genealogiis numerat inter fabulas, non quia commentitium sit quicquid de illis dici potest, sed quia inane et infructuosum.* Sic igitur resolvere licebit hunc locum : *neque attendant fabulis, cuiusmodi sunt genealogia.*” So Polyb. ix. 2 (cited by Bloomf.) ἔξαριθμῆσθαι τὰ περὶ τὰς γενεαλογίας καὶ μύθους.

<sup>b</sup> “For οἰκοδομίαν almost all the MSS., several Versions, and most early Editions and Fathers have οἰκονομίαν, which was preferred by Grotius, Hammond, and Mill, and has been adopted by almost every Editor from Wetstein to Scholz : to whose authority I defer, for though οἰκοδομίαν yields a sense very suitable to the context, it is vain to contend against such overpowering external authority as that which exists for οἰκονομίαν. Indeed, it is doubtful whether οἰκοδομίαν is contained in any one MS. ; and, supposing it even to be found in a few, it may easily have been introduced from the Vulgate.” Bloomf.

7. *Desirous to be Teachers of the Law, without understanding either what they assert, as such—if they see not that in CHRIST all, and more than all, the Law could do to procure Man's peace with God has been accomplished (Rom. viii. 3, 15. x. 4)—nor what it is for which they are contending, when, turning aside from the saving grace of God (Tit. ii. 11), they would involve themselves and their hearers again in that condemnation and death which every system of LAW, saying THIS DO AND THOU SHALT LIVE, must needs entail upon those with whose infirmities it can neither make any compromise, nor suggest for them any cure: see Rom. ii. 19—24. x. 5. Gal. iii. 11. 12, 21, 22. Now we know that the Law in every case<sup>c</sup>, (continues the Apostle, speaking now no longer of the Law of Moses only, but of LAW in the abstract; of Law under any, and so under every conceivable form) is good, provided one use it for Law<sup>d</sup>—for that purpose which God, who is the Fountain of all Law, designed it to subserve; for that which should keep down transgressions, and put men (convicted by it of Sin) upon seeking forgiveness at God's hands—not for that which *per se* should have power to make guiltless, and free to live, before God; aware as every one must be of this, that LAW is not (or no Law is) enacted with an eye to the positive formation of a righteous character, but (negatively) for the coercion of lawless and disobedient characters &c. &c. : compare notes on Gal. iii. 19, 23.*

“Κεῖσθαι etiam alibi adjunctam habet notionem consilii et

<sup>c</sup> On this *hypothetic* use of the Article see notes on Rom. ii. 13, 15. iv. 15, and compare Bp. Middleton on this chapter, ver. 9.

<sup>d</sup> On the principle noticed on 1 Thessa. v. 23. foot-note (<sup>k</sup>, p. 57), we regard νομίμως here as equivalent to what in Latin would be expressed by a “*dativus consilii*,” and in Greek might be resolved into εἰς or ἐν νόμῳ, or ὡς τὸ νόμον εἶναι. So Dr. Wells—falling short of the Apostle only in his restriction of ὁ νόμος to the Mosaic Economy—“But we know and willingly acknowledge that the Law is of good use, if a man use it Lawfully; i. e. as a Law, and so to the end for which God appointed it: namely, if he uses it, as one knowing this, that the Law is not made, or appointed by God, for to be that rule by the observance whereof a man should become a righteous man in the sight of God; but only for a restraint of such unrighteousness as is inconsistent with the temporal welfare of the Jewish State, for the lawless and disobedient &c.”

Dr. Bloomfield appositely quotes from Menander: δίκαιος ἰδὼν ἧς, τῷ τρόπῳ χρῆσθαι νόμῳ.



*destinationis* : cf. 1 Thess. iii. 3. Luc. ii. 34, ubi *κεισθαι εἰς τι est constitutum, destinatum esse ad aliquid.*" Kütn.

11. κατὰ τὸ εὐαγγ. κ.τ.λ. Dr. Burton rightly connects these words with τῆ ὑγ. διδασκ., thus: *and whatever else is opposed to that sound doctrine which is in accordance with the Gospel, given for the glory of God: which Gospel has been entrusted to me; and I thank our Lord Jesus Christ, that He has thought me fit to be entrusted with it*: but in ver. 12. τῷ ἐνδυναμώσαντί με, *who hath inwardly strengthened me*—who, by Spiritual Presence and Power, is now the *Christ living, speaking, and acting in me*; 2 Cor. xiii. 3. Gal. ii. 20. Eph. i. 11. Col. i. 29—must not be restricted to “the *δυνάμεις* or miraculous gifts” (so Burton and Macknight) which were but the *outward* credentials and signs of an Apostle. Compare John iii. 2, 3, 7, with Luke xxiv. 49. Acts i. 5, 8. ii. 4; and see note on verse 14.

12. χάριν ἔχω, ὅτι πιστόν με ἠγήσατο. “*Quâ de re agit gratias? quòd in ministerio fuerit collocatus; inde enim colligit se fidelem judicatum. Neque verò ad præscientiam Dei refertur hoc iudicium, sed potiùs testimonium significat quod hominibus redditur: ac si dixisset, Gratiam habeo Christo, qui me in ministerium vocando palam fecerit meam sibi fidem acceptam esse. Interponit et aliud Christi beneficium, quòd ipsum confirmaverit vel potentem reddiderit; quo verbo non modò intelligit se Dei manu semel principio fuisse formatum, ut idoneus ad munus suum foret; sed simul complectitur continuam gratiæ subministrationem. Neque enim satis fuisset semel esse fidelem declaratum, nisi eum perpetuo auxilio confirmasset Christus. Utrumque igitur se ex Christi gratiâ fatetur habere, quòd semel evectus sit, et quòd permaneat in statu.*” Calvin.

13. ἀγνοῶν ἐποίησα ἐν ἀπιστίᾳ, *it was in ignorance that I did it, being yet in unbelief*—unconvinced of my own and my people’s sins (Rom. vii. 9. 1 Cor. xv. 17. Joh. viii. 24); uninformed of that Truth (ver. 15) which not flesh and blood hath revealed to the world, but God who hath sent His only-

begotten Son to die for it. Compare Matt. xvi. 17. Acts xxvi. 8—20. Gal i. 13—24. Phil. iii. 6.

“ Non dubium est quin tacitâ denuntiatione tenere voluerit *omnes qui semel illuminati fuerint*, ne adversus cognitam veritatem impingant: quia exitialis sit casus. Nam, si *propter ignorantiam* Paulo suas blasphemias ignovit Deus, qui scienter datâque operâ blasphemant, nullam veniam sperare debent. Sed videtur id frustrâ dici: *nusquam enim sine ignorantid potest esse incredulitas, quæ semper cæca est*. Respondeo, ex infidelibus alios ita cæcos esse ut falsâ recti imaginatione fallantur; alios autem sic excæcatos, ut malitia tamen prævaleat. Paulus non omninò vacuus erat pravo affectu, sed inconsideratus zelus abripiebat hominem ut rectum esse putaret quod agebat. *Non proposito* igitur Christi adversarius erat, sed *errore et inscientid.*” Calvin—who nevertheless remarks upon the words ὧν πρῶτός εἰμι ἐγώ, ver. 15: “Diligenter notandus est hic locus; hominem, coram hominibus non modò innoxium sed eximiis virtutibus præstantem, vitæque laudatissimæ, quia Evangelii doctrinæ fuerit adversarius, propter incredulitatis suæ contumaciam *unum ex gravissimis peccatoribus* censi. His verbis admonemur, quàm grave sit apud Deum et atrox crimen Infidelitas.” Compare 1 Cor. xv. 9.

14. *Yea, the grace of our Lord hath been exceedingly abundant toward me, its presence within me being accompanied with (and so manifesting itself in) Christian faith and love, where before there had been the hardness and the intolerance of an unawakened and unconverted heart.* “*Fides et dilectio* signa sunt ac testimonia ejus gratiæ quam meminerat: ac fides quidem incredulitati opponitur, dilectio in Christo sævitæ quam exercuerat adversus Fideles; ac si diceret se *ita fuisse à Deo mutatum, ut alius sit ac novus homo.*” Calvin.

16. *ἵνα ἐν ἐμοὶ πρῶτω—ut in me potissimum—that in me above all, (even as I have sinned above all, ver. 15,) Jesus Christ might display the fulness of long-suffering—how far God’s goodness and mercy will go—to establish a type and precedent for all who after my example are to believe on Him unto*

*Life Eternal*: πρὸς ὑποτύπωσιν πρὸς ὑπόδειγμα, πρὸς ἀπόδειξιν, πρὸς παράκλησιν: Œcumen.

17. "The true construction is, *Now to the eternal King, the immortal, invisible, only wise God*—the Article before ἀφάρτω being, as frequently elsewhere, omitted before a title in apposition." Bp. Middleton—who adduces from Gregory of Nyssa (as cited by Suicer) *δταν λέγει ὁ Θεὸς ἀπόστολος, ἀφάρτω, ἀοράτω, μόνῳ σοφῷ Θεῷ κ.τ.λ.*, and adds, "If the Fathers have generally been thus correct (a question which I leave to others to examine), they were at least in this instance better acquainted with the Greek idiom than were the Authors of the Oriental Versions." The word σοφῷ is wanting in authority, and has been rejected by Griesbach and Scholz; but see 1 Cor. i. 21, 24, 30. ii. 6, 7, and compare the Apostle's emphatic use of τῇ ὑγιαίνουσῃ διδασκαλίᾳ, τὴν καλὴν στρατείαν, τὴν καλὴν ἡμολογίαν, τὸν ἀγῶνα τὸν καλόν—all with reference to the crowning Revelation of God in Christ.

18. *This*—ὅτι Χρ. Ἰησ. ἦλθεν εἰς τὸν κόσμον ἀμαρτωλοὺς σῶσαι: ver. 15—*is the message* entrusted to me (2 Cor. v. 18, 19) *which I entrust unto thee, my dear Timotheus, agreeably to those previous intimations from God respecting thee* [of which the Apostle here assumes him to be not ignorant], *that so in pursuance thereof* \* (realizing what the Spirit had led me to expect from thy ministry) *thou mayest carry on the glorious* (Christian) *warfare*; 2 Cor. x. 3—5. Compare ch. iv. 14,

\* "Objiciet quispiam, Si Deus per suos prophetas jam antea pronuntiaverat qualis futurus esset minister Timotheus, quorsum attinebat eum moneri ut se talem præstaret? an potuit Dei oraculis fidem abrogare? Respondeo, non aliter potuisse evenire quàm Deus providerat; sed interim non debuisse Timotheum desidie se ac torpori dare, sed vivum et agile organum Dei providentiæ obsequendo se exhibere. Quare Paulus non abs re, dum calcar illi addere vult, prophetias commemorat quibus se pro illo Deus quasi sponsorem Ecclesia constituerat: nam inde admonebatur, ad quid vocatus esset. Ideòque addit, ut milites in illis; quo significat Timotheum tali Dei adprobatione fretum, animosius debere pugnare. Quid enim plus alacritatis addere nobis vel debet vel potest, quàm quum scimus nos Divinitus ordinatos ad agendum quod agimus? Hæc arma sunt nostra, hæc præsidia quibus muniti nunquam deficiamus." Calvin.

and for προαγούσας, *antecedent* in time, Heb. vii. 18. Œcumenius (and so too Theophylact), remarks on this passage: κατὰ γὰρ Πνεύματος ἀποκάλυψιν καὶ ἤρέθη παρὰ τοῦ Παύλου, καὶ περιετμήθη, καὶ ἐπίσκοπος ἐχειροτονήθη. Compare Acts xiii. 2—4. xvi. 8. xx. 28. 1 Cor. xii. 10.

19. πίστιν καὶ ἀγ. συνείδ. ἦν κ.τ.λ. “These are terms inseparable from each other; for the first is nothing but the stipulation of a good conscience, fully persuaded that Christianity is true, and firmly resolved to comply with it; and as to the other, a man void of conscience will not embark in Christianity, or having laid conscience aside he will soon make shipwreck of faith [rather the Faith; the elevation of character which Christianity requires, will be the rock on which his frail bark will be shattered: Luke xx. 18] by apostasy from it.” Barrow’s Sermons, vol. ii. p. 10.

20. οὗς παρέδωκα τῷ Σατανᾷ—see on 1 Cor. v. 5. “Ut dono sanationis præditi erant Apostoli ad testandam erga pios Dei gratiam et beneficentiam, ita adversus impios et rebelles armati erant potentiâ, vel ut Diabolo vexandos traderent, vel ut aliis flagellis in eos animadverterent. Cujus potentix specimen edidit Petrus in Ananiâ et Sapphirâ, Paulus in Bar-Jesu mago. At mihi de *excommunicatione* exponere magis placet: nam, ut credamus aliter quàm excommunicatione castigatum fuisse Corinthium illum incestum, nulla probabilis conjectura affertur; si autem illum *excommunicando Satanae tradidit* Paulus, cur non eadem locutio idem hinc valebit?” Calvin.

*Ibid.* ἵνα παιδευῶσι μὴ βλασφημεῖν, *that they may be taught to refrain from speaking in disparaging terms* of that holy doctrine which I teach—JESUS, namely, AND THE RESURRECTION: Acts xvii. 18. 2 Tim. ii. 8. In this charitable hope the Apostle would seem to have been disappointed: compare 2 Tim. ii. 17. iv. 14.

## CHAPTER II.

1. “*δεήσεις*, preces ejus qui rogat sibi aliquid tribui: *προσευχαί*, preces quæ insunt in meditatione rerum divinarum et in exercitio pietatis: *έντευξις*, interpositio precum pro aliis, intercessio. *Πρώτον πάντων*, *ante omnia*.” Kütt. “What seems meant is, that Prayers are to be offered up, chiefly and in a *religious* view, with reference to *the will of God* by whom ‘the powers that be’ are ordained; but partly, and in a *political* view, as a dutiful acknowledgment that quietness and peace, and so the cultivation of all godliness and good order, can in no other way be attained than by good government.” Bloomf.—who well interprets *σεμνότης* by the Latin *honestas*, Angl. “that decorous regularity of conduct, which is observed by a well-ordered society;” and *καλόν* by *pulcrum, honestum, quod decet*; Angl. *seemly, meet, comely*.

“In early times,” Macknight remarks, “the Jews prayed for the Heathen princes who led them into captivity (Ezra vi. 10. Baruch i. 10, 11), being directed by God to do so; Jerem. xxix. 7. But afterwards, becoming more bigoted, they would not pray for any Heathen ruler whatever; nay, the zealots among them held that no obedience was due from the People of God to idolatrous princes, and often raised seditions in Heathen countries, as well as in Judea; and this spirit of insubordination some of the converted Jews brought with them into the Christian Church. That the true disciples of Christ, then, should *pray for all men*, especially for the Heathen authorities under whom they lived, was of *excellent use* (*καλόν*) for making known the Christian character; and the more necessary in the first age of the Church, because the Heathens were so much in the habit of confounding the Christians with the Jews.”

4. *Whose wish is, that all men*—even those princes of this world (1 Cor. ii. 8) who, at the time when the Apostle wrote, were of all men the most unlikely to become converts to Christianity; and so by *πάντας ανθρώπους*, re-

peated from ver. 1, we can understand here nothing less than <sup>a</sup> *all mankind—should be saved* (i. e. placed by Baptism in a state of Salvation; Mark xvi. 6. Acts ii. 40. 41, 47. x. 48. xi. 14. xvi. 30—33. Tit. iii. 5) *and come to the acknowledgment of the Truth* (ch. iv. 3) declared ch. i. 15, and repeated in the verse that follows; compare Matt. xvi. 16. John iv. 42. ix. 38. xi. 27. Acts viii. 37. 2 Tim. ii. 25. Tit. i. 1.

5. *For as there is but One God, so is there but One Mediator between God and Men, CHRIST JESUS namely, Himself<sup>b</sup> a Man, who gave Himself a ransom for all; that thing to be testified for an appointed time* (Acts i. 7. iii. 19. 2 Cor. vi. 2), *to bear witness to which I have been appointed &c.*

By τὸ μαρτύριον καιροῦς ἰδοῖς, *that matter of testimony for a period of its own* (comp. ch. vi. 15. 2 Tim. i. 8), it will be seen we understand that great Doctrine of the Atonement, the assurance of which to the world at large is based upon

<sup>a</sup> This we should not have thought it necessary to notice, had there not been found one to deny it. “Pueriliter hallucinantur”—writes Calvin, himself in this instance most childishly blindfolded by his own theory—“qui locum hunc Prædestinationi opponunt. Si Deus, inquit, omnes indifferenter vult saluos fieri, falsum est alios ad salutem, alios ad exitium æterno Ejus consilio esse prædestinatos. Aliquid fortè dicerent, si Paulus hic de singulis hominibus ageret: quamquam tunc quoque non deesset solutio. Cæterum id, quia nihil ad h. l. facit, prætereo: nam Apostolus simpliciter intelligit, nullum mundi vel populum vel ordinem à Salute excludi, quia omnibus sine exceptione Evangelium proponi Deus velit. De hominum generibus, non singulis personis, sermo est (!): nihil enim aliud intendit, quàm principes et extraneos populos hoc numero includere.”

<sup>b</sup> Bishop Middleton understands ἀνθρωπος Ἰησ. Χρ. to be used “as a title, in the same manner with Κύριος Ἰησ. Χρ. ;” but suggests no translation of the words so taken together, and to be distinguished from ὁ ἀνθρωπος which (he says) is “not wanted in this place,” because “Christ could not be called κατ’ ἔξοχὴν *the man*, not possessing the human nature in a pre-eminent degree.” Now as the Man of whom the Prophets had spoken (Isa. xxxii. 2. Zech. vi. 12. xiii. 7), as the one Pattern Man through whose sinless obedience the many who believe in Him for Salvation are held guiltless before God (Isa. liii. 11. Acts iv. 27. Rom. v. 19), Christ Jesus might undoubtedly be called “*the Man κατ’ ἔξοχὴν* :” but the Apostle, as we understand him and have translated above meant neither to *identify the person* who had given Himself a ransom for all—in which case he might have written ὁ ἀνθρ. Ἰησ. Χρ. as in Numb. xii. 3, ὁ ἀνθρ. Μωϋσῆς πρᾶτος ἦν—nor yet to refer to that Divine testimony unto Jesus,

the testimony of those "chosen witnesses" (Luke i. 2. xxiv. 48. John xv. 27. Acts i. 21, 22. iv. 33. x. 40—42. xxvi. 16) whose hands, eyes, and ears, all certified them of the fact that He who, *as Man*, was delivered because of our offences, was also raised, *as Man*, because of our having *in Him* been declared free of the penalty of spiritual death; and, *as Man*, ascended into Heaven, there to be our continual Intercessor at the Throne of Grace—and that we differ from preceding Commentators only in understanding this summary of "the Apostle's doctrine" to be described here, not as that Truth which *was*, but as that Truth which *is* to be proposed to the faith and acceptance of the nations of the world, during *a term of moral probation* which the Father hath appointed in the exercise of His own prerogative: see Matt. xxiv. 14. Mark xiii. 32—37. Luke xxi. 24, and compare 1 Cor. i. 6. ii. 1. 2 Thess. i. 10. 2 Tim. i. 8.

The importance of the word *ἄνθρωπος*, in the enunciation of this Truth, will be seen on comparing the Apostle's reasoning in Rom. v. 12. 2 Cor. v. 14. Phil. ii. 7, 8. Heb. ii. 9—18. iv. 15, 16, and is admirably set forth in Calvin's comment upon it, which we transcribe at length. "*Hominem dum prædicat, non negat esse Deum; sed, quum vinculum notare vellet nostræ cum Deo conjunctionis, humanæ potiùs naturæ meminit quàm Divinæ: quod sedulò observandum est. Hinc enim factum est ab initio, ut homines sibi hos vel illos fingendo mediatores longiùs à Deo recesserint, quia hoc errore præoccupati, Deum procul abesse, quò se verterent nesciebant. Huic malo Paulus medetur, quum nobis Deum quasi præsentem sistit; quia ad nos usque descendit, ne supra*

which had been the burden of Jewish Prophecy; but to notice that *Man's Nature* of the anointed JESUS, THE SON OF GOD, which proclaims that *if one man died for all, then in One Representative Man all have died, and in Him are now free to live, before God*—and so a remedy has been found for that *Death* which *passed upon all men, for that all sinned in the one Natural Man, the type herein of that one Spiritual Man with whom our new grant of Life, hereafter to be revealed, is hid now for a time in God* (Col. iii. 3). This is that "testimony" which first the Twelve Apostles "gave forth with great power" (Acts iv. 33), and for which St. Paul received *his* commission to the Gentiles, that believing, and baptized into this faith, they should know the Truth, and the Truth should make them free: ver. 7. John viii. 32. Heb. ii. 15.

nubes quærendus esset. Et sanè si id omnium animis insideret, porrigi nobis fraternam manum à Filio Dei, et naturæ societate nobis conjunctum [esse Christum], ut nos ex hâc nostrâ tam abjectâ conditione in cœlum usque attollat; quis non rectam hanc viam tenere mallet, quàm in deviis salebris vagari? Proinde, quoties orandus est Deus, si in mentem venit sublimis illa et inaccessa majestas; ne ejus formidine absterreamur, simul occurrat etiam *Homo Christus* qui comiter nos invitat et veluti manu prensat, qui Patrem ex formidabili ac tremendo propitium et facilem nobis reddit. Hæc sola clavis est, quâ nobis janua cœlestis regni reseratur, ut appareamus cum fiduciâ in Dei conspectu. Proinde etiam videmus Satanam omnibus sæculis hunc lapidem volvisse, ut inde homines averteret. Omitto quàm variis artibus ante Christi adventum distraxerit hominum mentes ad *media* comminiscenda *quibus ad Deum pervenirent*. Jam ab Ecclesiæ Christianæ exordio, quum nuper apparuisset Christus cum tam præclaro pignore, et adhuc in terris ex Ejus ore suavissima illa vox propemodùm resonaret, *Venite ad me omnes &c.*; erant tamen quidam fallendi artifices, qui Angelos pro mediatoribus obtruderent Ipsius loco: quemadmodum ex Epistolâ ad Colossenses colligere promptum est. Sed, quod tunc clanculùm moliebatur Satanas, sub Papatu eò usque perduxit ut *vix millesimus quisque Mediatorem Christum vel titulo tenùs agnosceret*: adeo *sepultum erat nomen, ut res magis esset ignota*. Nunc postquam sanos piosque doctores excitavit Deus, qui tanquam postliminio revocare in hominum memoriam studuerunt quod unum ex notissimis fidei nostræ principiis esse debuerat, omnia excogitant Romanenses sophistæ quibus rem clarissimam obscurant. Primùm ita illis *nomen* est invisum, ut, si quispiam *Christi Mediatoris* faciant mentionem præteritis Sanctis, mox suspicione gravetur *hæreseos*. Quia autem repudiare in totum non audent quod hîc à Paulo docetur, insulso commento eludunt: *unum* vocari, non *solum*. Quasi verò *unum* ex magnâ turbâ *Deum* nominaverit! Cohærent enim hæc duo membra: *unum esse Deum, unum Mediatorem*: quarè, qui Christum unum aliquid ex multis faciunt, idem ad *DEUM* quoque trahant oportet. Alii sibi videntur acutiores, dum *Christum unicum*



statuunt *Mediatorem Redemptionis, Sanctos autem Intercessionis Mediatores* nominant. Atqui horum quoque insulsi-  
tatem coarguit loci circumstantia, quandoquidem hîc *de pre-*  
*cibus* ex professo tractatur. *Pro omnibus*, inquam, *orare*  
Spiritus præcipit, *quia unicus noster Mediator omnes ad se*  
*admittat*; sicuti *morte suâ omnes reconciliavit Patri*. Et  
adhuc Christiani censi volunt, qui tam sacrilegâ audaciâ  
Christum spoliant suo honore!" Compare Archdeacon  
Wilberforce's *Doctrine of the Incarnation*, ch. vii: "our  
Lord's Mediation the consequence of His Incarnation."

7. ἀλήθειαν λέγω ἐν Χρ., οὐ ψεύδ. "This solemn assevera-  
tion the Apostle used in Rom. ix. 1 [comp. 2 Cor. xi. 10].  
He introduces it here, in confirmation of his being an herald  
and an Apostle and [i. e. *one sent by Christ Himself to be*] a  
teacher of the Gentiles in the true faith of the Gospel,  
because some in Ephesus denied his Apostleship, and  
because he was about to give commands quite opposed to  
their sentiments." Macknight.

*Ibid.* ἐν πίστει καὶ ἀληθείᾳ, = ἐν πίστει ἀληθείας, 2 Thess.  
ii. 13.

8. *I desire, then, that in every place, where Prayer is wont*  
*to be made, the men may pray, lifting up holy hands*—(as  
though he had said *with clean hands always*<sup>c</sup>, to which he  
virtually subjoins *and with chastened and subdued hearts*)—  
*apart from* (laying aside all) *wrath and disputation: on the*  
*same principle also* (ver. 10. Tit. ii. 3, ἐν καταστήματι ἱεροσρε-  
πεῖς) *that the women, when they attend the public Prayers of*  
*the Church* (vv. 11, 12. 1 Cor. xiv. 34, 35), *appearing in*  
*comely apparel, with modesty and discreetness, adorn them-*  
*selves not so much with ringlets &c., but rather as becometh*

<sup>c</sup> "Rei loco signum posuit: nam puræ manus sunt puri cordis indices, quem-  
admodum è converso Esaias exprobrat Judæis, dum invehitur in eorum  
crudelitatem, quod manus ad Deum sanguinolentas extollant. Discamus igitur  
cæremoniâ esse veræ pietati congruentem, modò respondeat quæ per eam  
figuratur veritas: nempe ut, admoniti Deum in cælo quærendum esse, primum  
de Ipso terrenum vel carnale nihil imaginemur; deinde exuamus affectus car-  
nales, ne quid impediât quominus animi nostri supra mundum assurgant."  
Calvin.

women professing God's service <sup>d</sup>, by a life of (being found in) good works.

The student of the Greek text will see at once that we have here given a more faithful version of the Apostle's meaning than either the English Translators—who have altogether overlooked (1) his *distinct* mention of τοὺς ἄνδρας ἐν παντὶ τόπῳ, and τὰς γυναῖκας: (2) that under the general duty of Prayer (βούλομαι οὖν προσεύχασθαι) he has set down a specific caution for each sex, as to the *manner* in which that duty should be performed; warning *the men* against angry and contentious feelings, *the women* against womanish vanity and coquetry—or Calvin, who in like manner overlooking the Apostle's collocation of the words ἐν παντὶ τόπῳ, writes, “*in omni loco* peræquè hîc valet atque initio Prioris ad Corinthios, ut nullum sit jam discrimen inter Gentilem ac Judæum, inter Græcum ac Barbarum, quia Deus communis est omnium Pater:” and again, on χωρὶς ὀργῆς καὶ διαλογισμοῦ, “Non dubito quin respexerit Paulus ad *disceptationes* quæ inde oriebantur quòd Judæi Gentes sibi æquari indignabantur, ideòque controversiam movebant de earum vocatione; immò eas repudiebant, arcebantque gratiæ consortio. Vult igitur Paulus, sedatis ejusmodi contentionibus, ubivis gentium Dei filios unanimes orare. *Quanquam nihil prohibet, quin ex particulari sententiâ eliciamus generalem doctrinam.*”

14. ἐν παραβάσει γέγονε, *involved herself in, fell into, transgression* of her Maker's command; Gen. iii. 3.

15. σωθήσεται δὲ διὰ τῆς τεκνογονίας, *yet shall she be found to* <sup>e</sup> *have been saved through* that very *child-bearing* which was the peculiar burden laid upon her after the Fall, but not without an intimation having first been given of a “Seed of the Woman” that should bruise the Tempter's head: Gen. iii. 15, 16. Much evil, then, as the weaker sex has occasioned in having from the beginning been made Man's too success-

<sup>d</sup> “Cf. Joseph. Antiq. Proem. § 2. Θεοῦ θεραπείαν ἐπαγγίλλεσθαι.” Schol. Hellen. in l.

<sup>e</sup> On this strict rendering of σωθήσεται, *shall be in a state of—shall be an assured heir of—Salvation*, see Vol. ii. Appendix, Note D.

ful tempter unto Sin, the way and means of Salvation has been revealed unto *them* also, and will not fail to accomplish God's merciful purpose towards them (ver. 4), *provided*, as the Apostle adds, *they continue* therein—their hearts being sound in Christian *faith and charity*, and their outward walk, *characterized by discreetness*, proclaiming their spiritual *consecration* to the service of their Lord and Saviour: 1 Thess. iv. 3, 7. v. 23. 2 Thess. ii. 13.

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### CHAPTER III.

1. πιστὸς ὁ λόγος. “Many Commentators, ancient and modern, thinking that the subsequent affirmation would scarcely require so solemn an introduction, refer these words to the preceding assurance in σωθήσεται δέ. But, though in ch. iv. 9, this formula is applied to what *goes before*, in ch. i. 15 we have seen it refer to what *follows*; and certainly the character of the formula (which is not *solemnity*, but *seriousness*) is far more suitable thereto: *it has been said, and is a true saying, and worthy of entire confidence, that &c.* Bloomf. —and so Calvin, who adds, “Talis est contextus, meâ sententiâ, ac si diceret Paulus adeò non esse idoneas mulieres obeundæ tantæ functioni [c. ii. 12], ut ne viris quidem ipsis indiscriminatim patefieri aditum oporteat. Proinde admonet non vulgare esse opus, ut sibi quilibet permittat id suscipere: nam, quum dicit καλόν, non dubito quin ad vetus proverbium alludat quod sæpiùs à Platone repetitur, δύσκολα τὰ καλά: quo significant Græci, quæ pulchra sunt, eadem ardua et difficilia esse. Dicebat Quintilianus, *Indoctos fortissè dicere, quum trepident summi oratores*: ut in appetendo episcopatu ejusmodi temeritatem cohibeat Paulus, admonet primò non otiosam esse dignitatem sed *opus*; deinde, non quodvis opus sed *præclarum*, et ideò arduum plenumque difficultatis, ut est re verâ. Neque enim leve est in tantâ

administratione *sustinere personam FILII DEI*, ubi agitur de regno Dei erigendo et propagando, ubi de animarum salute curandâ quas sanguinis sui pretio Dominus ipse dignatus est, de regendâ Ecclesiâ quæ est Dei hæreditas. Cæterùm *observandum est quid Paulo sit EPISCOPATUS*, eoque magis, quod veteres suorum temporum consuetudine à vero sensu abducti sunt. Nam, quum Paulus generaliter comprehendat *omnes Pastores*, ipsi *Episcopum* accipiunt *qui ex unoquoque collegio eligebatur ut fratribus præesset*<sup>a</sup>. Meminerimus igitur perinde valere hoc nomen, ac si *ministros* vel *pastores* vel *presbyteros*<sup>b</sup> nominâset.<sup>c</sup>

Translate—so as, without at this day excluding Bishops and Archbishops, to include Priests, Deacons, and even the humblest Sunday School Teacher—*whoso desireth spiritual oversight, desireth an honourable occupation*<sup>c</sup>: and compare Acts i. 20, where τὴν ἐπισκοπὴν αὐτοῦ, E. V. *his bishopric*, would have been much better translated, as in the Margin, *his office or charge*.

2. *One that has spiritual oversight, then, must be of unimpeachable character*—“ sic mysticè impletur lex Lev. xxi. 17, per quam sacerdotio fungi quis vetatur, ἐὰν ᾗ ἐν αὐτῷ μῶμος. Hinc ἱερεῖς ἀμώμους nominat scriptor Prioris Macc. iv. 41.” Valck. ad Hebr. xiii. 2. “ Ἀνεπίληπτος is properly an agonistic term, signifying *one who gives his adversary no hold upon him*: but it is often, as here, applied metaphorically to *one who gives an adversary no occasion against him*. So Thucyd. v. 17, τοῖς ἐχθροῖς ἀνεπ. εἶναι.” Bloomf. Compare Horace’s description of the Stoic: “in seipso totus, teres

<sup>a</sup> See note on Phil. i. 1.

<sup>b</sup> The Peschito or Ancient Syriac Version renders ἐπισκοπῆς by the word *Kashishutho*, the *Presbyterate*, or *Eldership*; but this, no less than *Bishopric*, is a needless restriction of the Apostle’s more expansive term—though, from what follows, it is plain he meant to speak in the first instance of *Presbyters*, and not *Bishops*, in the modern sense of these words. So Clem. Rom. i. 42: τοιοῦτους πρεσβυτέρους ἀνατρέφει ἡ Ἐκκλησία, περὶ ὧν καὶ ὁ προφήτης φησὶν, Δώσω τοὺς ἄρχοντας σου ἐν εἰρήνῃ, καὶ τοὺς ἐπισκόπους σου ἐν δικαιοσύνῃ.

<sup>c</sup> Wetstein cites from Isocrates: ὅσοι μὲν οὖν πρὸς τοὺς ἑαυτῶν φίλους τοὺς προεπιπτικὸς λόγους συγγράφουσι, καλὸν ἔργον ἐπιχειροῦσι.

atque rotundus, Externi ne quid valeat per leve morari; *In quem manca ruit semper Fortuna:*” Sat. II. vii. 86—88.

*Ibid.* μιᾶς γυναικὸς ἄνδρα. “Puerile est commentum interpretari, *unius ecclesiæ pastorem*. Unicè vera Chrysostomi interpretatio, *polygamiam* hic nominatim in episcopo damnari, quæ tunc temporis apud Judæos pro lege ferè obtinuerat. Partim hoc habebant ex perversâ Patrum imitatione, partim ex vicinis gentibus corruptelam traxerant; nunquam enim apud Orientales quâ decebat religione ac fide culta fuerunt conjugia. Itaque non immeritò Paulus maculam hanc ab episcopi personâ alienam esse jubet:” Calvin. See further on ch. v. 9.

*Ibid.* νηφάλιον, σώφρονα, κόσμιον—*vigilant, discreet, orderly.*

3. μὴ πλήκτην, *not quarrelsome*; not of hasty temperament, such as we describe by the phrase *a word and a blow*. So the Syriac Version (as given by Mr. Etheridge) *not one whose hand hastens to strike*; and so Dr. Bloomfield, who cites from Dicaearchus: *θρασεῖς δὲ καὶ ὑβρισταὶ, καὶ ὑπερήφανοι, πλήκται τε.* Compare 2 Tim. ii. 24.

6. μὴ νεόφυτον, “*not a new convert*; literally *one newly-engrafted*, namely, into the Body of Christ by Baptism<sup>d</sup>,” Macknight—and so the Syriac Version: *neither shall his discipleship be recent*. “The words εἰς κρίμα ἐμπέσῃ τοῦ διαβόλου are by most Expositors, ancient and modern, understood of *falling into the same condemnation and punishment that the Devil fell into by pride* [2 Pet. ii. 4. Jude ver. 6] and so Calvin observes, ‘Est elegans antithesis quæ indignitatem auget, si is qui præficitur Ecclesiæ Dei suâ elatione in eandem cum Diabolo condemnationem ruat.’ Several eminent Expositors, however, from Luther and Erasmus downwards, take τοῦ διαβ. to mean *the calumniator*, or slanderous enemy of the Gospel; the noun, say they, being used *generically*—but, as Calvin observes, ‘rarum est

<sup>d</sup> Compare Rom. vi. 5, εἰ γὰρ σύμφυτοι γεγόναμεν τῷ ὁμοιώματι τοῦ θανάτου αὐτοῦ, κ. τ. λ.

ut *κρίμα maledicentiam* significet.’” Bloomf. Contrast ch. v. 14, where the Apostle is *really* speaking of “giving none occasion to the adversary to indulge his spleen.”

7. ἵνα μὴ εἰς ὄνειδ. ἐμπ. καὶ παγίδα τ. δ., *that he may not fall under vituperation and (= which is) a snare of the Devil*: ch. vi. 9. 2 Tim. ii. 26. “Here it is intimated,” says Macknight, “that the sins which one hath formerly committed, when upbraided therewith after he becomes a minister of Christ, may be the means of tempting him to repeat those sins, by the Devil’s suggesting to him that he has little reputation to lose”—and so Calvin, “Ego ita expono: *ne infamiae expositus perfrictae frontis esse incipiat, tantoque majore licentia se projiciat in omnem nequitiam; quod est Diaboli plagis se irretire. Quid enim spei restat, ubi nullus est peccandi pudor?*”

But the meaning may be rather, as Burton gives it, “He ought also to be a man of known good character, lest the Heathen should be able to reproach him; as the Devil will certainly urge them to do. One of the plans of the Devil to injure the Gospel, was to spread evil reports against the lives of the early Christians.” Compare 2 Cor. ii. 11. xi. 12—15.

8. διακόνους ὡσαύτως. “Deacons, in like manner—he might, nearly in the same sense, have said *generically* τὸν διάκονον, and probably would have done so, had the office of these *lay-helpers* (as *we* should best describe them) been as uniformly established everywhere in the Primitive Church, as we know that of *Presbyter* or *spiritual Overseer* to have been (Acts xi. 30. xiv. 23. xv. 6, 22, 23. xvi. 4. xxi. 18)—*must be men of grave demeanour, &c.*

*Ibid.* μὴ διλόγους. “Not double-tongued, or double-dealers, deceitfully saying one thing to one party, and another thing

\* In illustration of that *epexegetic* use of the Greek *καὶ* and Latin *atque*, which Calvin has happily expressed here by *quod est*, compare Hor. Sat. II. iii. 276, “Adde cruorem stultitiæ, *atque* ignem gladio scrutare,” with *ibid.* 321, “Adde poemata nunc, *hoc est*, oleum adde camino:” and see note on Æsch. Agam. 123.

to another; one thing to the Minister, and another thing to the People. Such upright, straight-forward conduct was very necessary in persons who *went*, as it were, *between* the Presbyter and the People; especially as difference of opinion existed in most congregations, respecting Jewish rites and ceremonies and various other matters." Bloomf.

9. *Holding that Truth which has been revealed to the faith of mankind—i. e. the Christian Revelation (ver. 16. ii. 7), the Mystery of the Christ; Eph. i. 9. iii. 4, 9. Col. i. 26, 27. ii. 2. Heb. x. 38, 39. xi. 1. 1 John v. 4, 5—in a pure conscience.* "Summam piæ doctrinæ [c. vi. 3. Tit. i. 1] honorificè *mysterium* appellat; ut certè Deus per Evangelium *sapientiam* terrenis hominibus patefacit, *quam cælestes Angeli suspiciunt*. Proinde eam cum summâ reverentiâ amplectendam esse meminerimus, et quia ad tantam altitudinem nunquam conscenderemus proprio Marte, suppliciter Deum rogemus ut eam Spiritu revelationis nobis reseret. Rursûs, quum videmus impios vel ridere vel nihil gustare. Divinæ gratiæ esse agnoscamus quòd, quæ aliis sunt abscondita, *nobis in corde sunt et in oculis*, ut inquit Moses [Rom. x. 8]. Ergo *diaconos in mysterio fidei vult eruditos* esse; quia, etsi *docendi* munus non habent, nimis tamen absurdum foret *publicam in Ecclesiâ personam sustinere* et rudes esse in fide Christianâ; præsertim quibus sæpe incidat necessitas *monendi ac consolandi*, nisi partibus suis deesse velint." Calvin.

11. *Women, in like manner*, when employed as lay-helpers to the spiritual overseers of any Congregation (compare note on ch. ii. 8), *must be grave in their deportment &c. &c.*: see on Rom. xvi. 1. "Chrysostom and the Greek Commentators, with the most ancient Latin fathers, held that the Apostle is speaking here of those women who in the Primitive Church were employed in ministering to the afflicted, and of those who were appointed to teach the young of their own sex the principles of the new religion. As the manners of the Greeks did not permit men to have much intercourse with women of character, unless they were their relations, and as the Asiatics were under still greater restraint, it was proper

that an order of Female Teachers should be instituted in the Church. Of these, I think, the Apostle is speaking in Tit. ii. 3, 4; and it is believed that they are the persons called *widows*, below ch. v. 3, 9, 10, since Clement of Alexandria (Pædag. iii. 12) reckons widows among *ecclesiastical persons*, and Grotius tells us that Female Elders were *ordained by imposition of hands* till the Council of Laodicea; and for this he quotes the xith canon of that Council." Macknight—who further refers to Rom. xvi. 3, 12. Phil. iv. 3.

13. *βαθμὸν ἑαυτοῖς καλὸν περιποιῶνται*, *purchase an honourable step for themselves*—i. e. entitle themselves to an advance in ministerial office and honour (compare ch. v. 17), even to "have public authority given unto them in the Congregation" *to teach and preach faith in Christ Jesus*; Acts iv. 13, 29, 31. v. 42. ix. 27, 29. xiv. 3. xviii. 26. xix. 8. 2 Cor. iii. 12. Eph. vi. 19, 20. Phil. i. 20—as the Apostle virtually adds; his words, which suggest the notion of a Roman slave's, out of his earnings (*peculium*), purchasing his political promotion to be *libertinus*, sufficiently intimating the relation in which the *διάκονος* of the Church of the Apostles stood to the *ἐπίσκοπος*, previously to his being formally and authoritatively admitted to the higher order and office of *πρεσβύτερος*, which gave him (*πολλὴν παρόρησιν*) *free permission and privilege* to preach and minister the Sacraments in the Congregation: see Art. xxiii. So Burton: "If the deacon behaved well, he became a presbyter and was more employed in teaching."

14—16. *These things write I unto thee, fully expecting myself to come unto thee shortly; but in case I should be long in coming, that thou mayest know how—not thou oughtest, as it stands in the English Version; but more generally, with reference to the various parties, the men, the women, the Pastor and his assistants, both male and female, in each newly-formed congregation, concerning whom the Apostle has thus far been delivering his instructions to one who, in his stead, was for a time at least to be the local Superintendant (Bishop) of them all; how—men ought to walk* (i. e. what



ought to be the internal economy and order observed) *in the House of God, by which I mean THE CHURCH OF THE LIVING GOD* (Matt. xvi. 16—18) *the pillar and basis* (= the firmly-grounded pillar) *of the Truth.* And—reason would that that great House should be well ordered, and established as “a praise in the earth;” for—*beyond all question great is the Mystery* (or, Spiritual Verity) *set forth in the religious life* of God’s adopted family in the Church: *GOD<sup>t</sup> hath been MANIFESTED IN HUMAN FLESH, VERIFIED* (felt and acknowledged to be God) *IN SPIRIT: SEEN* as He is now in His glorified human body *BY MESSENGERS:* through their declaration of what they had seen and heard (Acts iv. 20. 1 John i. 1—3) *PROCLAIMED AMONG THE NATIONS* as the Word of Life, the Author of Eternal Salvation to all, as many as obey Him (Phil. ii. 16. Heb. v. 9); as such, *BELIEVED ON IN THE WORLD;* Himself the while (for to the life of *faith* there is no visible presentation of our Immanuel; 2 Cor. v. 7) *TAKEN UP to be henceforth IN GLORY:* Acts i. 11. ii. 32—36. iii. 21. Eph. i. 18—23. Col. iii. 1—4. 1 Thess. i. 10. 2 Tim. iv. 8. Heb. x. 12, 13. 1 Pet. v. 4. 1 John iii. 2.

The Reader has here presented to him—in somewhat more of logical order than preceding Expositors have aimed to observe—a faithful and exact version of each clause in that rapid enumeration of particulars, which in the inspired mind of the Apostle made up *THE MYSTERY OF THE CHRIST;* that which from the beginning has been the inner and true life, the definite and historical form of spiritual consciousness, in the unbroken succession of One Holy Catholic Church. On two only of these particulars need we further to remark—

(1) that *ἐδικαιώθη ἐν πνεύματι*—on which see note on Rom. iii. 4, and add to the examples given there, Psa. xviii. 9. LXX.: *τὰ κρίματα Κυρίου ἀληθινὰ, δεδικαιωμένα ἐπὶ τὸ*

<sup>t</sup> “Griesbach. lectioni Θεός lectionem ὅς præfert. Meliorem cæteris dicimus lectionem Θεός, non tam quia dat argumentum pro Divinitate I. C., sed quia cum contextu melius (sola quidem satis) consentit, et est *grammaticè rector*” Küttn. “Berriman has established the reading Θεός—by showing that *ninety-one* Greek MSS. read Θεός, *only three* ὅς [a manifest corruption of the abbreviation ΘΞ], and *not one* ὅ. Add that the word *μυστήριον* would have no meaning, if we were to read ὅς or ὅ.” Burton.

αὐτό—though it may well have *included* such incipient and immature convictions of there being that in the Son of Mary which “spake as never Man spake,” as we trace in Matt. xvi. 16. Luke xxiii. 40—42, 47, 48. John vii. 46. xi. 27. xvi. 30. xviii. 6, would seem (if we compare John xx. 28. Rom. i. 4. 2 Tim. ii. 8) to have been intended rather to remind Timotheus of that Resurrection from the Dead, which more *definitely declared* Him, who as Man had been born of the seed of David, *to be indeed the Son of God*; with power in Himself to take again that, His spiritual life in the flesh, which freely He had given for the forfeit life of the world, and *in the spirit*, or essence, of *Holiness* (His sanctified and spiritualized Humanity) to be at the right hand of God that “Bread of Life” which, through the Divine Agency of the Holy Ghost, “cometh down from Heaven” and “quickeneth whom He will;” yea, “giveth Eternal Life to as many as the Father hath given Him :” John v. 21, 26. vi. 33, 48, 50, 51, 57. x. 18. xvii. 2. To this interpretation of ἐν πνεύματι—in *spirit* and not, as it might undoubtedly be rendered, *through the agency of the Spirit*—we are led by the direct antithesis between the terms σὰρξ and πνεῦμα both here and in Rom. i. 4. viii. 1, 4, 5, 6, 9, 13. 1 Cor. vi. 16, 17 : in which last passage, as also in 1 Cor. xii. 13. Eph. ii. 18,

§ If any one incline rather to this version—as holding with Bishop Shuttleworth that St. Paul, “for the use of that infant Church over which Timothy was appointed to preside,” intended here to furnish him with an epitome of Belief, consisting of the following articles : (1.) *the Divinity and Incarnation of Christ* ; (2.) *the separate Personality and implied Divinity of the Holy Spirit* ; (3.) *the universality of the offer of Redemption to the human race* ; (4.) *the necessity of faith* ; (5.) *the re-ascension of our Saviour into glory, and the consequently implied resurrection of Mankind*—it may be sufficient to reply that the Scriptures, to which we must go for the establishment of these Articles of Belief, do very plainly set forth that *it was through the operation of the Holy Ghost* that the Eternal Son of God became Incarnate of the Virgin Mary. But not to dwell here upon the inconsistency either of supposing St. Paul to have placed ὡφθη ἀγγέλοις among five formal articles of the Christian Faith ; or, if he did so, of supposing ourselves at liberty tacitly to omit this item ; it is *not*, in our view of the passage, a *Creed* that is here presented to us. It is one of those Scriptures of which Mr. Morell may be held to be speaking, when in his analysis of Popular Theology he remarks, “The Scriptures, while they embody a-history of actual events, are yet mainly intended to *awaken* our religious nature to the direct intuition of spiritual things. On the one hand, then, there is within them

ἐν πνεῦμα expresses that *hypostatic* union of Christ with the living members of His mystical Body, which results (as in Heaven the Hypostatic Union of the Father and the Son from their *being*, so here) from their being—"each in his own order; Christ the first-fruits, afterward they that are Christ's" and in Him children, of the New Creation—*begotten of One Divine Spirit*; and which, in the life that now is, *only by faith* is apprehended and, as it were, substantiated as *one regenerated, one spiritualized, one only not yet glorified, Humanity* in which Christ is the second and last Adam: compare John xvii. 17, 19. Rom. viii. 23—30. 1 Cor. vi. 11. 2 Thess. ii. 14. 1 Pet. iv. 14. 2 Pet. i. 3, 4:

(2) ὡφθη ἀγγέλοις—of which, as commonly translated *seen of angels*, it would be difficult to suggest any satisfactory explanation<sup>h</sup> in *any* context, much more in *this* where, not *GOD as He is in Himself* the object of His attendant Angels' adoration, but *the God-Man* Christ Jesus, the Spirit and the

an element of *historical fact*; on the other, an element of *moral significance* [μίγα τὸ μυστήριον: Eph. v. 32. 1 Tim. iii. 16: compare also 2 Cor. iv. 10, 11]. The former consists in a description of events; the latter is a description, direct or indirect, of those Divine intuitions which revealed to the minds of the writers the great living *elements* of Christian truth." Morell's *Philosophy of Religion*, ch. viii. pp. 234, 241, 242.

<sup>h</sup> Bishop Shuttleworth, as we have seen, passes over this clause without any comment. Burton remarks, "This may mean that angels had been unable to see the Son of God before His Incarnation: see Eph. iii. 10. 1 Pet. i. 12"—and so Calvin: "Quod Angelis visum esse dicit, intelligit tale spectaculum fuisse quod tam novitate quam præstantiâ suâ Angelos in se converteret. Nec mirum est Angelis fuisse novum spectaculum, qui tametia de humani generis redemptione cognoverant, modum tamen non tenuerant ab initio: et celatos (*sic*) ideò oportuit, quò plus admirationis haberet tanta Dei bonitas."

Macknight only, and Küttner, have led the way in what we believe to be the true interpretation—the latter contenting himself with translating, "ὡφθη ἀγγέλοις ἠρρανωί Αποστολῶν"—the former remarking, "*was seen of angels*, i. e. of the Apostles and of the other witnesses who were appointed to publish and bear witness to the world of His Resurrection, and who are here called ἀγγελοὶ, *messengers*, for the same reason that John Baptist is so called, Luke vii. 27: see also Luke ix. 52, ἀπέστειλεν ἀγγέλους πρὸ προσώπου αὐτοῦ. Yet I have not ventured to alter the common translation, because I cannot tell whether the Apostle may not have had in his eye those Angels who, during His ministry saw the Son of God manifested in the flesh; those also who, after His Resurrection, saw Him manifested in the same manner (1)."

Life of His Mystical Body THE CHURCH, is presented to us in a brief summary of that revelation which the Apostle had of what he elsewhere sums up as "THE CHRIST IN US, the hope of glory"—we understand of those *supernatural appearances* of "the Living Man, who had been dead, and was then alive again for evermore" (Luke xxiv. 5. Rev. i. 18) wherein during forty days "appearing unto"<sup>1</sup> the "chosen witnesses" to the truth of His being *alive in that same body in which He had suffered, and died once for all unto Sin*, He "spake of the things pertaining to the Kingdom of God"—even those depths of the Divine Mind which only the Spirit can reveal, that proceedeth at once from the Father and from the Son—viewed in their relation to which they were to be *messengers*, charged with a message from God (*παραγγελία* ch. i. 5. 1 Thess. iv. 2, 3) of loving-kindness and consideration for Man (Tit. iii. 4), yea more—in the actual conveyance of that gift of THE HOLY GHOST THE SANCTIFIER, *spiritual re-generation, a beginning of subsistence in CHRIST THE SECOND ADAM, a participation in the Divine Nature* of Him in whom Man's Nature is now exalted to the right hand of God—"ambassadors for Christ," who offer *the present means of grace and reconciliation, and so proclaim Him to the apostate and estranged nations* of the world, that, (as regards the authority under which they do so) it might be the God and Father of the Lord Jesus Christ Himself who, by them as His Apostles and Evangelists, prays and beseeches us, "Be ye reconciled unto God:" 2 Cor. v. 20. Thus is it that, though no more now visibly in the world (John xvii. 11), He yet is *believed on in the world* as JESUS, our living Advocate

<sup>1</sup> The honest doubt with which Macknight concluded the last note would have been at once removed, if he had attended to the invariable use of *ὤφθη* in the New Testament to describe (even as *ἄπτανόμενος*, Acts i. 3, and *ἄπτασία*, Luke i. 22. xxiv. 23. Acts xxvi. 19. 2 Cor. xii. 1) a *vision, a supernatural* (or at the least, as Acts vii. 26, a *sudden and surprising*) appearance; Matt. xvii. 3. Luke i. 11. Acts ii. 3. 1 Cor. xv. 5—8, *et passim*. We should not, indeed, have retained what is certainly the *less correct* translation of *ὤφθη, was seen*, but for the connexion in which it stands with the Passive verbs that precede and follow it, and but that it correctly enough exhibits that essential qualification of "an Apostle of the Lord," which see in John xx. 25, 29, compared with 1 Cor. ix. 1. Luke i. 2. Acts i. 21, 22. x. 41. xxvi. 16.

with the Father; raised from the Dead to be God's First-Born among many brothers who, walking here "*in the likeness of His Resurrection,*" shall hereafter be *taken up to be,* where He is, *in glory*: John xiv. 2, 3. xvii. 24. Rom. vi. 5, 13. viii. 18, 29. 1 Cor. ii. 8, 9. Phil. iii. 20, 21. 1 Thess. i. 10.

In support of that application of the term *ἄγγελοι* which we suppose the Apostle to have made in this passage, see the note on 1 Cor. xi. 10, and compare Mal. ii. 7. Luke vii. 27. ix. 52 (cited by Macknight)—on the last of which Mr. Alford well remarks "*ὥστε ἔρ. ἀντῶ* must mean something more, surely, than *to provide board and lodging*: there is a solemnity about the sentence which forbids that supposition. It must have been *to announce the coming of Jesus as the Messiah.*" For was it not "*to make ready a people prepared for the Lord?*" was it not *as a messenger sent,* even as John had been, *to prepare the way* of that King of Saints whom "God with His own right hand had exalted to be a Prince and a Saviour to give repentance unto Israel, and remission of sins," that Peter addressed himself to his misguided countrymen, saying "Repent and turn to the offered grace of having your sins blotted out, *that so 'times of refreshing from the presence of the Lord' may indeed have come,* and He may now realize to you, in sending forth the Spirit of His Son into your hearts, that promised 'Consolation of Israel' who is no other than that Holy One whom ye cast out from among you and crucified, but whom God hath raised from the dead and glorified—as we are witnesses"? Acts iii. 12—21. v. 30—32.

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#### CHAPTER IV.

1. *Nevertheless*—great as is the spiritual significancy, great as in all reason should be the moral suasion, of that Truth of which THE CHURCH of Christ is the living pillar upon the earth; the true Churchman's "life of faith" being

the practical exhibition to the world of the Personal Manifestation of the God-Man, who as "delivered because of our transgressions" having once for all given His flesh (Man's nature, found in Him alone without sin) *to purchase*, is now, as "raised because of our Justification," giving of a new Man's nature (*the Truth* of which in Him is *not flesh but Spirit*) *to be, the renewed Life of the world*; compare John v. 21, 26. vi. 33, 51. xvii. 2. Acts ii. 17, 33. Rom. viii. 9. 1 Cor. vi. 17. 2 Cor. iv. 10. Gal. ii. 20. Eph. iv. 18, 21—24—the *Spirit expressly saith that &c. &c.*

"By τὸ Πνεῦμα some eminent Expositors understand that manifestation of the Spirit which was vouchsafed to the Prophets of the Old Testament—as, for instance, Dan. xi. 36—39. But it is better referred to the Apostle<sup>a</sup> himself (compare 1 Cor. ii. 10), for the expression seems to imply a *direct* revelation, as in Acts viii. 29. x. 19. xi. 12. Rev. ii. 7, &c. By the expression ὑστέροις καιροῖς are meant, as in Acts ii. 17. Heb. i. 1. 1 Pet. i. 20, the times of the *last* or *Christian Dispensation*. Compare 2 Tim. iii. 1. James v. 3. 2 Pet. iii. 8. Jude 18." Bloomf.—who rightly refers ἀποστ. τινές τῆς πίστεως to the great Apostasy already noticed in 2 Thess. ii. 3—12 (where see the notes), and rightly (after Macknight) interprets πνεύμασι πλάνοις to mean "persons who profess to speak under the teaching of the Spirit, but are in reality impostors;" comparing 2 Thess. ii. 2. 1 John iv. 1. iii. 6. Jos. Bell. Jud. ii. 13, 4, πλάνοι ἄνθρωποι καὶ ἀπατεῶνες.

*Ibid.* διδασκ. δαμονίων, *Demonolatry, doctrines that set forth<sup>b</sup> objects of adoration* other than the One living and true God; compare note on 1 Cor. x. 20. Macknight understands the witness of the Spirit on this point to have been, "that on the authority of feigned revelations many in the Church would receive the Romish doctrine concerning the worship of Angels and Saints, and the praying of souls out of

<sup>a</sup> This surely ought to have been "to the Revelation vouchsafed to the Apostles and Prophets of the New Dispensation; Eph. iii. 5."

<sup>b</sup> Compare the classical phrases διδάσκειν τραγῳδίαν, *doctere* (sc. docendo in vulgus edere) *fabulam*: see also Acts xvii. 18, ξένων δαιμονίων δοκεῖ καταγγελεῖς εἶναι.

Purgatory ;” and that these are called *doctrines of Demons*, because they were in effect the same with the ancient Heathen worship of Demons, as mediators between God and men—and so Rev. ix. 20, *ἵνα μὴ προσκυνήσωσι τὰ δαιμόνια*, should be understood of the worship of “*Angels and Saints*, not *devils*, as our Translators have rendered the word ; for at no period of the Church have devils been worshipped by Christians.” “*Epiphanius*”—he adds—“quoting this text, adds to it the following clause : *for they will be worshippers of the Dead, as in Israel also they were worshipped* ; alluding to the Israelites worshipping Baalim and Ashtaroth. Beza and Mann contend that this addition is part of the inspired Original ; but Mede and Mill think it a marginal explanation, because it is found only in one ancient MS. Admitting this to be the case, it shows what the Ancients took to be the meaning of this text.”

2. ἐν ὑποκρίσει ψευδολόγων, *through the hypocrisy of teachers of what shall be a Lie and not the Truth of the Gospel* (2 Thess. ii. 9—12), *men seared in their conscience &c.*<sup>c</sup> “This is a more literal and as every person skilled in the Greek language must admit, a more just translation of the words ἐν ὑπ. ψευδ. than that given in our Bible, which by construing ψευδ. with δαιμονίων represents the demons as *speaking lies in hypocrisy*. The hypocrisy here mentioned is that feigned show of extraordinary piety and sanctity which the lying teachers were to put on, to gain the confidence of the multitude<sup>d</sup> : compare 2 Tim. iii. 5. Such hypocritical teachers are called *liars*, because of the gross fictions and

<sup>c</sup> “Non *Gnostici* intelligendi sunt, sed *doctores Judaizantes* ; quod apparet ex sequentibus. Apostolus enim τοὺς βιβήλους καὶ γραῶδεις μύθους ver. 7, ipse explicat de σωματικῇ γυμνασίᾳ ver. 8 ; hanc verò absolvi dicit abstinentiâ à cibis, potu, et id genus aliis. Quæ quorsum commodius possunt, vel debent potius, referri quàm ad *legem ritualem* Judaicam, quam constat homines illius ætatis vel Christianos tantopere suasisse et verbis exemplisque commendasse ! Cf. S. V. Tittmanni Tract. de *Vest. Gnostic.* in *N. T. frustra quæsitis*, p. 149.” Klittn. Compare notes on ch. i. 4. vi. 20.

<sup>d</sup> So Dr. Bloomfield, who compares Jos. Bell. Jud. i. 32, 3, *ῥεπατεῖαν καὶ ὑπόκρισιν λέγεις τὴν εὐσεβειαν*, as combining the two ideas that were present to the mind of the Apostle.

frauds which they would contrive for the purpose of establishing demon-worship: and how well the appellation agrees with the Romish clergy of the dark ages, any one may understand who is acquainted with the lies then propagated concerning the apparitions of Angels and departed Saints, the miracles done by them and their relics &c. &c.; all preached by Monks, and Priests, and even Bishops, and committed to writing in the fabulous legends of their Saints, to render them objects of adoration." Macknight.

*Ibid.* κεκαυτ. τ. ιδ. συν. "In this figurative expression Commentators are not agreed whether the metaphor be taken from the *branding* of criminals, or the *cauterizing* employed by surgeons on mortified flesh which, as such, is insensible to all feeling. So Diod. Sic. xx. 54, ταῖς ψυχαῖς ὥσπερ καυτῆρά τινα προσῆγε. The latter view ably (maintained by Reitz on Lucian i. 645) is preferable as yielding a stronger sense, and one more suitable to the context; nor is it unsupported by ancient authority. So Theodoret explains it as expressing τὴν ἐσχάτην αὐτῶν ἀναλγησίαν. Compare ἀπηλγηκότες, Eph. iv. 19." Bloomf.

8. κωλύοντων γαμῖν, ἀπέχεσθαι βρωμάτων—a σχῆμα πρὸς τὸ σημαινόμενον, as Dr. Wells explains it: "κωλύοντων is here to be looked on as κελυόντων μῆ, and consequently as repeated in the next clause without μῆ. And this way of speaking is not unfrequently to be met with in common authors. Thus in Hor. Sat. I. i. 1: *nemo*, quam sibi sortem Seu ratio dederit, seu fors objecerit, *illd Contentus vivat? laudet diversa sequentes?* though *nemo* only be expressed, yet *omnis* (implied in *nemo*, looked on as *omnis non*) is to be supplied before *laudet*." Compare 1 Cor. xiv. 34.

"This false morality was very early introduced into the Church, being taught first by Encratites and Marcionites, and afterwards by the Manichæans, who said Marriage was the invention of the Evil God, and considered it sinful to bring creatures into the world to be unhappy, and to be food for Death. In process of time the monks embraced celibacy and represented it as the height of sanctity. At length celibacy was recommended by the Priests and by the orthodox



themselves, and more especially by the Bishops of Rome—the great patrons of the worship of Saints and Angels—for they strictly enjoin their clergy, both regular and secular, to abstain from marriage. Thus *the worship of demons* and *the prohibition of marriage*, though naturally unconnected, have gone hand-in-hand in the Church, as the Spirit here foretold.” Macknight.

5. *For it is sanctified* and made clean for the use and support of God’s people (ver. 3) *by mention of* the Name of God (the Creator and bountiful Giver of all such things as are needful to the body), *and intercession* specially addressed to him on that behalf. Hence the excellence of that appropriate grace before meat: “Sanctify, O Lord we beseech Thee, these Thy good creatures to our use, and us to Thy service; through Jesus Christ our Lord.”

“This part also of the Prophecy has been exactly fulfilled *under the false pretence of holiness* the *lying teachers* were to recommend *abstinence from marriage*, and *under the equally false pretence of devotion*, *abstinence from meats*—to some men at all times, and to all men at some times. But there is no necessary connexion between the worship of demons and abstinence from marriage and from meats. Consequently the Spirit of God alone could foretell that these two hypocrisies would be employed by lying teachers who were to introduce that idolatrous worship.” Macknight.

6. ταῦτα ὑποτιθέμενος κ.τ.λ. *These things if thou puttest before the brethren*—the reference being less to what has immediately preceded than to all that has gone before ch. iii. 14, from which verse the Apostle has been digressing and now resumes; compare verse 11. Ὑποτίθεσθαι, *to suggest*, is well explained by Dr. Bloomfield, as signifying “to lay any thing before another in the way of instruction or admonition.”

\* διὰ λόγου, *by utterance or mention made*—compare Matt. viii. 8. Luke vii. 7. εἰπὲ λόγῳ (ν. l. λόγον), καὶ ἰαθήσεται ὁ παῖς μου. Mark xiv. 39, τὸν αὐτὸν λόγον εἰπὼν. 1 Cor. i. 5. 2 Thess. ii. 2, 15.

*Ibid.* ἐντρεφόμενος κ.τ.λ. *growing up*, and so *waxing stronger* (Luke i. 80. Acts ix. 22) *in the articles of the Christian Faith, and of the good School of Doctrine* (ch. i. 10) *on which thou hast attended*; i. e. of which thou art a disciple; compare 2 Tim. iii. 10. Valckn. on Luke i. 3 remarks: “Quum propriè v. παρακολουθεῖν notet tam propè aliquem *subsequi ut assequaris*, usus auct. prob. transtulit ad animum, *assequi intellectu*. Qui celeris ingenii rem traditam faciliè assequitur, ἐνπαρακολούθητος: qui difficulter, δυσπαρακολούθητος:” but St. Paul appears to have used the word in its more literal sense, as applied to *the followers of this or that way of instruction*—the School, teaching, warfare, race, training &c., to which the followers of Christ are called after his example, being distinguished always as pre-eminently ἡ καλὴ διδασκαλία, ὁμολογία, στρατεία, γυμνασία, ὁ καλὸς ἀγών, κ.τ.λ.

7. “The mention of διδασκ. reminded the Apostle of a kind of learning to which Jewish youths were particularly attached—the Rabbinical traditions and speculations which we find in the Talmud; the μῦθοι καὶ γενεαλ. ἀπέραντοι of ch. i. 4. To these the epithets here used are quite applicable, and βεβήλους may refer to something in them akin to *Pagan superstitions*.” Bloomf.—who further quotes from Philo-Judæus p. 132. C. τῷ δὲ Θεοῦ θεραπευτῇ πρεπωδὲς ἀληθείας περιέχουσαι, τὴν ἀβεβαίαν μυθοποιίαν χαίρειν εἰπόντι.

*Ibid.* γύμναζε δὲ σεαυτὸν πρὸς εὐσέβειαν—if we would bring out the Apostle’s meaning in this context—must be translated freely: *and let thy disciplining of thyself be such only as makes for godly living* (Tit. ii. 11, 12): compare note on Col. ii. 20. *For the disciplining of the body*—which so many submit to, for the sake of a mere earthly and ephemeral prize; compare notes on 1 Cor. ix. 24—27—*is of use only for a little time: but the way of godliness* (the practice of Christian piety; 2 Tim. iii. 12) *is of use for all time* (πρὸς πάντα, *in every way, universally*, opposed to πρὸς ὀλίγον, *slightly, to a trifling extent*), *having promise of the life that now is, and of that which is to come*; i. e., as Warburton understands the Apostle, “having in the Law the promise of

happiness in the present life, and in the Gospel the promise of happiness in the life to come." Compare, however, Matt. vi. 30, 33. Mark x. 29, 30.

9, 10. πιστὸς ὁ λόγος κ.τ.λ. *True is the remark* I have just made on the subject of Christian piety, *and worthy of universal acceptance; for on this consideration* (εἰς τοῦτο, in respect of, looking unto this) *are we both toiling and encountering reproach* as Christian teachers and evangelists, *because our trust* <sup>†</sup> *is in the living God who is the Preserver of all men, more especially of believers* (Eph. v. 23) <sup>‡</sup>. So Calvin who on the former of these verses remarks "Nunc in sententiæ clausulâ posuit quod antea initio bis præfatus est, idque consultò facere videtur, quia mox contrariam objectionem subnectet"—on the latter, "Nomen σωτήρος hîc est generale, pro eo qui tuetur ac conservat. Intelligit Dei beneficentiam ad omnes homines pervenire. Quòd si nemò est mortalium qui non sentiat Dei erga se bonitatem, ejusque sit particeps, quanto magis eam experientur pii qui in Eum sperant. Annon peculiarem ipsorum geret curam? annon multo liberaliùs Se in eos effundet? annon omni ex parte salvos ad finem præstabit?" Compare Luke xviii. 6—8. 1 Cor. i. 8. Phil. i. 6. 1 Thess. iii. 13. v. 23.

12. ἐν πνεύματι, *in spirituality* of heart and life; in that new nature (first conveyed in the laver of Regeneration; John iii. 5. Eph. v. 26. Tit. iii. 5) wherein, being by Baptism made members of the Body of Christ, visibly represented to us in His Church, we are (if we in faith and love submit ourselves to be influenced and led after a spiritual and heavenly manner) so fed and nourished as to be growing ever

<sup>†</sup> ἠλπικαμεν—id. q. ἠλπικότες οὐ ἐν ἐλπίδι ἐσμέν: comp. Rom. viii. 24. 1 Cor. xv. 19. 1 Thess. v. 8. Tit. iii. 7—we have set our hope upon *do.* so πίπειθα, I have persuaded myself, I am in a state of confidence and trust. Compare 2 Cor. i. 10. ch. v. 5. vi. 17, and Vol. ii. Appendix, Note (D).

<sup>‡</sup> Τι δῆποτε γὰρ τὸν πολὺν τοῦτον ἀνιδεξάμεθα πόνον, καὶ τὰ παρὰ πάντων ὀνειδῆ δεχόμεθα, εἰ μὴ τις ἐστὶ τῶν πόνων ἀντίδοσις; ἀλλὰ γὰρ ἐστὶν ἀντίδοσις. αἰδὶος γὰρ Θεὸς ἀγωνοθετεῖ τοῖς ἀθλοῦσι, καὶ πάντων ἐστὶν ἀνθρώπων σωτήρ. Theodoret. in loco.

more and more into *one substance with Him* who is our Head, as truly as He, the second Adam of our regenerated Humanity, is “of one substance with the Father:” compare John x. 30. xvii. 21. Rom. viii. 9—15. 1 Cor. iii. 1—3. vi. 17. xi. 8. xii. 13. Gal. v. 16, 18, 25. Eph. ii. 18. iv. 15, 16. Col. i. 18. ii. 19. Heb. i. 3. iii. 14.

18. τῇ ἀναγνώσει. “Besides *reading the Jewish Scriptures* to the Brethren in their assemblies for worship, after the example of the Synagogue [Luke iv. 16—21. Acts xiii. 15. xv. 21], Timothy is here directed to read those Scriptures in private likewise for his own improvement (vv. 15, 16), that he might be able to confute the Judaizing teachers, who founded their errors on misinterpretations of their Scriptures. Thus understood, the direction is an useful lesson to the ministers of the Gospel in all ages. For, if a teacher who possessed the supernatural gifts of the Spirit was commanded to read the Scriptures for improving himself in the knowledge of the Christian Doctrine, how much more necessary is that help to those teachers who must derive *all* their knowledge of the Gospel from the Scriptures, and who cannot without much study be supposed to know the customs, manners, and opinions alluded to in these writings.” Macknight.

14. *Neglect not the gift that is in thee, which was given thee under special inspiration*—whereby the Holy Ghost led me to select thee for the work of an Evangelist; Acts xvi. 3. ch. i. 18. 2 Tim. i. 6. iv. 5—*along with* (i. e. *at the time of*, the grace of God being given *concurrently with* the outward and significant act of) *the laying-on of the hands of the Presbytery*; in other words, “at the time of thy formal admission into Holy Orders;” Acts vi. 3, 6. xiii. 2, 3. xiv. 23. So Calvin: “Sensus est, Timotheum, quum Prophetarum voce adscitus fuit in Ministerium et deinde solenni ritu ordinatus, simul gratiâ Spiritûs Sancti instructum fuisse ad functionem suam exsequendam. Unde colligimus non inanem fuisse ritum; quia consecrationem, quam *homines* impositione manuum *figurabant*, *Deus implevit.*”

Macknight remarks: "The word *χάρισμα* commonly denotes any *supernatural gift* conferred on Believers in the first age, whether by an immediate illapse of the Holy Ghost, or by the imposition of an Apostle's hands;" see Acts ii. 4. vi. 6, 8, 11. viii. 17, 18. x. 44—46. xix. 6. Rom. i. 10. Heb. ii. 4: again, in explanation of *διὰ προφητείας* which he translates *by a prophetic impulse*, "In conferring spiritual gifts, as well as in working miracles, the Apostles were not left to their own prudence, but guided by a particular inspiration called here *προφήτεια*: see 1 Cor. xii. 10<sup>h</sup>" — and again, on *τοῦ*

<sup>h</sup> Macknight adds here: "By the same kind of inspiration particular persons were pointed out by *the prophets* as fit to be invested with sacred functions;" and so Calvin as cited in the text, "*quum prophetarum voce adscitus fuit*"—but *who* were these Prophets? We should argue from Acts xiii. 2, 4. xiv. 23. 1 Tim. v. 22. 2 Tim. ii. 2. Tit. i. 5. that in respect of this all-important duty of perpetuating that Divinely-instituted Ministry, to which in the first instance was exclusively committed both the outward *ordering* and the internal *feeding* of Christ's flock, *those only* would be the special organs of that "Spirit by whom the whole Body of the Church is governed and sanctified," who on this very ground are described as "*the Apostles and Prophets*, who laid the foundation of that Spiritual Temple of which Jesus Christ Himself is the chief corner-stone," Eph. ii. 20; and again, as "His holy Apostles and inspired Prophets," or oracular Interpreters of His will; Eph. iii. 5. The permission given to "the whole multitude" to "look out from among them" men of spiritual grace and wisdom whom the Apostles should appoint to the delicate task of administering the first public charity that we read of in the Primitive Church, was evidently a special and excepted case—admirably adapted to allay that "murmuring" which called forth the first (and, in respect of their more immediate *διακονία*, the temporary) appointment of Seven Deacons (i. e. Relieving Officers) in Jerusalem: for see Acts xxi. 8, and remember that *before* their formal induction to a public office in the Church they are described as having been (Stephen more especially) *πλήρεις πνεύματος ἁγίου καὶ σοφίας*: Acts vi. 3, 5. Special also, and extraordinary, was the solemn consecration of Barnabas and Saul to new work for that "grace and Apostleship" which, derived from the Church in Jerusalem unto the Church in Antioch (Acts xi. 22—26), was now, from that Mother of Gentile Churches, to go forth unto the whole Western world (Gal. ii. 7—9); nor can we tell at this day, or conjecture, *by what means* "the Holy Ghost said" unto "the Prophets and Teachers" of that Church, "as they were ministering unto the Lord and fasting," that two of their number were *then at length* (*ἀφορίσασθε δὴ μοι*) to be "formally set apart for the work" unto which *Saul, we know*, had for *more than fourteen years* previously felt and acknowledged himself to have been "called;" see Acts xxvi. 16—20. Gal. i. 15—24, and the note on Gal. ii. 1. On the whole, then—agreeably to what is briefly intimated in Acts xvi. 3, "him *would Paul have to go forth with him*"—we conclude that the Apostle himself was the recipient of that immediate suggestion of the Holy Spirit under which, as here stated, (*διὰ προφητείας*) that

πρεσβυτερον: "This is generally understood of the *Eldership* of Lystra, who (it is supposed) were the brethren by whom Timotheus was well reported of to the Apostle; Acts xvi. 2. But Estius thinks the Eldership of Ephesus is here meant, and that Timotheus was made Bishop of Ephesus by the laying-on of their hands. Yet, if that had been the case, the Apostle on leaving Ephesus had not needed to entreat Timotheus to abide there to oppose the false teachers: his ordination and acceptance of office, as Bishop of Ephesus, must at once have fixed him there. Bengelius somewhere says, Timotheus and Titus were *not Bishops*, the one of Ephesus, the other of Crete, but the Apostle's *vicars* in these Churches. What it is to be the vicar of an Apostle, I confess I do not understand." And no wonder—we respond to this last remark—the Pope of Rome, who alone claims to be himself "the Vicar of Christ" the Apostle and High Priest of our profession, alone can explain *what it is to be* at this day a "Vicar Apostolic." But what it *was* to be the vicar of Christ's one chief Apostle to the Gentile world, on whom for a time was laid the care of all the Gentile Churches (2 Cor. xi. 28), Hooker had seen when he described Titus and Timotheus as "Apostolic ambassadors or legates, the one in Greece (*sic*), the other in Ephesus;" and when of the Apostles, generally, he wrote, "Their episcopal power they sometimes gave unto others to exercise as *agents* only *in their stead*, and as it were by commission from them. Thus Titus, and thus Timothy, at the first—though afterwards endued with apostolical power of their own<sup>1</sup>." *Ecc.*

special grace (τὸ χάρισμα τοῦ Θεοῦ) was conferred on Timotheus, at the time of his Ordination, which (as he reminds him in 2 Tim. i. 6) was ministerially conveyed διὰ τῆς ἐπιθεσεως τῶν χειρῶν μου. A question might still be raised, however, on 1 Tim. i. 18, as to whether such inspired suggestion was made to the Apostle *only*.

<sup>1</sup> Hooker's authorities for the last assertion in the text are but "those subscriptions which are set after the Epistle to Titus, and the second to Timotheus," and Euseb. *Ecc. Hist.* iii. 4. § 2: Τιμόθεός γε μὴν τῆς ἐν Ἐφέσῳ παροικίας ἰστροπίται πρῶτος τὴν ἐπισκοπὴν εἰληχίναι· ὡς καὶ Τίτος τῶν ἐπὶ Κρήτης ἐκκλησιῶν—the former of which are now admitted to be no authority at all, and the latter conveys no more certain assurance of St. Paul's having first introduced or established *Episcopacy* (in the modern sense of the word) than may be extracted at this day from the Epistles themselves; and this evidence,

*Pol.* vii. iv. 2. vi. 3. See also Garratt's *Constitution of a Christian Church*, ch. vii.

15. ἵνα σοῦ κ.τ.λ. “*that the progress thou art making may be visible in the sight of all*; and so thou mayest indeed be the Pattern Man of the flock (ver. 12)—the observed of all observers—who shall be followers of thee, as thou of Christ:” compare 1 Cor. xi. 1. Phil. iii. 17. Ἐν πᾶσιν, *coram omnibus*, as Gal. i. 16, ἐν ἐμοί, *coram me*. The collocation of the words favours *this* interpretation, rather than the Marginal version *in all things*. The Syriac version, as given by Mr. Etheridge, is “that it may be known to every man that thou goest onward.”

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## CHAPTER V.

1. πρεσβυτέρῳ κ.τ.λ. *An elderly man—a senior*; this, as opposed to πρεσβυτέρας in the next verse, is so obviously the Apostle's meaning, that our Translators would have done well to avoid here the equivocal term *an elder—do not rebuke sharply, but intreat him, as you would a father; young men—νεωτέρους, juniores; inclining to, on the side of youth rather than otherwise.*

3. Χήρας τίμα — *support, provide for; make, as it were,* fairly and dispassionately extracted, makes (as Mr. Garratt has clearly shown) *against*, and not *for*, that argument in favour of “*Diocesan and not oecumenical Episcopacy*” being (as it is said) “*the platform of Scripture,*” which has been very generally built upon it. It had been well, had Eusebius or any other ancient authority assured us that Timotheus returned from Rome to Ephesus, and Titus from Dalmatia to Crete (2 Tim. iv. 9—13, 21), there to exercise, after the death of the great Apostle whose delegates and representatives they *for a time at least* had been there, *an episcopal and* (as Hooker does not scruple to call it) *apostolical power of their own*. But, in the absence of such evidence from sub-apostolic Church History, we must think a better *precedent* for Diocesan Episcopacy is found in the earlier, more universally acknowledged, and more continuous presidency of James the Just, as the vicar and local representative of the Twelve Apostles, in the Church at Jerusalem; Acts xii. 17. xv. 13—22. xxi. 18.

*honorary, (not working) members* of the Christian brotherhood; ver. 16 (compared with 2 Thess. iii. 10). Matt. xv. 4—6. Acts xxviii. 10<sup>a</sup>. “From what the Fathers and Greek commentators tell us, it appears that these persons were *maintained* from the funds of the Church; and from what follows, it is clear they filled an *office*; the term *χήραι* being as official as *διάκονοι*, though the exact nature of its duties has not been determined. That the persons who held it instructed the younger females in the principles of the Christian faith, is pretty certain; but whether they were, as some say, the *same as the Deaconesses*, is yet a disputed point<sup>b</sup>. It would seem that they were *not necessarily* the same; but that where they had once been such, during the life of their husbands, they were not removed from that office. Otherwise, it would seem, their duties were *different* from those of the Deaconesses; and, to designate their chief duties, we might call them *Female Catechists*. That these differed from the Deaconesses, is certain from the positive testimony of Epiphanius: yet they might occasionally *assist* them in their duty of visiting the sick. Be this, however, as it may, the existence of such an order as the *Χήραι* requires no very strong testimony from Ecclesiastical History; since, from the extremely retired life of the women in Greece and the East, and their almost total separation from the other sex, the assistance of such persons would be much needed to convert them to Christianity, or further instruct them in its doctrines and duties.” Bloomf.

4. εἰ δὲ τις κ.τ.λ. *But where* (in every instance in which) *a widow hath children or grandchildren*—*ἔκγονα, nepotes*; whence, apparently, the English version *nephews*—*let them*

<sup>a</sup> “*τιμῶν* non tantum est *colere*, sed etiam *benefacere*, alimenta alicui danda curare; cf. Eph. vi. 2. Latini quoque *honorare* pro *beneficiis adjuvare* interdum usurpant. Vid. Sueton. in August. c. 45.” Küttn.

<sup>b</sup> “*Χήρα* h. l. id. q. ἡ *διάκονος*, Rom. xvi. 1, esse videtur. *Χήρα* enim est interdum *honoris* potius quam *conditionis* nomen; etiam *virginibus* tribuitur *Diaconissis*, ut ex Ignat. Epist. ad Smyrn. discimus, ubi hæc verba extant: *δσκάζομαι τὰς παρθένους τὰς λεγομένας Χήρας*: cap. 13.” Küttn.



*be taught* by her in the first instance (before they burden the Church with her support; ver. 16) *to be in their duty toward their own family and make* (καί is epexegetic, as though the Apostle had said, *by making, namely*) such *return* as men owe to *Parents; for this &c.* The proper construction of εὐσεβεῖν—εὐσεβῆ εἶναι, “*pium esse, sc. erga Deum, erga parentes, erga patriam &c.*”—is with the preposition εἰς before the accusative following; but, as in Acts xvii. 23, so in the best classical authors we find simply εὐσεβεῖν τοὺς θεούς. The transition indeed in the Greek mind, from *being* to *acting* in this or that *character* and capacity, was instantaneous—whence βουκολεῖν, *to be a herdsman*, becomes with an accus. (e. g. βουκολεῖν φροντίσιν νεὸν πάθος) *to nurse, to make the best of; ἀργυρολογεῖν, to be a collector of ship-money*, with an accus. *to subject to that impost.* And so εὐσεβεῖν τὸν ἴδιον οἶκον expresses (as the above translation is intended to convey) the *habitual* paying of due honour (εὖ σέβειν) to one's near relatives.

7. *These things also* (ch. iv. 11) as the first things to be considered in the case of Widows—viz. what are their actual circumstances at home—*give in charge* to those who for themselves, or for their kinswomen, are applying for Church relief, *that they may not be taken hold of*; ver. 14—see above on ch. iii. 2. The Apostle next meets the case of opposition, on the part of able-bodied members of the community, to the admonition which he had indirectly addressed to them in ver. 4.

8. τὴν πίστιν ἥρνηται. “He violates a duty which Christianity imposes upon him<sup>c</sup>, and neglects that which many Heathen men perform.” Burton—who adds on ver. 9, “*Let a woman be put upon the list of Widows, i. e. of those who were to be supported by public contribution.* See Acts vi. 1. ix. 41, which show how early this charitable custom began.

<sup>c</sup> See Matt. xv. 4—6. Eph. vi. 2, 3.

As an example of the "widow, or lone woman indeed," whom the Apostle would recommend unto office and maintenance, compare vv. 5, 9 with Luke ii. 36, 37.

10. *μαρτυρουμένη, εἰ κ.τ.λ.* *Ei, for that, in that*—to be distinguished (as here used) from the dependent use of *ὅτι, because*, with an Indicative, as setting forth *in oratione obliquâ* the grounds, or particulars, of the general witness to character expressed by *ἐν ἔργοις καλοῖς μαρτυρουμένη*: which particulars *ὅτι* (as we see in ver. 12) would have introduced directly, and asserted as facts avouched by the writer and not as given *at second hand* on the testimony of others—must be taken in close connexion with *μαρτυρ.* (as with *καλὸν ἐστίν* Mark ix. 42. *ἐθαύμασεν* ib. xv. 44. *λυστελεῖ*, Luke xvii. 2. *ἄπιστον κρίνεται*, Acts xxvi. 8. *ἀνεγκλήτους*, Col. i. 23), and in Latin would be rendered, agreeably to the rule "QUI subjunctivum postulat, quoties indicat *quâ sub conditione prædicetur* antecedens sententia," by *quæ, quòd* or *quatenùs*, followed by a Subjunctive.

On *εἰ ἐξενδοχῆσεν* Macknight remarks: "This and the other good works mentioned by the Apostle being attended with great expense, the poor Widows who desired to be *taken into the number* cannot be supposed to have performed them at their own charges. I suppose the Apostle, therefore, to be speaking of *female deacons*, who had been employed at the public expense in the offices here mentioned: and so the meaning of the direction will be, that in his selection of *Widows* Timotheus was to prefer those who formerly had been employed by the Church as Deaconesses, and had discharged that office with faithfulness and propriety. For since these women had spent the prime of their life in the laborious offices of love mentioned by the Apostle, without receiving any recompense but maintenance, it was highly reasonable to promote them, when grown old in that service, to an honourable function which required knowledge and experience rather than bodily strength, and which was rewarded with a liberal maintenance."

11. *νεωτέρας δὲ κ.τ.λ.* *But young widows* (see on ver. 1)

*decline* to put upon the Church list ; “τάσσειν εἰς τὸ χηρικόν, vel εἰς τὸν κατάλογον, *Græci Patres* :” Grot. on ver. 9.

*Ibid.* κατασπρηνιάσσει, = καθυβρίσσει—for σπρηνιάω from σπρηνής or σπρηνός, *stiff, stubborn*, is a term of the New Comedy for τρυφάω—and δταν καταστρ. τ. Χρ. κ. τ. λ. would best be rendered *when they turn restive under the yoke of Christ*, when they find it a hard task to devote themselves unreservedly and entirely to His service, *they wish to marry, incurring thereby condemnation* (culpable in so doing) *because they have broken their first* (what was in the first instance their) *allegiance, or amount of faith, towards Him.* “ἀθεεῖν τὴν πίστιν in the sense of *fallere fidem, to forsake a promise or engagement*, is a phrase frequently found in the later Classical writers and the Sept.; and as the preceding words imply an *engagement to celibacy*<sup>d</sup>, πίστιν may most naturally be referred to *that*. Πρώτην is for προτέρα, as Rev. ii. 4. and often in the New Test.” Bloomf.—but Macknight’s interpretation is to be preferred: “The *faithfulness* which the widows who married are here said to have *put away*, was their faithfulness to Christ, which they had virtually plighted when they took upon them the office of teaching the younger women; for by marrying they put it out of their power to perform that office with the attention and assiduity which it required.”

14. *I would have young women, then*—speaking in the first instance of young *widows*; but intending, it should seem, to

<sup>d</sup> “ Quòd votum perpetui cælibatûs hinc stabilire volunt Papistæ, frivolum est. Ut demus solitam fuisse disertis verbis interponi talem pactionem, id tamen nihil ad ipsos. Primum considerandus est finis: non ided se cælibes fore promittebant olim viduæ, ut sanctiorem agerent vitam quàm in conjugio; sed quòd non poterant maritis simul et Ecclesiæ esse addictæ: sub Papatu autem vovetur continentia, quasi virtus per se accepta esset Deo. Deinde eâ ætate se abdicabant illæ nubendi libertate, quâ desiderant esse nubile: *sexagenarias* enim *ad minimum* esse oportebat, et quæ *unico matrimonio contentæ* specimen jam castitatis suæ dedissent. Non edebant directum continentiæ votum, quasi minùs Deo placeret vita conjugalis; sed tantùm, quatenus exigebat functio ad quam eligebantur, conjugii vinculo se in reliquam vitam solvebant; nec se privabant nubendi libertate, nisi quum nubere vel maxime liberis jam absurdum erat et intempestivum.” Calvin.

include others also—to *marry* &c. “Ad conjugium hortatur et ad subeunda sancti conjugii onera, ne contumeliosa videatur ipsarum rejectio ab ordine viduarum. Significat enim earum vitam non minùs Deo probatum iri, si œconomix dent operam, quàm si in viduitate maneant. Quum de *liberis gignendis* loquitur, sub uno verbo comprehendit molestias omnes quæ perferendæ sunt in educandâ sobole; quemadmodum sub *domûs administratione* omnia œconomix officia.” Calvin.

*Ibid.* μηδεμίαν ἀφορμὴν διδόναι. “Difficillimum est mulierem viduam, florenti ætate, tam circumspectè sibi cavere quin reperiant improbi aliquem obloquendi colorem. Proinde si illis est cordi [Ecclesix] œdificatio, ut maledicis hominibus os obstruant, genus vitæ eligant minùs suspiciosum. Communis hinc Evangelii adversarios potiùs intelligo, quàm privatos cujusque mulieris; quia indefinitè locutus est.” Id.

15. ἤδη γάρ τινες κ.τ.λ. “Some of the widows employed by the Church as teachers had, by marrying, incapacitated themselves for that self-denying office. This the Apostle terms a *turning aside after Satan*; not because Marriage is in itself an unlawful state, but because Satan had tempted them to desert their former station in the Church.” Macknight. “Notanda locutio”—Calvin remarks—“quia nemo vel tantillum potest à Christo deflectere, quin Satanam sequatur; nam regnum in omnes habet, qui Christi non sunt. Hinc admonemur quàm exitialis sit deflexio à recto cursu, quæ ex Dei filiis nos facit Satanæ mancipia, et à Christi gubernatione abductis Satanam nobis ducem præficit.”

16. In this verse, it is plain—just as in the case of πρεσβυτέρῳ, in ver. 1 *an elderly man*, in ver. 19 *an Elder* of the Church—we must distinguish between the *official* and the *non-official* use of the word χήρας; between the *widowed relatives* of an individual Churchman or Churchwoman, and the *Widows* (vv. 3—5, 9) officially employed, and for the most part maintained, by the collective Church.

17. The existence in the early Christian Church of a recognized class, or order, of *Lay Elders* cannot be satis-

factorily established on the ground of such distinction, as in this *one* passage (if really in this) the Apostle has drawn between *Elders who rule well*, and *Elders who labour in actual teaching of the word*\*; nor can such twofold use of the official term Πρεσβύτερος be reconciled with those *three classes only*—Rulers, Teachers, and Taught—in which, under the several designations of οἱ ἀπόστολοι, καὶ οἱ πρεσβύτεροι, καὶ οἱ ἀδελφοί, we find the entire Primitive Church convened by deputation, in one legislative chamber, in Acts xv: unless, indeed, we can believe that in the Church of Ephesus there were other *Rulers* than Paul (and, as sent by him, Timotheus) who stood to it in the place of the Apostolic college, and that the *working Elders*, the Pastors and Teachers, of whom he makes special mention here, were subordinate to these. And yet it is certainly true that, in sub-Apostolic times, “præter ecclesiasticos et clericos quidam ex plebe, seniores et probatæ vitæ, res Ecclesiæ curabant †;” and Pseudo-Ambrosius, with reference to an ancient practice on which the Reformed Churches of Europe have based their *Consistories*, writes: “The custom of having *Elders* (in imitation of the Synagogue) whose *only business it was to rule*, and without whose advice nothing was to be done in the Church, has, I know not for what reason, fallen into disuse; through the pride of the

\* Yet Calvin—after remarking on καλῶς προσετώρις, “significat non titulo deberi honorem, sed operæ quam impendunt qui sunt in officio constituti; præfert tamen eos qui in verbo et doctrinâ laborant, h. e. qui docendo verbo sunt intenti; nam due istæ voces rem unam significant, nempe verbi prædicationem, sed ne verbi nomine otiosum studium et (quod vocant) speculativum quispiam intelligeret, adjecit doctrinam”—hesitates not to add: “Colligere autem hinc licet, duo fuisse tunc Presbyterorum genera, quia non omnes ad docendum ordinabantur (1). Nam apertè verba sonant, quosdam bene et honestè præfuisse, quibus tamen non erant commissæ docendi partes. Et sanè ex populo deligebantur graves et probati homines, qui unâ cum Pastoribus communi consilio et auctoritate Ecclesiæ disciplinam administrarent, et essent quasi censores moribus corrigendis. Hunc morem Ambrosius obsolevisse conqueritur Doctorum ignaviâ, vel potiùs superbiâ, dum soli volunt eminere.”

† Albaspin. Not. in Optat. p. 123, cited by Bingham, Antiq. II. xix. § 19, where other extracts are made from Optatus, *Gesta Purgat. Cæcil. et Fel.* p. 268, as from a letter of Fortis: “Omnes vos Episcopi, Presbyteri, Diacones Seniores, scitis etc.,” from a letter of Purpurius: “Adhibete condericos et Seniores Plebis etc.,” and from Augustine, Ep. cxxxvii.: “Dilectissimis fratribus, Clero, Senioribus, et universæ plebi Ecclesiæ Hipponensis, cui servio in dilectione Christi, Augustinus in Domino salutem.”

Bishops, who wished to be themselves the only persons of consideration in the Church:" Comment. on 1 Tim. v. 1.

By διπλῆς τιμῆς we hold (with Chrysostom) that the Apostle meant to speak of the good Pastor's being held in *honour*, in the twofold sense of reverence and of maintenance, at the hands of the Christian flock committed to him—not, as Calvin restricting τιμῆς to the sense of maintenance prefers to interpret it, a double allowance as compared with that assigned to the Widows; but *honour* given as it were *largá manu*, in large and liberal measure<sup>g</sup>; compare 4 Kings ii. 9. LXX. Rev. xviii. 6. And if, agreeably to that sense of the verb προΐστασθαι, "to be foremost in any, or in all, of the good works of Christian charity," which we find in Rom. xii. 8. Tit. iii. 8, we have rightly interpreted 1 Thess. v. 12 as setting forth the office of the Lord's ministering and abiding Ποιμένες καὶ διδάσκαλοι (Eph. iv. 11); then, with the like assertion of the general principle "that they that preach the Gospel should *live* of the Gospel," and with the like shrinking from laying down any precise rules to be observed on a point of so much delicacy, which we may notice also in 1 Cor. ix. 8—14, the Apostle will be found to have spoken here of the Pattern Men and Pastors (the *official*, as distinguished from the *non-official*, *Elders*) of the Church in and about Ephesus, with such prominent mention only of that foremost qualification in *his* view of the Pastoral office, as meets us in the passage we have referred to—where no one can doubt that he is speaking only of *one* class of *spiritual labourers* at once *and leaders*, and *monitors*—τοὺς κοπιῶντας ἐν ὑμῖν καὶ προϊσταμένους ὑμῶν ἐν Κυρίῳ καὶ νοουθετοῦντας ὑμᾶς<sup>h</sup>.

Justin Martyr, we may add here, in his description of the

<sup>g</sup> Thus the Apostle's meaning will be in exact accordance with what Mr. Grinfield, *Schol. Hellen. in l.*, has adduced from Clem. Constit. ap. Grot.: τοῖς δὲ πρεσβυτέροις, ὡς ἀν κάμνωσι περὶ τὸν τῆς διδασκαλίας λόγον, διπλῆ καὶ αὐτοῖς ἀφορίζεσθω ἡ μοῖρα.

<sup>h</sup> In this view of the text, it will be seen, the words οἱ καλῶς προϊστοῦντες πρεσβύτεροι as naturally introduce that formal notice of the *Presbyters* (as distinguished from the *elderly men*), which occupies the remainder of the chapter, as τὰς ὄντως χήρας (vv. 3, 16) distinguished the (properly so called) *Widows* of the Church from the widowed relatives of its individual members. Our inter-

practice of the early Christians in the administration of the Lord's Supper, and in their public worship on Sunday—which description, as addressed to Heathens, avoids the use of *purely Christian* terms; *e. g.* calls *Sunday* ἡλίου ἡμέρα, not as St. John (Rev. i. 10) ἡ Κυριακὴ ἡμέρα—speaks of “the bread and the cup of wine and water” as blessed by one whom in the first instance he describes as ὁ προεστὼς τῶν ἀδελφῶν, and soon after (simply) as ὁ προεστὼς: and who should *this* be but one of those whom St. Paul is here distinguishing among the brethren (both lay and clerical) committed to the general superintendence of Timotheus, as οἱ προεστῶτες πρεσβύτεροι? Nay, may we not conjecture that it was from this very text of Scripture that Justin, omitting the *official* term that was familiar only to Jews and Christians, adopted his more easily understood designation of the leader of public worship in the Church, προεστὼς? as, in describing that part of “the Priest's office” among Christians, the blessing of the Bread and Wine, it was from Scripture we may presume (Luke xxii. 17, 19. 1 Cor. xi. 24) that he borrowed the term τοῦ εὐχαριστηθέντος: Apol. i. § 61—67. pp. 79—84.

We may translate, therefore: *Let the well-ruling* (equivalent here to our English *worshipful* or *reverend*) *Elders* of the Church (still, if we compare ch. iii. 4, 12, 15, regarded as one large *family and household* of which they are the *Patres-familiæ*) *be held worthy of twofold honour*—reverence for their office, and a maintenance for themselves—*especially such* of them *as are laborious in preaching and teaching*: compare Acts v. 42. 1 Cor. xv. 10. 2 Cor. xi. 23. Col. i. 29. 2 Tim. ii. 6.

18. καὶ ἀξιός κ.τ.λ. “This, as well as what goeth before, is affirmed by the Apostle to be *said in Scripture*; yet it is nowhere written in the Jewish Scriptures: it is found only in Matt. x. 10. Luke x. 7. The Apostle therefore must have

pretation also of τοὺς κοπιῶντας, *such* of them *as are distinguished by their activity*, may derive confirmation from τοὺς ἀμαρτάνοντας, *such* Presbyters *as are living in sin*; ver. 20. Compare also τὰ ἄλλως ἔχοντα, *such* good deeds *as are less generally known*; ver. 25: οἱ δὲ πιστοὺς ἔχοντες, *such* under the yoke of servitude *as have &c.*, ch. vi. 2.

read either Matthew's or Luke's Gospel, before he wrote this Epistle. And seeing he quotes this saying as *Scripture*, and represents it as of equal authority with the writings of Moses, it is a proof not only of the early publication of these Gospels, but of their authenticity as Divinely inspired writings." Mac-knight—who might have added that this, among other arguments, makes for the later date which has been assigned to this Epistle: but Calvin also may be right in saying of this latter clause, "*non citat quasi Scripturæ testimonium, sed quasi dictum proverbiale, quod omnibus dictat communis sensus: quemadmodum et Christus, quum idem dicebat Apostolis, nihil aliud quàm sententiam proferebat omnium consensu adprobatam.*" The Apostle, it is plain, *may* have intended only, *The Scripture saith, &c., and 'The labourer,' we know, 'is worthy of his hire;'* or *καί* may be understood to introduce his own *exposition* of the Scripture he has quoted, *that is to say* (see on ch. iii. 7) *&c. &c.*: and in this view of the sentence we may compare 1 Cor. ix. 9, 10.

19. ἐκτός εἰ μὴ ἐπὶ κ.τ.λ., *except where you have, otherwise than with the adjunct of* (there being ἐπὶ, to follow up and substantiate it) *two or three witnesses.* For this rule see Deut. xix. 15, and compare Matt. xviii. 16. John viii. 17: for ἐκτός εἰ μὴ see note on 1 Cor. xiv. 5, and compare *ib.* xv. 2: and for ἐπὶ, as used often to express "a connexion, accompaniment, or provision, either of persons or things," see Matth. Gr. Gr. § 584. η. Compare also ch. vi. 13.

20. *Evil liver*s—among the Presbytery, we must believe the Apostle to have mainly intended to say; but, as in his use of νεωτέρας ver. 14 (compare also ver. 24), he has expressed himself in more general terms—*rebuke before all, that so the rest also may be moved with fear.* Compare Acts v. 3—5, 11. viii. 20—24. xiii. 8—12. Gal. ii. 11, 14.

21. τῶν ἐκλεκτῶν ἀγγέλων, *the elect or chosen Angels; who, like all the future company of the Lamb, when as "Lord of lords and King of kings" He shall be finally victorious over all His enemies* (1 Cor. xv. 24, 25. Rev. xvii. 14), shall not



only have been "called" to minister unto God's gracious purpose in respect of this lower world (Heb. i. 14), but, as having been found "faithful unto Him that appointed" their services, shall have made their calling prove (through their co-operation with the Divine purpose in it) to be their *election* also (2 Pet. i. 10. Jude 6) unto a glory that is yet to be revealed in them: see Matt. xxv. 31. Luke ix. 26. 2 Thess. i. 7. Jude 14.

*Ibid.* χωρὶς προκρίματος, *without prejudice*; i. e., as Mac-knight explains it, "judgment formed before the matter judged hath been duly examined." And on πρόσκλισιν, *partiality*, literally *a leaning to one side*, he adds, "*Partiality* is judgment guided by favour; *prejudice* is judgment dictated by hatred."

22. *Do not hastily*—the Apostle says not *lay thine hands*, but *do not* as, by delegation from me, Chief Pastor and Overseer of the Church I have committed to thee, hastily *sanction* the Ordination of—*lay hands* (thine, and those of the Presbytery; Acts vi. 6. viii. 17, 18. xiii. 3. xiv. 23. ch. iv. 14. 2 Tim. i. 6) *upon any man, nor make thyself* (an accomplice in, and so) *responsible for another's sins: keep thyself clear* of such responsibility before God.

23. μηκέτι ὑδροπότει is most literally, and as regards the sense most correctly, rendered *Be no more a water-drinker*; and διὰ τὸν στόμαχόν σου, *because of thy delicate stomach*, in Latin would be *propter cruditatem tuam, because of thy weak digestion*. Calvin remarks upon this verse: "Quoniam hæc sententia contextum abruptit, quidam non esse Pauli suspicantur. Et sanè fieri potest ut, quod scriptâ jam Epistolâ appositum fuerat extra ordinem versuum, deinde librorum errore in hunc locum obrepserit. In eo tamen non ita anxie laborandum est, si Pauli morem consideramus, qui res varias interdum miscere solet. Porrò summa est, ut Timotheus aliquantulum vini bibere assuescat valetudinis sustentandæ causâ. Non enim prohibet in totum ne bibat aquam, sed ne utatur hoc ordinario potu; nam verbum ὑδροποτεῖν [ὑδροπότης ἔω] hoc significat."

24, 25. *Some men's sins are known beforehand, preceding them in the way of—Anglicè, “taking wind,” and so “paving the way for” their—condemnation; others, again, they follow after and sooner or later overtake (Numb. xxxii. 23). In like manner also men's<sup>1</sup> good deeds are known beforehand to their advantage; and if in any case they be otherwise, they cannot be hid from those who have an interest in ascertaining the truth concerning them. The general meaning of these verses, as connected with ver. 22, is as Dr. Bloomfield has given it: “Keep thyself pure from all participation in other men's sin through ordaining unfit persons to the Ministry. To avoid this, however, will require much circumspection and consideration<sup>1</sup>: for, though some men's sins are discernible without any close examination, and as it were anticipate judgment, in others their evil doings only follow, and become known after much inquiry. In like manner it is with respect to men's virtues. Some are presently known, others only after long acquaintance with the persons.”*

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## CHAPTER VI.

1. “Apparet initio Evangelii servos, quasi dato manumissionis signo, animos sustulisse; nam passim multum laborat Paulus in cupiditate illâ frænandâ. Et sanè tam dura erat

<sup>1</sup> τὰ καλὰ ἔργα cannot mean, as our Translators have rendered it, “the good works of some;” but, as the Article plainly indicates, *good deeds* (i. e., in this context, *good conduct*) in general.

<sup>2</sup> “The caution exercised by the Primitive Church, in inquiring strictly into the morals of Candidates for the Ministry, is evident from the following passage in Lampridius's Life of Alexander Severus. ‘Ubi aliquos voluisset vel rectores provinciis dare, vel præpositos facere, vel procuratores (i. e. *rationales*) ordinare, nomina eorum proponebat, hortans populum ut, si quis quid haberet criminis, probaret manifestis rebus; si non probasset, subiret pœnam capitis. Dicebatque grave esse, cùm id Christiani et Judæi facerent in prædicandis sacerdotibus qui ordinandi essent, non fieri in provinciarum rectoribus quibus et fortunæ hominum committerentur et capita.’” Bp. Shuttleworth.

servitutis conditio, ut non mirum sit fuisse in primis odiosam. Porro usitatum est arripere in carnis nostræ commodum, quicquid habet minimam speciem. Ita, quum audiebant *omnes nos esse fratres*, protinùs inferebant *indignum esse, se fratrum esse mancipia*. Hùc spectat præsens doctrina.” Calvin.

2. *And let not such of those under the yoke of servitude (ver. 1) as have believing (Christian) masters, slight<sup>a</sup> them, on the ground of their being brethren in Christ; but, on the contrary, let them serve the rather because (on this very ground that) the claimants of the benefit<sup>b</sup> of their services are believers and beloved; i. e. disciples of Christ, and as such, objects of the Eternal Father’s love; John xiv. 21. xv. 10. xvii. 26. Rom. v. 5. viii. 35. Eph. v. 1, 2. 1 Thess. i. 4.*

Mr. Grinfield adduces from Ignat. *Polyc.* 4. ἀλλὰ μηδὲ αὐτοὶ (δοῦλοι καὶ δούλαι) φησιούσθωσαν, ἀλλ’ εἰς δόξαν Θεοῦ πλέον δουλεύετωσαν, ἵνα κρείττονος ἐλευθερίας ἀπὸ Θεοῦ τύχωσιν. Compare 1 Cor. vii. 21, 22. Eph. vi. 7. Col. iii. 23. Ἀντιλαμβάνεσθαι, *to lay claim to*—here, in return for protection

<sup>a</sup> So Mr. Etheridge renders the Syriac Version, and certainly *μη καταφρονεῖτωσαν* is not happily rendered *let them not despise them*. Like *ἀτιμίαν* in Rom. ix. 21 (where see the note), the verb should be understood simply to express here a *with-holding of honour*, an *under-valuing* of the rightful authority of a Master; and whether our Translators meant us to understand *let not the slaves make less account of their masters’ authority for their (the masters) standing, or for that, as they say, they (the slaves) stand now in the joint relation of brethren*, in either case the Greek idiom would have required *μη καταφρον. εἰ*—not *ὄτι*, which (as we have noticed on ch. v. 10) introduces on the part of the Apostle himself, not simply as advanced by those whose error he is combating, the undeniable fact that *as Christians they all, both masters and slaves, are brethren*.

<sup>b</sup> Both here, and in ver. 5 (where see note), our Translators have inadvertently made *that* the predicate, which the presence of the Article plainly points out as the *subject* of the sentence; and hence some have interpreted *τῆς εὐεργεσίας* of the great benefaction which God in Christ hath freely conferred upon Mankind—admitting which (not very obvious) application of this single term, the clause must be rendered (the Article *assuming* its Predicate) *partakers, as they are, of the benefit*. The Syriac version, as given by Mr. Etheridge, is: “Let not those who have believing masters slight them, because they are their brethren; but serve them the more, because *they* are believers and beloved *who are refreshed by their ministry*.” With the above translation of *τῆς εὐεργεσίας* compare the received version of *τὰ σπλάγχνα αὐτοῦ*, 1 John iii. 17.

and support on the part of the Masters—occurs in Aristoph. Ran. 777, κάπειτ' ἐπαρθείς ἀντελάβετο τοῦ θρόνου, and nearly akin to this is that frequent sense in which it is used by Thucydides, and which is even more applicable to the present passage, *to lay hold upon, cling to, refuse to part with, &c.*: e. g. ἀντιλαμβάνεσθαι τῆς ἐλευθερίας, τῆς σωτηρίας, κ.τ.λ.

“Fraternum nomen”—Calvin remarks upon this verse—“videtur æqualitatem struere atque ita tollere dominium. Paulus exadversò ratiocinatur, eò libentiùs debere servos fidelibus dominis se subicere, quia *filios Dei* agnoscunt, et fraterno amore illis sunt devincti, et ejusdem gratiæ consortes.”

3. εἰ τις ἐτεροδιδασκαλεῖ. Here, as in ch. i. 3, 4. Tit. i. 10—16, the Apostle would seem to have alluded to certain Judaizing innovators who wished to persuade Christians, as the Jews of an earlier period, we know, had persuaded themselves, that as “Abraham’s seed” they were “free men,” and exempt from being in bondage to any man (John viii. 33). Every such teacher—without supposing (with Whitby) that any precise words of our Lord, as Matt. xx. 27, are here referred to—St. Paul might well denounce as *assenting, or holding, not unto sound doctrines, as are those of*—i. e. those which (Acts xix. 10. 1 Thess. i. 8. 2 Thess. iii. 1) faithfully set forth the Revelation of—*our Lord Jesus Christ, and unto the teaching of the Church.* Such is, in fact, the meaning of “the Doctrine which is in accordance with that outward *Life of Faith* wherein (to speak generally) *the Mystery of the Christ* is symbolized and set forth to the world;” or, more expressly, “wherein *the Life of Jesus* is manifested in the bodily ministration of those who, baptized into His death, are showing the spiritual significancy of the *being dead in the body* (τὸ μυστήριον τῆς νεκρώσεως τ. Κ. Ἰησ. ἐν τῷ σώματι) until He come;” ch. iii. 16. Rom. vi. 3, 4. 1 Cor. xi. 26. 2 Cor. iv. 10. Gal. ii. 20. Eph. iii. 4, 9. Phil. ii. 15, 16. Col. iii. 3.

4. τεύφωται, κ.τ.λ. “Tales primùm *superbiæ* damnat, et

quidem *inanis et ventosæ*; deinde, quia nulla excogitari potest aptior ad castigandos ambitiosos pœna, quàm dum inscitix damnatur totum id quo sibi placent, eos *nihil scire* pronuntiat, utcunque multis argutiis turgeant." Calvin. Compare ch. iii. 6. 2 Tim. iii. 4. Plutarch *de Socr. Gen.*, as cited by Parkhurst *in voc.*, τὸν δὲ τύφον, ὡσερ καπνὸν τινα φιλοσοφίας, εἰς τοὺς σοφιστὰς ἀποσκεδάσας.

*Ibid.* Ζητήσεις καὶ λογομαχίας. "The *questions* which dis-tempered the false teachers were raised about the lawfulness of servitude, and the duration of the Law of Moses; and the *words* about which they strove were those wherein the Law and its statutes are declared to be *statutes* to them *for ever* and *through all generations*: for from these words they argued that the Law would never be abolished." Macknight—who aptly compares 2 Tim. ii. 14, 23. Tit. iii. 9. Compare also Acts vi. 13, 14. 2 Cor. iii. 13, 14.

5. παραδιατριβαὶ διεφθ. ἀνθρ. τὸν νοῦν, *idle disputations of men of enfeebled intellect, and destitute of the Truth, imagining* (who imagine) *that the religious life*, which is the outward expression and embodiment of that Gospel Truth, *is a mere trade and matter of gain* (2 Cor. ii. 17. xi. 12. xii. 17, 18) a secular distinction and source of advantage; an *end* to be rested upon and made a boast of (Rom. ii. 17), not a *means* to be improved, and made to minister unto a higher and more purely spiritual life that is yet to be revealed in us (Gal. ii. 20. Col. iii. 3, 4). *Hold aloof from such persons.*

Διεφθ. τὸν νοῦν we have translated in accordance with that which is the exact and philosophical use of Νοῦς, the *noëtic* faculty in Man, the *understanding* or intuitional (as distinguished from φρήν, the *reason*, or logical) consciousness; and with that use of διαφθεῖρειν (physically) *to vitiate, destroy, hinder or hurt* the rightful operation and effect of any thing—rather than (morally) *to corrupt or defile*—which we find for example, in Æsch. Agam. 901, γνώμην μὲν ἴσθι μὴ διαφθεροῦντ'

<sup>c</sup> Mr. Grinfield aptly quotes here, οἱ Χριστέμποροι, τοῦ λόγου καπηλεύοντες καὶ τὸν Ἰησοῦν πωλοῦντες: Ignat. *ad Magn.* ap. Voss. p. 149: and again: εἰ γὰρ τὸν μισθὸν τῶν δικαίων ὁ Θεὸς εὐθελως ἀπεδίδου, ἐμπορίαν ἀν ἡσκούμεν καὶ οὐκ εὐσίβειαν, οὐ διὰ τὸ εὐσεβεῖς ἀλλὰ τὸ κερδαλέον διώκοντες.

ἐμέ. Eur. Med. 1055, χείρα δ' οὐ διαφθερῶ: compare also note on 1 Cor. iii. 17. And this determines the sense of παρά in παραδιατριβαί to be *præter rem*, Angl. *wide of the mark, to no purpose*; rather than, as our Translators have rendered it, *perverse*. The Marginal version, *gallings one of another*, seems to have been intended for the various reading διαπατριβαί, which Burton prefers, and renders *vehement contentions*.

6. *There is, however*—the Apostle adds, “*eleganter non sine ironica correctione in contrarium sensum eadem verba mox retorquens:*” Calvin—*great gain in the religious life*<sup>d</sup> *accompanied* (as, among such as will be guided by the writer’s own experience and example, it will be) *with contentment*. For as certainly as *we brought nothing into the world, certain it is that neither can we carry anything out*. But what then? *so long as we have food sufficient for us and shelter—σκεπάσματα, coverings*; suggesting the notion of a protecting roof, rather than of raiment: comp. Luke ix. 58—*we will be content therewith*, as in this world “*having nothing, and yet,*” as expectant heirs of Eternal Life, “*possessing all things:*” compare ch. iv. 8. 2 Cor. vi. 10. Phil. iv. 11—13. Tit. iii. 7. Heb. xiii. 5, 6. Polyc. *Phil.* 4: εἰδότες οὖν ὅτι οὐδὲν εἰσηνεγκάμεν εἰς τὸν κόσμον, ἀλλ’ οὐδὲ ἐξενεγκεῖν τι ἔχομεν, ὕπλισώμεθα τοῖς δπλοῖς τῆς δικαιοσύνης.

9. “Longinus *de Sublim.* § 44, remarks that, when men are devoted to avarice and sensuality and the cognate passions and affections, they can no longer *look upwards*; and that mental greatness must be neglected and pine away, when men τὰ θνητὰ ἑαυτῶν μέρη καὶ ἀνόητα ἐκθανμάζοιεν, παρέντες αὖξιν τὰ ἀθάνατα.” Bloomf.—who adds on ver. 10, “There is an almost poetical boldness of metaphor in the

<sup>d</sup> *Godliness is great gain*, say our Translators—correcting here the error inadvertently introduced into the preceding verse—yet not sufficiently noticing the collocation and force of the Apostle’s emphatic ἔστι δέ.

\* “*Relatæ propositiones*”—Küttner remarks here—“*e positis interdum sunt supplendæ, quod et h. l. fieri debet.*” See, as instances, ch. ii. 5. John iii. 6. 1 Cor. xv. 44, 48.

words βυθίζουσιν εἰς ὅλ. καὶ ἀπ., which Longinus, who elsewhere quotes Moses, may possibly have had in view when he writes, *ubi supra*: ἡ γὰρ φιλοχρηματία, πρὸς ἣν ἅπαντες ἀπλήστως ἤδη νοσοῦμεν, καὶ ἡ φιληδονία δουλαγωγῶσι μᾶλλον δὲ, ὡς ἂν εἴποι τις, καταβυθίζουσιν αὐτάνδρους ἤδη τοὺς βίους." With περιέπειραν ὀδύνας compare *Psa. xlii. 10. Luke ii. 35.*

11. σὺ δὲ, ὃ ἄνθρωπε τοῦ Θεοῦ. *But thou, Pattern Man of the flock of God committed to thy spiritual oversight (ch. iv. 12, 16. Tit. ii. 7, 8)—thou witness for God lately manifested in the flesh, and now taken up again into Heaven to be at the right hand of the Majesty on high, THE GOD-MAN, or God by Spiritual Presence and Power engrafted upon, indwelling, and inwardly working upon Man's ransomed and regenerated being in body and soul (ver. 13. ch. iii. 16. 2 Cor. iv. 10. Col. i. 27—29)—do thou flee these things, "for after all these things do the" yet uncalled and unbaptized "nations of the world seek" (Matt. vi. 32); and follow rather, as one whom "of His good pleasure the Father of Lights hath borne unto the Word of Truth, to be as it were first-fruits of His New Creation of men in Christ Jesus" (Eph. ii. 10. James i. 18), follow after and so make continual progress in acceptance with God (Matt. vi. 33. Rom. i. 17. iii. 21, 22. x. 6—10), devotion of heart and life to Him (Acts ii. 25—28. Rom. vi. 13, 19, 22. Heb. xi. 7, 27); more particularly (as all included in that practical piety wherein, and whereby, God's method of Justification is visibly set forth and commended to the acceptance of "the world" that "lieth in wickedness") faith, love, patient perseverance, meekness (2 Tim. ii. 24, 25).*

In this interpretation of the term *Man of God*, as denoting under the New Dispensation, not that possession of spiritual function and office wherein holy men of old spake and acted as they were specially influenced by what our Lord (yet "in the days of His flesh") describes as "the Spirit of Truth which proceedeth from the Father" but participation in that Regenerated Humanity wherein "he that cleaveth unto the Lord is one Spirit" (1 Cor. vi. 17)—after a spiritual and heavenly manner of subsistence in CHRIST, which was not

(John vii. 39) until that, on the Day of His Resurrection from the Dead, He was marked off from all other men as (in the Spirit of Holiness "which proceedeth" now, as "from the Father," so to *us* derivatively "from the Son") having power to give of His new-born and spiritual *Human Nature* to as many children as the *Eternal Father* hath given Him—the Reader will find himself confirmed by 2 Tim. iii. 17, the only other passage of the New Testament in which this "new name," *the Man of God*, is found; and where the Apostle is speaking, not of *officially-inspired* agents and ambassadors in God's Name, but of the cleansing of the thoughts of Man's heart by the continual inspiration of the Holy Ghost, the Sanctifier; and so of the *spiritual organization* of "the inward" or "hidden Man of the heart" (2 Cor. iv. 16. 1 Pet. iii. 4), even "the New Man that day by day is renewed in increasing knowledge" of what *it is given* unto him to be, as remodelled "after the Perfect Pattern of Him that hath created him;" Col. iii. 10. 1 Pet. i. 3. iv. 19. Compare the Apostle's spiritual application of "the Paschal lamb," and "the days of unleavened bread;" 1 Cor. v. 7, 8.

12. "ἀγωνίζου τὸν καλὸν ἀγῶνα, being general, may have been suggested by *any* of the Olympic contests. But the Apostle seems to have had the contest either of *boxing* or *wrestling* in view, rather than that of the race; because wrestling and boxing required greater exertions of courage, and being attended with more danger were fitter images of *the glorious combat of faith*, which was to be carried on by *confessing the Christian's good confession before many witnesses*, often with hazard to the confessor's life." Macknight.

*Ibid.* ἐπιλαβοῦ κ.τ.λ. The Apostle pursues his expressive metaphor in terms which have been explained in the notes on 1 Cor. ix. 24—27. Phil. iii. 12—14. "Reach forth, on thy part, and *lay hold upon the* unfading crown of *Eternal Life*, to which also—for unto this it is (see on Eph. i. 11. Col. iii. 15) *that*—on God's part *thou hast been called, and hast professed* (formally taken upon thee) *the glorious profession of*



a faithful soldier and servant of Christ *in the presence of many witnesses* †.

13. *I charge thee in the presence of that God who is regenerating the whole of His natural creation* (Mark xvi. 15. Rom. viii. 19—21), *and of Christ Jesus, "the Amen, the faithful and true Witness, the beginning of the Creation of God"* (Rev. iii. 14. 2 Cor. i. 20), *who made open confession before Pontius Pilate of that which is now the glorious profession of His CHURCH—"the immovable Pillar of the Truth" which He came into the world to bear witness unto* (ch. iii. 15. John xviii. 36, 37), *the always surviving Witness for "His Kingdom, not of this world"—that thou keep THE COMMANDMENT so as to be found therein without spot, and* (Rom. vi. 14. viii. 33. 1 Cor. i. 8. Eph. i. 4. 1 Thess. iii. 13. v. 23) *unimpeachable, even unto that manifestation of our Lord Jesus Christ which in His own good time (at one of those "times and seasons" appointed by, and known only to Himself; Mark xiii. 32. Acts i. 7) He will display before men and angels Who is &c. &c.*

† "*Confessionem intelligo, non verbis conceptam, sed potius re ipsâ editam; neque id semel duntaxat, sed in toto ministerio. Sensus igitur est: Habes præclaræ tuæ confessionis multos testes cùm Ephesi tùm in aliis regionibus, qui te fideliter et seriò in Evangelii professione versantem spectârunt. Quamobrem, tali specimine edito, jam tibi non licet nisi cum summo pudore et dedecore alium te præstare quàm egregium Christi militem.*" So Calvin: with whom we agree in believing that the Apostle did not refer to any particular and precise *confession of faith* as made by Timotheus—whether at his baptism into the Body of Christ, or at his ordination to be a Christian Teacher and Evangelist, or (as some would persuade us) at his consecration to be the first resident Bishop of Ephesus—but with whom we cannot a whit the more agree in understanding *τὴν καλὴν ὁμολογίαν*, "the pre-eminently great and good sect, school, service, or profession of Christ's disciples, soldiers, servants, or followers" in general, to have been intended here to describe the Christian life, or ministerial character (however exemplary), of Timotheus in particular. We believe the Apostle in this verse to have completed that general sketch of THE MAN (or, as St. John would have written, THE BORN) OF GOD, THE CHRISTIAN ATHLETE, in one word THE CHURCHMAN, which he would have every true Christian to realize in his own person; and from which, after glancing at the ennobling presence and warrant under which this newly created character is "put on" (Gal. iii. 27) and made a living witness to the world, he proceeds to deliver his special injunction respecting it to *Timotheus*, in ver. 14.

In this as in many other passages of the Epistles, the careful student of the Greek text will find a far more vivid and soul-stirring representation of the Truth that was present to the inspired mind of the sacred penman, than our venerable English Version has set forth. And first in the words τοῦ ζωοποιούντος—or, as there is at least equal authority for reading, τοῦ ζωογονοῦντος, *Who is begetting unto newness of life*; Rom. vi. 4—10. vii. 4—6. viii. 24. xi. 15. 1 Pet. i. 3—who can fail to recognize that *present carrying out* of the great plan and purpose of the Incarnation of God (John x. 10. Rom. v. 18. 1 Cor. xv. 20—23. Col. i. 25, 26), which, here as elsewhere (1 Cor. xii. 6. Gal. iii. 5. v. 8. Eph. i. 11, 23. iii. 20. Phil. ii. 13. 1 Thess. ii. 13. v. 24), describes the *now existing* age of THE CHURCH (Eph. iii. 10)? either as (1) those “times of refreshing from the presence (or Personal Manifestation) of the Lord,” IMMANUEL, GOD WITH US, of which St. Peter speaks as the assigned period for that gradual “re-constitution of all things,” which the preaching of John the Baptist was more immediately to pave the way for<sup>s</sup>; and until the expiration<sup>h</sup> of which, and arrival of the consummation and end of His Mediatorial Reign (τὸ τέλος, 1 Cor. xv. 24), “Heaven has received” the great Apostle and High Priest of our profession (Acts iii. 21. Heb. iii. 1): or, to describe the same filling up of that fore-ordered plan of events, which should give effect unto God’s gracious election<sup>1</sup> of an Universal Church, in terms more apposite to the *individual* “man of God,” and to the word ζωογονοῦντος—hereby commended to us as the more probable reading—as (2) the assigned period for that REGENERATION (Matt. xix. 28) of the fallen and debased descendants of Adam, under the

<sup>s</sup> Hence our Lord’s declaration (see Matt. xvii. 11—13), Ἡλίας μὲν ἔρχεται πρῶτον καὶ ἀποκαταστήσει πάντα—that is, *will usher in those χρόνοι ἀποκαταστάσεως πάντων*, “of which God hath spoken by the mouth of all His holy prophets since the world began;” Acts iii. 21.

<sup>h</sup> With this interpretation of ἀχρι in Acts iii. 21, compare its similar use in Rom. v. 13, ἀχρι γὰρ νόμου ἀμαρτία ἦν ἐν κόσμῳ, Angl. *to the extent of* (so far only as there was) *moral obligation* (a religious consciousness) *was there imputation of Sin resting on the world.*

<sup>1</sup> Compare Rom. ix. 11. xi. 5, with Eph. i. 4—6, 23. iii. 11. Heb. i. 2.

Divinely appointed *process and provision*<sup>1</sup> for which we are brought by the Church's administration of Baptism with water; wherein, *because* Christ's Spiritual Presence and "Power over all Flesh" *hath washed us*, we are clean from all stain of antecedent sin, and "have part with Him"—even ἀρχὴν ὑποστάσεως, *a beginning of subsistence*, as He in our nature, so we in His (John xvii. 21—23. Heb. iii. 14)—as, individually, His *members* in that One living and spiritual Body in which, just as unto the whole race that sinned in Adam it was said, **IN THE DAY THAT THOU EATEST THEREOF, THOU SHALT SURELY DIE**, so in Christ unto the many "children whom God hath given Him" was it said, **THOU ART MY SON: THIS DAY HAVE I BEGOTTEN THEE**: Acts xiii. 33. Rom. i. 4. Heb. i. 5. 1 Pet. i. 3. iii. 21.

*Ibid.* τοῦ μαρτυρήσαντος κ.τ.λ. See in John xviii. 36, 37—where, if we compare Psa. ii. 1, 2. Acts iv. 25—28. 1 Cor. ii. 8, *Pilate* may be regarded as *the type* of the yet unconverted "rulers of this world"—the faithful and true Witness's first emphatic assertion of that "Kingdom not of this world," of which it is the glorious distinction and privilege of His faithful and true followers in every age of the Church, to "profess and call themselves" citizens: see Phil. iii. 20. 1 Thess. i. 10. Tit. ii. 13.

14. τὴν ἐντολήν. In explanation of this term, which our Translators have loosely rendered "*this* commandment," see 1 John iii. 23, and other passages of that Epistle; and compare τὴν παρακαταθήκην, ver. 20. 2 Tim. i. 14—the latter to be distinguished perhaps, as expressing generally "*the Church's deposit* of Grace and Apostleship" (Rom. i. 5), whilst by τὴν ἐντολήν we are to understand the whole duty of each individual member of Christ in His Church, *i. e.* "the Law of Christ" (Rom. xiii. 10. 1 Cor. ix. 21. Gal. vi. 2. James ii. 8); yet both alike, with those more obvious and intelligible

<sup>1</sup> Compare, in *this* view of "the means of grace" which God in Christ hath given to be in us "the hope of glory," Matt. xxviii. 18—20. John i. 12, 13. iii. 3—6, 16, 17. vi. 33, 51—58. vii. 38, 39. xvii. 2. Acts ii. 33. Rom. v. 5. 2 Cor. i. 22. Gal. iv. 6. Eph. ii. 10. v. 26, 27. Tit. iii. 5—7.

terms, ἡ παραγγελία, ch. i. 5, ἡ διδασκαλία, ver. 1. ch. iv. 16, ἡ εὐσέβεια, ver. 5. ch. iii. 16, ἡ διδαχὴ, Tit. i. 9, to be referred to an apparently established and well-understood terminology of the Apostle's days.

16. ὁ μόνος ἔχων ἀθανασίαν. "By the attributes mentioned in this verse God is distinguished from all *created* natures whatever. He alone hath *life without beginning or ending*. If any other being hath *life without end*, it is His gift. And, as life without beginning or ending implies *immortality*, God only is immutable as well as immortal. Hence He is called ὁ ἀφθαρτος Θεός, ch. i. 17. Rom. i. 23." Macknight—and so Calvin: "Non negatur quin Deus in quas velit creaturas Immortalitatem diffundat, quum dicitur eam *solus habere*: perinde enim valet ac si dixisset Paulus solum Deum non à Seipso tantum esse *Immortalem et Supte Naturâ*, sed *Immortalitatem in potestate habere*; adeò ut in creaturas non competat, nisi quatenus Suam illis virtutem inspirans eas vegetat. Ergò propriè loquendo non subest animarum vel Angelorum naturæ Immortalitas, sed aliunde manat; nempe ab arcanâ Dei inspiratione, juxta illud *in Ipso vivimus, et movemur, et sumus*. Si quis plura et subtiliora desideret, legat duodecimum Augustini librum *de Civitate Dei*."

17. μηδὲ ἠλπικέναι ἐπὶ πλ. ἀδ., *nor trust in* (have their hopes based upon) *the uncertainty of riches*; see on ch. iv. 10. "Verisimile est, quum multi inter Christianos tenues essent et abjecti, à divitibus (ut fieri solet) fuisse contemptos: idque Ephesi potissimum, in urbe opulentâ, usu venire potuit; illic enim, ut plurimum, magis regnat fastus. Hinc colligimus, quàm periculosa res sit bonorum affluentia: neque enim frustra Paulus tam severâ admonitione divites peculiariter compellat, sed vitiis medetur quæ perpetuò ferè sequuntur divitias, non secus atque umbra corpus; idque ingenii nostri pravitate, qui ex Dei donis peccandi materiam semper arripimus. Duo autem nominatim ponit quæ debeant cavere divites, *superbiam et spem fallacem*, quorum prius ex posteriore nascitur: ideò videtur secundo loco additum, *ne sperent in divitiarum incertitudine*, ut fontem omnis superbiæ notaret."

20. ἐκτρεπόμενος τὰς βεβ. κεν. καὶ ἀντ., *avoiding the profane babblings<sup>k</sup> and opponencies<sup>l</sup> of that miscalled Knowledge, which some professing have, as regards the true faith, gone wide of the mark at which it aims; compare ch. i. 4—7.* “In ἀντιθέσεις τῆς ψευδ. γν. we have either an allusion to the ἐναντιώσεις of speculative Science (see Philostr. Vit. Soph. i. 25, 9), or a reference to the doctrines of those Gentile Christians who paved the way to *Gnosticism*.” Bloomf.—and so Burton: “This is taken by all the Fathers to be an allusion to the Gnostics, who falsely pretended to *knowledge*. Ἀντιθέσεις probably means simply *opposition*, and not the *antitheses* of good and evil, light and darkness, &c., which formed part of the Oriental Philosophy.” On the other hand, Whitby argues that the words περὶ τὴν πίστιν ἠστούχησαν are inapplicable to the case of Simon Magus, the father<sup>m</sup> of the Gnostic heresy—“of whom alone the Apostle can be supposed here to speak”—because “*he cannot properly be said to err concerning the faith, who was so far from being then in the faith, that he himself pretended to be the Christ, and opposed the profession of the Gospel with all his might;*” and further, because the Gnostics were not known by that name till the time of Anicetus, Bishop of Rome A. D. 129. And so Kütt-

<sup>k</sup> “Quum mentionem faceret *custodiendi depositi*, non abs re hanc cautionem mox adhibuit de *fugiendâ profanâ garrulitate*. Porro, quod *κενοφωνίας* vertunt *inanitates vocum*, non aded displicet, nisi quod postea ambiguitate decepti perperam exponunt; voces enim accipiunt pro *vocabulis*, ut est *fatum* vel *fortuna*. Ego autem *grandiloquentiam* et *inflatam magnis ampullis garrulitatem* [ματαιολογίαν, i. 6] eorum notari existimo, qui Evangelii simplicitate parùm contenti ipsum in profanam Philosophiam convertunt. Ergò *κενοφωνία* non sunt in singulis vocibus, sed in *perpetuâ resonantiâ* quam despumant homines ambitiosi, qui sibi plausum magis captant quàm Ecclesiæ profectum.” Calvin.

<sup>l</sup> *Opponencies*, we mean, in the scholastic sense of the term *opponent*. The Judaizing teachers, of whom the Apostle is speaking, were (as Whitby remarks) “the great asserters and promoters of the *Cabbala*, or *Scientia arcana Dirinâs accepta*, which in their opinion was of equal authority with the Scriptures; and they, doubtless, opposed this their knowledge of the Law [ch. i. 7. Tit. iii. 9], and of these Cabbalistical traditions, to the Gospel taught by St. Paul, which made slight account of them.” Compare Rom. ii. 17—20. 1 Cor. viii. 1, 7, 10.

<sup>m</sup> So Whitby, though he himself quotes from Euseb. H. Eccl. iv. 7. p. 120: γράφει δὲ καὶ Ἐρηνναῖος συγχρονίσει τούτους Καρποκράτην, ἑτίρας αἰρίσεως τῆς τῶν Γνωστικῶν ἐπιληθείσης πατρία. Carpocrates flourished in the time of the Emperor Hadrian.

ner: “*ψευδ. γνῶσις* h. l. non alia est, quàm quæ in Epist. ad Coloss. ii. 8. *φιλοσοφία* dicitur; *doctrina* nempe *Judaica*, multis modis depravata atque corrupta, quæ aded non ampliùs digna sit doctrinæ Divinæ nomine. Ἀντιθέσεις autem sunt *questiones et disputationes* de hâc doctrinâ, veræ doctrinæ Evangelicæ *oppositæ*. Αἱ βέβηλοι—γνώσεως idem significant quod *μῦθοι καὶ γενεαλογίαι ἀπέραντοι* suprâ, cap. i. 4. iv. 7. Vestigia *Gnosticorum* hîc frustrâ quæri evicit S. R. Tittmannus in tractatu peculiari, pp. 137—145.”

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## SYNOPSIS OF THE FIRST EPISTLE TO TIMOTHEUS.

- I. The Introductory Salutation, in which the Apostle is careful to assert that from “God our Saviour” from the guilt and condemnation of Sin, and from “the Lord Jesus Christ our hope” of eventual glory, has he himself that Apostolical authority, under which he has committed to “his own child” in faithful allegiance unto their common Master and Lord, the local superintendence for a time (ver. 3), and chief rule, of the Church or “House of God” in Ephesus: ch. i. 1, 2.
- II. The main object of the Epistle; viz. to furnish Timotheus, in the absence of the Apostle whose Delegate and Representative he is, with written instructions for the regulation of God’s household, the Church (ch. iii. 14, 15). And herein—before he comes to speak of the Church Catholic as (by the grace of Him who hath built it upon a rock) it is throughout all Time, in relation to the Truth visibly represented in it (ch. iii. 16); or to speak of the spiritual apostasy with which it should be (as now we see it) infected “in after times” (ch. iv. 1)—
- FIRST: 1. Timotheus is reminded of those local and peculiar circumstances of the Church in Ephesus (Acts xx. 29, 30) which made it needful for the Apostle, himself

proceeding onward to Macedonia, to leave one who in his room should charge the resident Pastors and Teachers of the flock committed to them, to beware lest, by listening unto Jewish figments and suggestions of things foreign to the character of a Divine Economy established on *faith*, they should be drawn away from the simplicity of the Gospel message, which aims only at awakening the deep *religious consciousness* of a loving, truthful, and confiding heart (Eph. iv. 15): ch. i. 3—6.

2. Those who would still be "Teachers of the Law," are rebuked as men who understand neither what they are talking about, when they would set "the Law" in opposition to "the Gospel;" nor what, in every case, is the principle and proper use of LAW—not to form, namely, so much as one righteous character, but to convict and coerce a great variety of unrighteous characters; and so, in effect—to *pave the way for* the introduction of that only healing Doctrine, which is found in the publication of God's glory with which the Apostle is entrusted: ch. i. 7—11.
3. What that *glory* is of which he has just made mention—the glory of Christ's coming into the world to *save sinners*, than whom none can have sinned more (he writes) than once *he* did—the Apostle makes known by pouring out his thanks unto Him who hath inwardly strengthened and outwardly declared His gracious acceptance of him, by employing those very services which but a short time before had persecuted and made havoc of the Church; yea more, by the overflowing abundance of His grace hath awakened Christian faith and love, where till then there had been Jewish hardness of heart, and blindness, and unbelief. *And why* this pre-eminent display of Divine mercy and long-suffering? For the perpetual encouragement of all who thereafter should believe on Him unto Life Eternal. To God, then, be honour and glory in the Church throughout all ages. Amen. (Eph. iii. 21): ch. i. 12—17.

4. This communication from God, of His willingness to have mercy on all who will believe and be saved through Christ, St. Paul commits unto his well-beloved Timotheus in pursuance of certain intimations of the Spirit respecting him, which it is for *him* now to verify by taking an active part in that great spiritual warfare for which the individual Christian's qualifications are faith and honesty of purpose before God. The absence of these fatal to the Christian character, and (as proved by the Apostle's excommunication of Hymenæus and Alexander) incompatible with the social welfare of the Church : ch. 18—end.

SECONDLY : the Apostle proceeds to deliver *seriatim* those particular instructions in Church matters, which he had commenced (ch. i. 3) at the time of his leaving Timotheus as his Representative in Ephesus ; as “ first of all,”

1. That Public Prayers be offered, with intercessions and thanksgivings, as for all mankind, so specially for Kings and all in authority—who, even though they be not themselves Christian, maintain that social order and peace on which it is for the Church to engraft the observance of Christian piety and decorum : it being both seemly so to pray for all, and agreeable to the gracious purpose and good pleasure of God that all Mankind should be brought within the pale of Salvation, and there attain unto full knowledge and profession of the Truth. For, *as there is but One God, so is there but One Mediator between God and Men, CHRIST JESUS, Himself a Man, who gave Himself a ransom for all : this is the testimony which the Church is to deliver for an appointed season ; for this purpose the Apostle again most solemnly declares himself to have been sent by Christ Himself, to be the great instructor of the nations in what shall be matter of faith on their part, even as on God's part it is Truth : ch. ii. 1—7.*
2. the men, in every place, and at times set apart for Public Prayer, to repress all angry and contentious feelings, and see that the hands they hold up are not defiled with



deeds of violence : the women, on the same principle, to be less intent on the outward adorning of their persons, than on the being clothed (as it were) with the good works of that service and profession which brings them together in public. Woman's place, at such times, to learn in deferential silence; not to teach, nor usurp authority over Man : for Adam it was that was first created; and Adam it was not, but his wife, who being deceived was betrayed into an act of wilful disobedience. Not but that a way of escape has been provided for Woman also; even by that which was the burden peculiarly laid upon her after the Fall, **IN SORROW SHALT THOU BRING FORTH CHILDREN, AND THY DESIRE SHALL BE TO THY HUSBAND, AND HE SHALL RULE OVER THEE:** only let women be now discreet, and abide in that faith and love which shall proclaim their consecration unto the Lord, the promised "Seed of the Woman" who *has* "bruised the Serpent's head:" ch. ii. 8--end.

3. Spiritual oversight (Angl. "cure of souls") emphatically asserted to be a desirable and an honourable occupation. The personal qualifications (1) of the Spiritual Overseer or "Curate," regarded more especially as standing *in loco Parentis* to the Church of God committed unto him; and, as such, to be no novice, but a tried man of known good character, against whom the Devil shall find no occasion, either to lift up with pride, or to impede by slander: (2.) of Lay-helpers, not to be admitted to the exercise even of *their* subordinate office, until upon due examination found blameless in belief and practice; and this not least in all their domestic relations as Christian *Patres-familiaë*, for in these it is that having proved themselves good servants of Christ Jesus, they gain a step in honour and (as Presbyters and *Patres Ecclesiae*) have license given them to preach and minister the Sacraments in the Congregation: (3.) of Women, when similarly employed as lay-helpers; whether as Female Catechists, Deaconesses, or eleemosynary Widows of the Church: ch. iii. 1—13.

4. The importance of their being that Order observed in the Household of God, which has drawn forth these Apostolic instructions to Timotheus, as charged with its superintendence in Ephesus, incidentally enforced by the consideration of *what* that Household *is*—*Ecclesia*, a body of men whom God hath *called out* of a greater number, to be, in relation to *Him*, the visible exponents, advocates, and administrators of His own eternal purpose; to be, in relation to the world, “a witness and a keeper,” a pillar and stay of Revealed Truth which, “even as Mount Zion, may not be removed.” Great indeed is the reality on which rests the Christian consciousness of a higher *spiritual life* in Man, whereof the life of faith and holiness is the outward representation and sign in the flesh—the realization, namely, of the Divine embodied in a regenerated Human Nature; the Personal Manifestation as Man, of One felt and acknowledged to be *both God and Man*, under that form of spiritual being wherein, after having been *seen* by those who as His messengers have proclaimed His Sovereignty over all the nations of the earth, He is now believed on in the world, as having been taken up from it *to be henceforth in glory* (Matt. xix. 28. xxviii. 18—20. John xiv. 19. xvii. 11, 24. Acts i. 11. iii. 21. Phil. iii. 20, 21. 1 Thess. i. 10): ch. iii. 14—end.
5. Incidental notice of an Apostasy in the Church of later times, to be brought in by false pretenders to the gifts and guidance of the Spirit, who should introduce objects of adoration other than the One living and true God, and without any compunction deliberately teach and preach *a Lie, and not the Truth*; commanding men to abstain from Marriage, and from meats which without distinction may *all* now be eaten with thankful acknowledgment unto God, the Creator and Giver, who further hath taught His believing people how to intercede with Him for the removal of that curse which *Sin* only (and Sin has lost its advantage over *them*; Rom. vi. 14) had entailed upon His natural creation: ch. iv. 1—5.

THIRDLY: the Apostle, reverting to the more immediate object of his Epistle, further instructs Timotheus—

1. how by ruling himself and the brethren after the instructions thus far delivered to him, and by refusing to listen to the profane admixture of mere Rabbinical glosses which some would engraft upon the teaching of that good School of Faith unto which he has attached himself, he may best approve himself a good servant of Jesus Christ; and wax stronger in that discipline of the heart and life, which is distinguished from the preparatory disciplining of the body (that essential part of *Grecian Education*, to which men subject themselves with an eye only to the honours and emoluments of *this* life) in that, on sure and certain hope of a life to come, it builds its present endurance of toil and suffering on the protecting Providence of God, specially promised unto all who put their trust in Him: ch. iv. 6—11.
2. how to cut off all exception on the score of *youth* to his being Ruler of God's Household in Ephesus, by being its Pattern Man,—as in that *teaching and living* which shall proclaim him to be *in the love of Christ*, so in that *faith and purity* which shall proclaim the Spirit of Christ to be *in him*—and, while instant and exemplary in the discharge of all those *public* and *liturgical* duties which in the absence of the Apostle are now mainly laid upon him, “taking heed unto himself (at once) and the Doctrine” of Christ, and neglecting not the special grace that was given him at the time when (selected for this purpose by an inspired minister of God's will respecting him) he was “canonically ordained a Priest,” by imposition of the hands of the Presbytery: ch. iv. 12—end.
3. how to comport himself towards the Laity, old and young, male and female; how to act in the selection, appointment, and eleemosynary support of Church “Widows,” distinguishing between widowed relatives of individual members of the Church, and those who are so designated in the official and proper sense of the term; and further, between such of the latter descrip-

tion as happen to have children or grandchildren able to contribute (as in duty bound) to their support, and "the really widowed and *lone* woman" whose sole dependence is upon God, and her whole life a life of supplication and prayer. Incidental rebuke of the (so-called) Widow, whose whole life is given to pleasure; of every member of the Christian community who makes no provision for his own people, and especially for such of them as are his own flesh and blood; of young women who, in the first intensity of their devotion to Christ, having been placed upon the Church's roll of "Widows," have afterwards been tempted of Satan to break through the restraints of office; and so have incurred the guilt of falling off in faith, at the same time that by the increasing worldliness of their hearts and lives they have given their adversary occasion to speak disparagingly of them: ch. v. 1—16.

4. The presiding Elders [i. e. *the Presbyters*, as distinguished from *the non-official elderly men*] who discharge that office well—more especially those who are most active among them in preaching and teaching—to be remunerated with the twofold recompense of reverence and free maintenance. The Church Ruler, in entertaining an accusation against a Presbyter, to proceed only in due form of law: in dealing with evil livers among those who hold so prominent a position in the Church, to pass judgment *publicly* for the admonition of the rest; on his own part being careful to do his duty honestly and impartially, as in the august presence of the supreme Court of Heaven: in the very responsible act of sanctioning, and selecting fit subjects for "the laying-on of hands," to be careful lest through lack of due circumspection and scrutiny, he make himself personally chargeable with other men's sins: ch. v. 17—end.
5. Slaves, converted to Christianity, not to make it a pretext for withholding that obedience which they owe to their respective masters; nor, if they have *Christian* masters, to slight them because "they are brethren" in Christ, but to serve the more heartily, on this very

ground that they who are unwilling to lose the benefit of their services are men whom God hath given the grace to be believers in Him. Schismatical teachers on this point to be avoided: their secular and irreligious character; the feebleness of their intuitional consciousness; their low and unspiritual views of the Christian profession, which, if embraced in an humble and contented spirit, *is* matter of *gain*, in that it teaches a wise moderation as to the necessaries of human life; but is *not* that gainful thing which some would make it, whose unrestrained desire of wealth is a sore temptation and a snare to them—"the *love* of money" being, emphatically, "the root of all evil:" ch. vi. 1—10.

6. **THE MAN OF GOD**—that newly-formed spiritual character which Timotheus "both in his preaching and living" is to "set forth," in opposition to those teachers of whom the Apostle has been speaking—forcibly apostrophized, and exhorted to that conflict wherein it is for *him*, as such, to "lay hold upon" that proposed recompense of Eternal Life, unto which (on God's part) his attention was called when, in the presence of many witnesses, he took upon him the glorious profession and vow of a baptized **CHURCHMAN**. For what is **THE CHURCH**, but God's living witness in all the world for His inestimable love in the Redemption of the world? And what is the individual Churchman's confession of faith in Christ, but a reiterated assertion of that *Truth* and that *Kingdom not of this world*, unto which Christ (the Pattern Man of the New Creation) set the first example of bearing personal witness before men. In the presence of that God, then, whose regenerating grace is putting itself forth in all parts of His Natural Creation—and of that Anointed Saviour, who before Pontius Pilate bore *His* personal testimony to that which should be the distinguishing creed and profession of His Church—**THE MAN OF GOD** is solemnly charged **TO KEEP THE COMMANDMENT** of God his Saviour, that so he may be (*as* by virtue of his new birth *he is*) *without spot and unimpeachable* even unto *that*

Manifestation of our Lord Jesus Christ, the day and hour of which are known only unto the Sovereign Ruler, never to be approached or seen by mortal man, whose sole prerogative it is to crown our present Salvation through Christ with a glory yet to be revealed unto us—the one unfading and indefectible glory of *Immortality*, of being *like Him*, and *seeing Him as He is*: ch. vi. 11—16.

7. The rich in this world, if they would secure the prize of Eternal Life, to make the present life instrumental thereto, by being rich in the good works of Christian love and fellowship; their hope, as regards the future, being built not on the uncertain tenure of riches, but on the Eternal God, of whose special gift it is that *there are* those who are *rich* in what He hath created for us to enjoy: ch. vi. 17—19.
8. Timotheus exhorted, as a Church Ruler, to maintain in its integrity *the sacred Deposit* of Apostolic Doctrine, combined with Church organization and ordinances (Matt. xvi. 16. Acts ii. 42. 1 Cor. xii. 28. Eph. iv. 11, 12); and once more warned against the profane absurdities of a rival School of Knowledge [the Jewish *Cabbala*] falsely so-called, which has betrayed some into grievous aberrations from the faith of the Gospel: ch. vi. 20, 21.

III. The Epistle concludes with the usual Apostolic benediction.

## ANNOTATIONS

ON THE

### SECOND EPISTLE TO TIMOTHEUS.

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“THE Second Epistle to Timothy was written from Rome, to which the Apostle seems to have travelled from the East: having lately been at Troas (ch. iv. 13), at Miletus, perhaps also at Corinth (ibid. 20). When he wrote this Epistle, he was in prison. Onesiphorus had some difficulty in finding him (ch. i. 17), and he had been called upon to make a defence (ch. iv. 16). The Neronian persecution began A.D. 64, and Nero died A.D. 68; so that the Epistle was written between these two dates.” Burton. “Hæc Epistola quasi solennis subscriptio est Paulinæ doctrinæ, eaque ex re præsentî. Mortem habebat ante oculos, quam subire paratus erat pro Evangelii testimonio. Quæcunque igitur hîc legimus de Christi regno, de spe vitæ æternæ, de Christianâ militiâ, de fiduciâ confessionis, de certitudine doctrinæ, *non tanquam atramento scripta, sed ipsius Pauli sanguine*, accipere convenit; nihil enim asserit pro quo mortis suæ pignus non opponat. Jam verò memoriâ tenere operæ pretium est, quod in priore Epistolâ admonuimus, *non unius tantum hominis causâ scripsisse Apostolum, sed proposuisse sub unius personâ communem doctrinam* quæ postea aliis per ejus manum tradetur.” Calvin.

## CHAPTER I.

1. κατ' ἐπαγ. ζωῆς τ. ἐν Χρ. Ἰ., *in pursuance of*—in giving effect (Eph. iii. 11. Tit. i. 2, 3) unto <sup>a</sup>—*the Divine promise of Life in Christ Jesus*; compare note on 1 Tim. vi. 13, and below vv. 8—10. “Finem ostendit Apostolatús sui; nempe ut homines adducat ad Christum, in quo vitam reperiant. Loquitur autem admodùm propriè, quum promissionem vitæ jam olim quidem fuisse datam Patribus meminit, vitam tamen hanc *in Christo* esse testatur; ut sciamus eorum fidem qui sub Lege vixerunt debuisse tamen ad Christum respicere, et vitam quæ sub promissionibus latebat fuisse quodammodò *suspensam*, donec *in Christo* fuit exhibitã.” Calvin—who well adds on ἀγαπητῷ τέκνῳ, “Hoc nomine non *amorem* modò suum testatur erga Timotheum, sed auctoritatem illi conciliat, quia *in eo, tanquam in germanã suã progenie, ipse vult agnosci.*”

3. *I thank God*—on what ground? “that he has *reason* to bear Timothy continually in remembrance?” So Dr. Bloomfield, and such appears to have been the mind of our Translators; but Burton well remarks on ὡς ἀδιάλειπτον ἔχω κ.τ.λ., “The meaning seems to be, *in the constant mention which I make of you in my prayers, I add my thanks to God*: see Philemon 4,”—and so Calvin: “expendant Lectores annon æquè bene, ac etiam meliùs, quadret hic sensus, *Quoties tui recordor in precibus meis, id autem facio continenter, simul etiam de te gratias ago.* Nam particula ὡς frequentiùs ita accipitur, et sanè ex alterã versione nonnisi frigidus sensus elici potest.” Connect χάρις ἔχω, therefore, with what follows in ver. 5, make ver. 4 depend upon ἔχω τὴν περὶ σοῦ μνησίαν, and translate ὡς ἀδιάλειπτον κ.τ.λ. *unintermitted as is the mention which I make* (= in that mention which I never omit to make) *of thee, &c.*

<sup>a</sup> So, in ver. 8, κατὰ δύναμιν Θεοῦ means “in giving effect unto (by making known) that gracious exercise of the Sovereign Power of God, to whom alone it appertaineth to forgive sins, which forms the subject-matter of the Gospel Revelation.” Compare Rom. i. 16, 17.



*Ibid.* ὃ λατρεύω ἀπὸ προγόνων, ἐν κ. σ.—compare Acts xxiv. 14. xxvi. 4, 5. Gal. i. 14. Phil. iii. 5, 6. “Hanc testificationem opposuit notis illis calumniis quibus Judæi passim eum gravabant, quasi desertor esset patriæ religionis et à lege Mosis apostata. Ex adverso testatur se Deum colere quem a majoribus acceperat, Deum scilicet Abrahæ qui se patefecit Judæis, qui Legem suam tradidit per manum Mosis; non autem novitium aliquem Deum, quem sibi ipse fabricaverit.” Calvin—who adds on ἐν καθαρᾷ συνειδ., “Certum est *non semper puram fuisse Pauli conscientiam* qui fatetur peccatum suum, quum sibi *concupiscendi* licentiam indulgeret [Rom. vii. 8]. Nam quòd excusat Chrysostomus ejus Pharisæismum, eo quòd *non malitiâ sed ignoratione* Evangelium oppugnaverit, id non satisfacit; neque enim vulgare elogium est *puræ conscientie*, nec potest à sincero et serio Dei amore separari. Itaque ad præsens tempus restringo, hoc modo: quòd unum cum proavis suis et eundem Deum colat; colat verò jam tandem sincero cordis affectu, ex quo per Evangelium est illuminatus.”

6. *For which cause*—because I am persuaded that, like the pious instructors of thy childhood (ch. iii. 15), thou hast the gift of unfeigned faith—I wish to remind thee (compare 2 Pet. i. 12, 13) to stir up and neglect not (1 Tim. iv. 14) . . . *For it is not a spirit* (a supernatural and infused character) *of timidity that God hath given us, but of power, and love, and sober-mindedness*: let every one of us, therefore, see to it that the fire which Divine grace hath kindled on the altar of the heart be fanned into the bright and shining light of spiritual zeal and energy and usefulness, in whatever may be his vocation and ministry in the Church of Christ. Compare Acts iv. 33. Rom. i. 16. viii. 15. 1 Cor. ii. 4, 12, 15. 2 Cor. i. 22. Eph. iv. 7. vi. 19, 20; and as illustrative of σωφρονισμοῦ (a word which forcibly describes the *sobering* effect of Divine grace, as on the personal character of “the salt of the earth,” so through them on the society also in which they move) compare Acts xxvi. 25. Tit. ii. 12. Mr. Etheridge, from the Syriac version, translates it *discipline*.

8. *Be not ashamed, therefore, of the witness* which as His Church (Matt. xvi. 16. Luke xxiv. 47, 48. John xv. 27. Acts i. 8. Eph. iii. 10. Col. i. 6) we are bearing *to our Lord, nor of me His prisoner* (ch. ii. 9. Eph. iii. 1. iv. 1), *but share with the Gospel* (comp. Heb. xi. 25) *in encountering hardship in making known its wondrous revelation of the power of God, who hath saved us* (1 Tim. i. 1. Tit. iii. 5) *from the guilt and condemnation of sins past and put away, and called us with an holy calling*—that, sanctified by the offering of the body of Jesus Christ once for all, we should be holy and clean in His sight; Eph. i. 4. 1 Thess. iii. 13. iv. 7. Heb. x. 10—*not after* (in consideration of) *our works, but after* (in pursuance of, carrying into effect) *a project of His own, and a grace that was given us indeed in Christ Jesus* (comp. 1 Pet. i. 20) *before the beginning of Time, but only now has been revealed to the world by the appearance<sup>b</sup> therein of our Saviour Jesus Christ; He by His dying under the agonizing consciousness* (Matt. xxvi. 38—44. xxvii. 46) *of what till then had been Man's unredeemed and unforgiven sin, having cancelled the sentence of death to which our whole race had otherwise been in bondage* (Rom. v. 12, 21. Heb. ii. 14, 15), *and poured light upon that which had been but half revealed to the unaided eye of Reason, the existence, after death, of a state wherein there shall be Life and no more capability of decay, through the disclosures of that Gospel whereunto, &c. &c.*

Macknight well remarks upon this passage, “Christ hath not *abolished death* to any one, for *it is appointed unto all men once to die*; but He hath *deprived death of its power* to hold mankind in the state of the dead<sup>c</sup>. By submitting to die, He hath procured for *all men* a resurrection from the

<sup>b</sup> “This Theodoret well explains by *ἐπανθρωπήσεως*: the expression being especially used by ancient writers of the appearance of their gods on earth. So Joseph. Ant. xviii. 3, 4. we have *τὴν ἐπιφάνειαν ἐκδιηγῆται τοῦ Ἀνούβιδος*. *Ἐπιφάνεια* here denotes Christ's *first* appearance in the *flesh*, though elsewhere always applied to His *second* coming to judge the world.” Bloomf.

<sup>c</sup> *This* we believe to have been promised in that first declaration of our Lord concerning His mystical Body, the Church, which is found in Matt. xvi. 18: *and the gates of the grave shall have no binding power against it*. Compare John vi. 39, 40. xiv. 19. Acts ii. 24. 1 Cor. xv. 26, 55.

dead; and for the righteous, an eternal life in the body after the Resurrection<sup>d</sup>." And on the last clause, which he renders *and hath made Life and Immortality clear through the Gospel*, he writes: "This is commonly said to be an Hebraism for *Immortal Life*, but perhaps the word ἀφθαρσίαν should be translated, not *Immortality*, but *Incorruption*; in which case the meaning will be, *hath made the existence of the soul after death, and the incorruption (incorruptibility) of the body after the Resurrection, clear*. The word φωρίζω is explained by Scapula, *lucidum reddo, illumino, illustro*; *I make a thing, which was formerly dark, clear and plain*. And this gives a more apposite sense to φωρίσαντος here, than the common translation *having brought to light*. For the Israelites had an obscure knowledge of the Immortality of the Soul, and of the Resurrection of the Body, given them in the writings of Moses; the Heathens also had some confused hopes of the same; but as, at best, these truths had been but obscurely revealed, the far more clear discovery of them in the Gospel, and more especially Christ's express promise to raise the Dead and give Eternal Life to all true Believers in Him, might with the greatest propriety be called a *making these things clear*."

12. τὴν παραθήκην μου, *what I have committed to His keeping*—i. e. my soul which He hath redeemed from death, and sealed with the earnest of His life-giving Spirit—as is plain from 1 Pet. iv. 19, ὡς πιστῶ κτιστῇ παρατίθισθωσαν τὰς ψυχὰς ἑαυτῶν ἐν ἀγαθοποιῆᾳ (compare also 1 Pet. i. 5.

<sup>d</sup> In other words, "Salvation through Christ Jesus with *Eternal Glory*;" ch. ii. 10: or, as the same "recompence of reward" is described in Rom. ii. 7, "*glory and honour, and incorruptibility*," or life in a spiritual and imperishable body. On the *General Resurrection*, as purchased by the death of Christ, see note on 1 Thess. iv. 16: whence it will be evident also that, while ἀφθαρσία (on which see note on Eph. vi. 24) may be predicated as well of the ἀνάστασις κρείστωσ as of the ἀνάστασις ζωῆς of which our Lord speaks in John v. 29, ἀθανασία, the inherent property and essence of Deity, is that ζωὴ αἰώνιος of which Christ, the God-Man, hath power to give unto as many of His adopted brethren in the flesh, as the Eternal Father of all hath given Him in His capacity of Mediator. Compare John i. 4, 12, 13. v. 21, 26. xvii. 2. 1 Cor. ii. 9. 1 Tim. vi. 16. 1 John iii. 2.

Eph. iv. 30), and from the remark of Whitby *in loc.* that “the Jews make mention of two *deposits* of God, *the lamp which is in us* or the Soul, and *the lamp without us* which is the Law, or (as Philo, *Θείων παρακαταθήκη ὀργίων*) *the deposit of Divine mysteries*; and they introduced God as speaking thus: ‘My light or lamp is in thine hand, and thy lamp, which is thy soul, is in Mine. If thou shalt diligently keep My lamp, I will keep thine; if thou extinguishest Mine, I will put out thine.’ *This deposit, when dying, they did commit into the hands of God.* The Apostle seems to have respect to both these deposits in his Epistles to Timothy; to *the light of the Gospel*, when he saith τὴν παρακαταθήκην φύλαξον, 1 Tim. vi. 20. and here ver. 14; to *the lamp within us*, ver. 12.”

13. The nearest approach which the student of the Greek text can make to our English Translators’ all but universally received interpretation of this verse, would be *Have* by thee a form of sound words which thou hast heard of me—for the instruction (we might in our turn intercalate) of others also—in Christian faith and love. But Schleusner, we believe, has directed us to a truer apprehension of the Apostle’s meaning by interpreting ὑποτύπωσις “*exemplar in animo infixum, quod Ἰδῆαν Platonici vocant; species rei, in animo expressa et comprehensa; quam significationem etiam forma apud Latinos habet, v. c. Cic. Orat. 5;*” and by translating *formam doctrinæ veræ ac salutaris, à me tibi traditæ, in animo tuo expressam habe*°—though, in connexion with the very

° Not much removed from this is Calvin’s interpretation of the passage, who renders ὑποτύπωσιν ἔχει by the very same words *formam habe*, and when he makes ἐν πίστει καὶ ἀγάπῃ τ. ἐν Χρ. Ἰησ. a mere exposition of ὑγ. λόγων—“siquidem hanc quasi notam adscripsit Paulus *sanae doctrinæ*, ut sciamus quid continent, et quæ sit ejus summa”—has tacitly introduced into the text the definite τῶν, which Schleusner (*Lex. in voc. ὑποτύπωσις*) cites as actually prefixed to ὑγιαίνόντων. “Quod alii exponunt, *Doctrina tua sit veluti exemplar ad quod alii se forment*, non recipio. Nihilo etiam propius accedit ad Pauli mentem expositio Chrysostomi, ut *habeat in promptu Timotheus virtutum imaginem cordi suo insculptam ex Pauli doctrinâ*. Mihi potius videtur Apostolus Timotheo præcipere ut *tenas sit doctrinæ quam didicit*, non quoad substantiam modò sed etiam quoad figuram ipsam orationis. Nam ὑποτύπωσις, quod verbum hic usurpat, est *vicia rerum expressio, ac si oculis præsentibus subjicerentur*. Sciebat Paulus quàm proclivis sit à purâ doctrinâ vel lapsus vel deflexio. Hanc ob

important clause that follows, he would have done better to translate *exemplar doctrinæ veræ ac salutaris*<sup>1</sup>; à me tibi traditæ, expressum habe in fide et caritate Christianâ; the sense which we would convey to English ears being, *Bear impress of sound instruction which thou hast heard from my lips, traced on thee in the Christian character of faith and charity*; i. e. be thyself, as it were, a living transcript of Christian Doctrine, a letter of Christ (2 Cor. iii. 2, 3) wherein the transforming grace of the Revelation we have to make from God, may be seen and read of all men. Compare Rom. vi. 17, where (after our Apostle's manner) εἰς δὲ παρεδόθητε τύπον διδασκῆς forcibly and vividly describes the Church's mould of Apostolic doctrine unto which the new members of Christ are consigned after Baptism, for the re-modelling of the spirit of their mind (Eph. iv. 23)—or, what is the same thing, for the formation in them of Christ, the Spiritual seed that has been engrafted on the stock of the natural Adam (Gal. iv. 19). See also Phil. iii. 17. 1 Thess. ii. 7. 2 Thess. iii. 9. 1 Tim. iv. 12. Tit. ii. 7. 1 Pet. v. 3—and not least 1 Tim. i. 16, with note thereon—in all of which a *personal* exemplar, an outward model, or *Pattern Man* (which, as Christ Jesus to the whole race for whom He died, and as Paul to all the Gentile Churches, so here Timotheus is called to be in relation to the Church committed to him), is the idea present to the mind of the writer—not that of a documentary form of Apostolic doc-

causam sollicitè cavet ne declinet Timotheus ab eâ docendi formâ quam acceperat, suamque docendi rationem parùm ad illud præscriptum exigat: non quòd in verbis tanta sit religio, sed quia supra modum noxia est doctrinæ vel minima deformatio."

<sup>1</sup> The Apostle's wish being (as we understand it) that in his life of faith and love his disciple and delegate should bear trace of having received sound Christian instruction from Him who had called him to the work of an Evangelist, Schleusner has done well to employ both *veræ* (genuine, unadulterated) and *salutaris* (wholesome, healing), to set forth the full force here of the words ὑγιαίνοντων λόγων: though it is in the latter sense of the epithet "sound"—in what, when the Apostle wrote, would be peculiarly distinguished as *Christian*, and at the present day as *evangelical*, doctrines—that we apprehend him to have used it in ch. iv. 3. 1 Tim. i. 10. vi. 3. Tit. ii. 1, and in the former in Tit. i. 13. ii. 2, 8; whilst in Tit. i. 9. we find genuine Apostolic teaching set forth, under the former aspect, as τοῦ κατὰ τὴν διδασκῆν πιστοῦ λόγου, and under the latter as τῆ διδασκαλίᾳ τῆ (κατ' ἐξοχὴν) ὑγιαίνουσῃ.

trine, or summary and short sketch of early Christian belief; to which if our Apostle, in the received view of the passage, had intended here to recal the attention of Timotheus, he must needs have written τὴν ὑποστ. τῶν ὑγιαίν. λόγ. κ.τ.λ. See, for example, Rom. ii. 20. ἔχοντα τὴν μόρφωσιν τῆς γνώσεως καὶ τῆς ἀληθείας ἐν τῷ νόμῳ—a passage the more to be noticed here, because Schleusner (who refers us to it) and Calvin (in the *use* he has made of his accurate definition of ὑποτύπωσις) oddly enough agree in confounding ὑποτύπωσις, *exemplar*, (in St. Paul's use of the word) *a living presence and exemplification*, with μόρφωσις, *a formal presentation*, mere *body* or (we might even say) *dry bones, of doctrine*; whereas, had the great Roman orator been the writer of the Epistle to the Romans, and his son Marcus the Jew addressed in ch. ii. 17, he could not better have expressed our Apostle's estimate of the dead letter of Judaism, apart from the animating spirit which Christianity only could infuse into it, than when he writes "Formam quidem ipsam (τὴν μόρφωσιν), Marce fili, et tanquam faciem *honesti* (σκιάν τῶν μελλόντων ἀγαθῶν: Heb. x. 1) vides; quæ si oculis cerneretur (εἰ ὑποτύπωσιν ἔχοι), *mirabiles amores* (ut ait Plato) *excitaret sui*:" Cic. *Offic.* i. 5. Compare μόρφωσιν εὐσεβείας, ch. iii. 5.

14. *The goodly deposit* of God—the Catholic Faith, namely, and Divinely-instituted Ordinances of the Christian CHURCH—*maintain* in its integrity and purity *through help of the Holy Ghost Whom we have Indwelling in us*; i. e. *Whose living temple we are*; John xiv. 17, 23. xvii. 20—23. 1 Cor. iii. 16. xii. 11. Eph. ii. 22.

Had the Apostle meant here (and in 1 Tim. vi. 20) to speak only, as Dr. Bloomfield explains it, of "the deposit of sound doctrine committed by Paul to Timotheus," he might have been held to have sufficiently distinguished this as THN ΚΑΛΗΝ παραθήκην from τὴν παραθήκην μου in ver. 12; and so, in place of the common reading παρακαταθήκην, παραθήκην, as "found in very many MSS. and early Edd. and many Fathers," might have been held to have been "justly restored by Bengel, Wetstein, Matthæi, Griesbach, Tittman, Vater, and Scholz."

But if both here, and yet more in 1 Tim. vi. 20—where it is not the beloved convert and companion that is charged (as being one of God's new creation of men; vv. 11—14), to "keep the commandment" laid upon "every one that nameth the Name of Christ;" but Timotheus, St. Paul's *pro tempore* Representative, and (as such) chief Pastor and Ruler of the Church in Ephesus, is warned of what and of whom to beware—the context would suggest that wider acceptation of the term *deposit* which we have attached to the Apostle's use of it, then ἡ παρακαταθήκη (and here, more emphatically, ἡ καλή παρακατ.) is rendered *à priori* the more probable reading, as more forcibly expressing that THE DEPOSIT IS FROM ABOVE; and further, as more consonant with the Jewish use of the word in many passages adduced by Whitby on ver. 12 (which he quotes as though the Apostle there also had written τὴν παρακατ. μου), as Joseph. B. J. iii. p. 852, εἰ δέ τις τοῦ σφετέρου σώματος ἐκβάλλει τὴν παρακαταθήκην τοῦ Θεοῦ, κ.τ.λ. Philo: p. 387. B. παρακατέθετο δέ σοι αὐτῷ ψυχὴν, λόγον, αἴσθησιν, κ.τ.λ. p. 389. F. G. τὴν ἱεράν ὡς ἔλαβε παρακαταθήκην ψυχῆς αἰσθήσεως, κ.τ.λ.

15. οἶδας τοῦτο, ὅτι ἀπεστράφησάν με. "Defectiones istæ quas commemorat poterant multorum concutere animos, et simul gignere varias suspiciones, ut solemus ferè omnia in sinistram partem arripere. Ejusmodi offendiculis occurrit Paulus cum heroicâ animi fortitudine; ut boni omnes eorum perfidiam detestari discant qui servum Christi ita deseruerant, quum solus capitis sui periculo communem sustineret causam; nec tamen vacillent, dum Paulum ipsum intelligunt minimè Divinâ ope destitui. Nominat autem duos quos credible est fuisse præ aliis celebres, ut aditum præcludat eorum calumniis." Calvin.

*Ibid.* πάντες οἱ ἐν τῇ Ἀσίᾳ. "I agree with the ancients in thinking *the Judaizing teachers*, and not *the brethren in Asia*, are here meant; because it is not to be thought that *all* the brethren, either *from* (as the Greek commentators explain it) or *in Asia*, turned away from Paul as their teacher, by denying his Apostolical commission. Benson conjectures that Onesiphorus informed the Apostle of the defection of the Judaizing

teachers [Acts xx. 29, 30] in the province of [Proconsular] Asia; and that the Apostle mentioned it as *known* to Timothy, who was on the spot, to stir him up to the greater diligence in *guarding the Deposit*." Macknight.

16. τῷ Ὀνησιφόρου οἴκῳ. "*Onesiphorus seems to have been dead when Paul wrote this, saith Grotius on the place; and if so, saith Estius, here is a strong confirmation of the practice of praying for the saints deceased!* I answer, (1) that it follows not that Onesiphorus was dead, because Paul here *mentions* and in the close of the Epistle *salutes* his family without mention of *him*; the reason for that being that *Onesiphorus had not yet returned* from Rome to Ephesus, where his family was; but (as Chrysostom, Theodoret, Œcumenius, and Theophylact observe on ch. iv. 19) *was then in Rome* serving Paul. (2) The Apostle only prays here that he might 'find mercy at the great day' of recompense, as doth our Liturgy and all the ancient Liturgies 'for deliverance in the hour of death and at the Day of Judgment;' a widely different thing from prayers made for souls in Purgatory, which, if they do them any good, must be supposed to do it *before that Day*." Whitby.

The more correct translation, then, of what follows would be, *because he hath often refreshed me, and hath not been ashamed of my chain* (Acts xii. 6. xxviii. 16, 20. Eph. vi. 20), *but having become resident in* (happening to visit) *Rome, hath diligently made inquiry for and found me.* Σπουδαιότερον, *with more than usual, with no ordinary, pains;* and so, in ver. 18, βέλτιον (ἑτέρων), *Angl. better than most men:* compare note on 1 Tim. v. 1.

18. ὁ Κύριος—παρὰ Κυρίου. "Loco pronominis ex Hebraismo interdum repetitur ipsum nomen, sive subjectum orationis. Notum est Theologos quosdam hæc intelligere de *Christi deprecatione*, quæ tamen firmiori et evidentiori fundamento nititur (John xvii. Rom. viii. 34. 1 John ii. 1. rel.) quàm ut ex ejusmodi figuris cum invidiâ dissentientium exsculpenda sit: quod quid aliud est, quàm lubrico fundamento superstructa sacra adversariorum ludibrio exponere?" Küttner.



## CHAPTER II.

1. *Do thou, then, my dear son*—the Apostle, returning here from his digression in ch. i. 16—18, tacitly reverts to what he had been saying *ibid.* ver. 15—*show thyself strong in the grace that is given us* (ch. i. 14) *in Christ Jesus* : compare 1 Tim. iv. 12—16, and in illustration of ἐνδυναμοῦ, *suffer thyself to be strengthened inwardly*, compare a similar appeal to the free-will of Man, as called to be a fellow-worker with God's gracious purpose towards him, in σώθητε, Acts ii. 40. καταλλάγητε τῷ Θεῷ, 2 Cor. v. 20 : see also Acts ix. 22. Eph. vi. 10. Phil. iv. 13. 1 Tim. i. 12. Heb. xi. 34. “Ἐνδυναμοῦμαι, *vires majores capio, fortem me præsto.* Respondet voce mediâ Hebraico רַחַמְתִּי.” Kütn.

2. διὰ πολλῶν μαρτύρων, *under the attesting presence of many witnesses* ; see on Rom. ii. 27. 1 Tim. vi. 12. “Διά, *coram* : præsentiam h. l. indicat. Cf. Gal. iii. 19, νόμος διαταγείς δι' ἀγγέλων, *lex lata et promulgata præsentibus Angelis* ; non, ut vulgo reddunt, *per angelos.*” Kütn.

3. *Do thou, therefore, be content to endure hardship* (ch. i. 8) *as &c.*—the emphasis and the reference being again directed apparently to ch. i. 15. Dr. Bloomfield observes that *κακοπαθῆω* is often used by the Greek Historians with reference to the manual labours of soldiers, and quotes Valer. Max. viii. 5, “*Carneades, laboriosus Sapientie miles.*”

4. οὐδεὶς στρατεύόμενος κ.τ.λ. “The Apostle by applying the Roman law respecting soldiers to the Ministers of the Gospel, has established a *Scripture canon* whereby all who undertake the duties of the Ministry are prohibited from following such secular occupations as would engross their attention, and require much time to execute.” Mac-knight.

Translate ἵνα, *quo*, “to the end that &c.”

5. *Suppose a man, again, to be an athlete ; he is not crowned*

*without having* (but he must have first) *been subject to the conditions of the contest.* The laborious husbandman is he that must more than all receive of (i. e. in all reason should be most largely blessed with) *the fruits* of the earth. *Think upon what I am saying—for,* my prayer is, *may the Lord give thee understanding in all things!* i. e. I would have thee be indeed a spiritual man of God; 1 Cor. ii. 15. Gal. vi. 16 (compared with John i. 47). 1 Tim. vi. 11. With ver. 5 compare the note on 1 Cor. ix. 27.

8. *Remember* always (that) JESUS CHRIST (has been) RAISED FROM THE DEAD, (He being) OF THE SEED OF DAVID (Jer. xxiii. 5, 6), and, as such, “the Messiah, the Son of God, that should come into the world” (Matt. xi. 3. John iv. 25. vi. 14. xi. 27) and be in us the seed of a spiritual and imperishable Human Nature, communicated through the Word of the living and Eternal God; 1 Pet. i. 23. 2 Pet. i. 4.

Here, if we mistake not, *is* “a form of sound words” (in the sense commonly, but erroneously, attached to ch. i. 13) which, under the aspect we have suggested, the Apostle would have imprinted on the memory of the chief “pillar and stay of the Truth” in Ephesus, as the sum and substance of that Gospel which he should maintain there against all gain-sayers. Calvin remarks: “*Aliquam ejus doctrinæ partem, quam volebat salvam et integram ad posteros pervenire, nominatim exprimit. Verisimile autem est, eam potissimum attingi de quâ maximè timebat; quod etiam ex sequentibus patebit, quum de errore Hymenæi et Phileti loquetur. Cæterum, quàm necessaria fuerit hæc Pauli admonitio, veteres historiæ ostendunt; quascunque enim machinas potuit Satan, admovit ad destruendam hanc fidem. Nam, quum sint duo ejus membra, Christum ex semine David esse et ex morte resurrexisse, statim a tempore Apostolorum exortus est Marcion, qui Humanæ in Christo Naturæ veritatem abolere conatus est: secuti sunt deinde Manichæi. Hâc particulâ igitur, ex semine David, non modò asseritur Humanæ Naturæ veritas in Christo, sed etiam illi vindicatur honos et nomen Messie. Negant hæretici Christum fuisse verum Homi-*

nem; alii delapsum e cœlo fingunt, alii tantùm apparuisse in Ipso hominis speciem: Paulus ex adverso clamat *ex semine David* fuisse, quo haud dubiè pronuntiat *verum* fuisse *Hominem*, ex homine progenitum; nempe ex Mariâ. Negant Judæi eum esse qui olim promissus fuerat: Paulus affirmat Davidis esse filium, et ex eâ familiâ ducere originem ex quâ Messiam descendere oportuit.”

*Ibid.* κατὰ τὸ εὐαγγέλιόν μου, in the terms of my gospel, agreeably to what I preach; compare Rom. ii. 16. iv. 25. x. 9. xvi. 25. 1 Cor. xv. 1—11. “*Evangelium* vocat *suum*, non ut se auctorem profiteatur sed ministrum. Cæterùm in Christi Resurrectione certum habemus nostræ omnium pignus. Proinde, qui fatetur Christum resurrexisse, idem etiam de nobis futurum affirmat; quia non sibi resurrexit Christus, sed nobis: non enim à membris suis avelli caput debet. Præterea, in Christi Resurrectione continetur redemptionis et salutis nostræ complementum. *Christus, qui mortuus est, resurrexit. Cur, et in quem finem?* Hic ad nos veniendum est, hic emergit vis et fructus tam Resurrectionis quàm Mortis Christi. Nam *hoc principium semper tenendum est, Scripturam non solere de illis historicè tantùm ac frigidè loqui, sed ita ut fructum eorum subintelligat.*” Calvin.

10. *Therefore*—because “the word of God is not bound”—*am I content to suffer any thing for the elects' sake, that &c.* “This shows that *the elect* are those who had been called to receive the Gospel, i. e. *Christians*; and that their final salvation was not yet certain.” Burton—and so Küttner: “Ἐκλεκτοί, *electi* ad Ecclesiam; id. q. πιστοί, *Christiani*.” and Calvin, “Quod se *propter electos tolerare* dicit, hoc argumento est quantò pluris faciat Ecclesiæ ædificationem quàm seipsum: neque enim mori tantùm, sed etiam inter scelestos deputari paratus est, ut Ecclesiæ salutem promoveat. Idem h. l. docet Paulus, quod primo capite ad Coloss. ver. 24.” Compare the note on that passage.

11. *Faithful is that saying*—so may we express the expository force of γάρ, *videlicet*, as subjoined to ὁ λόγος—*If we have part with Him*, as part we most assuredly have (John

xiii. 8. Rom. vi. 5. 2 Cor. v. 14), *in His dying* in the natural body unto Sin, *part with Him are we to have also in His living* in the spiritual body unto God<sup>a</sup>. On this “faithful saying”—with which compare Rom. vi. 4, 5, 8, 11. 2 Cor. iv. 10. 1 Pet. iv. 1, 2—the Apostle enlarges in the two verses that follow. *If we endure* (Matt. x. 22. xxiv. 13. Rom. xii. 12. 1 Cor. xiii. 7. Heb. xii. 7. 1 Pet. ii. 20), *we shall also reign with Him* (Rom. viii. 17. James i. 12. 1 Pet. iv. 13): *if &c. &c.* Compare Matt. vii. 23. x. 33. Tit. i. 16, and with ver. 13 compare Rom. iii. 8, 4.

15. ὀρθοτομοῦντα τὸν λόγον τῆς ἀληθ., *marking out* (as inspector of the progressive work entrusted to thee) *a straight course for the preaching of the Truth*; compare Luke iii. 4—6. Heb. xii. 13. Prov. iii. 6. LXX. ἵνα ὀρθοτομῇ τὰς ὁδοὺς σου. xi. 5, δικαιοσύνη ἀμώμου ὀρθοτομεῖ ὁδοὺς. Eur. Rhes. 420, εὐθείαν λόγων τέμνων κέλευθον, κοῦ διπλοῦς πέφυκ’ ἀνήρ. “The metaphor is from *cutting roads* (ὁδοὺς τέμνειν). These ought to be taken in a straight line, and so the preacher of the Gospel should lead men to walk in the straight and true path.” Burton—and so Küttner, “ὀρθοτομέω, *Evangelii sensum rectè teneo et aliis trado*. Nullam vim nec rationem τοῦ τέμνειν, *secandi, dividendi*, esse in verbo ὀρθοτομεῖν monent sapientiores Interpretes.” The Syriac version is “preaching rightly the word of Truth.”

16. περιίτασο, literally, *hedge thyself in, stand on thy fence or guard*; and so (like φυλάσσου in the Middle voice) followed by an accusative, *beware of, be on thy guard against*; Tit. iii. 9. Compare παραιτοῦ, *beg to be excused, be shy of*,

<sup>a</sup> “Humbly we beseech Thee to grant that, as he is *made partaker of the death of Thy Son* (συναπίθανε), he may also be *partaker of His Resurrection* (ἀλλὰ καὶ τῷ ὁμοιώματι τῆς ἀναστάσεως αὐτοῦ συζήσεται, sc. ἐν καινότητι ζωῆς περιπατῶν), so that finally, with the residue of Thy Holy Church, he may be an inheritor of Thine everlasting Kingdom (ἵνα καὶ αὐτὸς σωτηρίας τύχη τῆς ἐν Χρ. Ἰησ. μετὰ δόξης αἰωνίου)”—such is the Church’s most truly Scriptural petition on behalf of the newly baptized infant, whom she has just before “declared and pronounced” to be “regenerate and grafted into the Body” which outwardly *she represents* to the world, and for whom she proceeds to pray “that this child may lead the rest of his life according to this beginning.”

*shun*; ver. 23. 1 Tim. iv. 7. v. 11. Tit. iii. 10. Heb. xii. 19, 25.

*Ibid.* ἐπὶ πλεῖον γὰρ κ.τ.λ., *for there will be men proceeding further and further in ungodliness, and their teaching will spread* ("find pasture;" John x. 9) *as doth a gangrene* <sup>b</sup>.

17. ὧν ἐστὶν Ὑμ. καὶ Φίλ. "Monstrat digito pestes ipsas, ut sibi ab illis omnes caveant: nam si latere patimur homines qui perniciem machinantur toti Ecclesiæ, damus quodammodo illis facultatem nocendi. Tegenda quidem sunt fratrum vitia, sed quorum contagio latius non grassatur. Ubi autem multis est periculum, crudelis est nostra dissimulatio nisi in tempore malum ipsum latens prodimus. Quid enim? ut uni parcam, meo silentio peribunt centum aut mille? Neque verò soli Timotheo hoc dictum Paulus voluit, sed omnibus gentibus ac sæculis testatam esse voluit duorum hominum impietatem qui jactarent *resurrectionem esse præteritam*, proculdubio allegoricam nescio quam resurrectionem fingendo." Calvin.

19. *Nevertheless the solid foundation on which God is building* (Matt. xvi. 18. 1 Cor. iii. 9—17. Eph. ii. 20, 21. iv. 12. 1 Pet. ii. 5) *is firmly set* <sup>c</sup>, *with this inscription impressed upon*

<sup>b</sup> On this, the Marginal and more correct, rendering of γάγγραινα, Calvin remarks: "Admonuit me Benedictus Textor medicus h. l. malè ab Erasmo versum esse, qui ex duobus morbis planè diversis unum fecit: *canorum* enim posuit loco *gangrænæ*. Atqui Galenus cùm in aliis locis passim, tùm vero ubi definitiones ponit in libello *de tumoribus præter naturam*, alterum distinguit ab altero. Reperio quidem Cornelium Celsum ita distinguere ut *cancer* sit genus, *gangræna* species: verùm ejus error ex compluribus probatæ fidei medicorum locis palam refellitur. Potuit eum fallere vocum affinitas, sed in Græcis vocibus non potest esse similis hallucinatio: *καρκίνον* enim *canorum* appellant, tam animal quàm morbum: *gangrænæ* putant Grammatici deduci ἀπὸ τοῦ γράινειν, *edere*. Jam etymologiam notavimus; sed omnes medici talem ejus naturam esse affirmant, ut, nisi quàm ocysimè succurras, ad contiguas partes serpat, adeòque in ossa penetret, nec grassandi finem faciat nisi homine extincto. Cum contagione tam exitiali Paulus *adulterinas doctrinas* comparat, quibus si semel dederis aditum, pervadent usque ad totius Ecclesiæ exitium."

<sup>c</sup> "Hoc totum pertinet ad *certitudinem salutis nostræ* comprobendam, *siquidem ex electis Dei sumus*; ac si diceret non pendere electos Dei ex variis eventibus, sed inniti solido et immobili fundamento quia in manu Dei sit eorum salus.

id. “*A seal, in the sense of an impressed figure or cypher, was no unusual thing on a foundation-stone even in ancient times*”—Macknight observes, referring to Zech. iii. 9; then adds on Ἐγνώ κ.τ.λ.—“These are nearly the words which Moses spake to Korah and his company, Numb. xvi. 5, *the Lord will show who are His*; which the LXX. have translated, as the Apostle hath done, Ἐπίσκειται καὶ ἔγνω ὁ Θεὸς τοὺς ὄντας αὐτοῦ καὶ τοὺς ἀγίους. The remaining part of the inscription is an allusion to the command which Moses gave to the Israelites, Numb. xvi. 26, *Depart, I pray you, from the tents of these wicked men, and touch nothing of theirs, lest ye be consumed in all their sins*. The opposition of heretical teachers to the Apostles was as real a rebellion against God, as the opposition of Korah and his company to Moses, and was as certainly to be punished. Wherefore, to the safety of the faithful it was as necessary that they should separate themselves from these heretical teachers, as it was to the safety of the Israelites that they should depart from the tents of Korah and his accomplices.” Macknight.

20. ἀ δὲ εἰς ἀτιμίαν, *some (comparatively speaking) to no honour*; see on Rom. ix. 21, and compare our interpretation of ch. i. 10, ζῶν καὶ ἀφθαρσίαν, “*Life and no decay*,” as also 1 Cor. xii. 23, ἀτιμότερα, *further removed from honour*; E. V.: “*less honourable*.” “εἰς τιμὴν, *ad usum honestiorem*; εἰς ἀτιμίαν, *ad usum inhonestiorem*.” So Küttner, who well adds: “*Deest apodosis: sic in Ecclesiâ, quæ domus Dei est, non solum sunt homines pii et electi, quæ sunt vasa gratiæ; sed et homines impii et reprobî, quæ sunt vasa ignominie. Sequitur v. 21, Si quis emundaverit se ab istis, sc. hominibus improbis, etc.*”

Nam, sicuti omnem plantationem, quam non plantavit cœlestis Pater, eradicari oportet, ita nullis ventis aut procellis obnoxia est radix quæ in manu Ejus est fixa. Sit igitur hoc primum, in hæc tantâ infirmitate carnis nostræ Electos tam esse extra periculum, quia non stent propriâ virtute sed in Deo sint fundati. Quòd si fundamenta hominum manu jacta tantum habent firmitudinis, quanto solidius erit quod ab ipso Deo positum est? Scio à nonnullis referri hoc ad doctrinam, ne quis ejus veritatem æstimet ex hominum inconstantâ; verùm ex contextu facillè intelligitur Paulum de Ecclesiâ Dei [1 Tim. iii. 15] loqui, sive de doctis.” Calvin.

21. ἐὰν οὖν τις ἐκκαθάρῃ ἑαυτὸν κ.τ.λ. *In the event, then, of—as though the Apostle had written, it is, then, by—a man's keeping himself aloof and pure from these* (the vessels in God's household, that *have their use*, but *that* neither hallowed nor held in honour), *he shall approve himself to be &c.*: compare with ἐκκαθάρῃ ἑαυτόν 1 Tim. v. 22. 1 Cor. v. 7, 13.

“Si reprobi vasa sunt *in contumeliam*, eam in se inclusam habent, domum non deformant nec dedecus ullum afferunt Patri-familiâs, qui in varietate supellectilis unumquodque vas ad usum quem meretur destinat. Sed nos eorum exemplo discamus ad meliores et honestos usus nos aptare: nam in reprobis, perinde ac in speculis, conspiciamus quàm detestanda sit hominis conditio, nisi Dei gloriæ ex animo serviat. Itaque ejusmodi exempla optimam exhortationis materiam nobis præbent, ut sanctitati et innocentiae studeamus. Quod autem multi abutuntur hoc testimonio, ut *penes volentem et currentem* constituent quod alibi testatur Paulus esse *miserentis Dei*, perquam frivolum est. Neque enim hic Paulus de electione hominum disputat, ut doceat quænam sit ejus causa; quemadmodum ad Rom. cap. ix.; sed tantum vult nos dissimiles esse impiis, quos exitio suo natos esse cernimus. Proinde stultum est ex his verbis colligere, *sitne in hominis potestate se aggregare in numerum filiorum Dei, sibique auctorem esse suæ adoptionis*: non hoc agitur in præsentia. Præcipit Apostolus ut se expurgent ab immunditie impiorum, quicumque Domino se consecrare cupiunt: idem passim Deus præcipit.” Calvin.

It will not be foreign to our text, nor without its use in relation to this comment upon it, to remark that no where does St. Paul speak of the election of *individuals* to the grace, either of “knowing God now by faith,” or of “having after this life the fruition of His glorious Godhead.” He speaks (1) of what long was the *secret* grace of the Church's election in Christ Jesus before the foundation of this lower world; whereby God, *foreknowing* that on fallen Man's part *there would be the will*, did even then *fore-ordain* and decree that, to as many as would receive His proffered means of grace and salvation, *there should be the power given* to be “holy and without blame before Him in love;” John i. 12. Rom. viii.

29, 33. Eph. i. 4: (2) of the now published and seen grace of calling, consecrating, and as it were chartering and commissioning, either this or that nation and family, or in them this or that eminent individual, as *vessels of election, vessels of mercy*, vessels upon which the Divine forecasting of the great Human Drama (*πρόθεσις τῶν αἰώνων*) has put the *present glory and honour of so* ministering unto “the election of grace,” as that the “many” who are “called” into the visible “household of Faith,” *may, if they will*, “make their calling and election sure;” *may, if they will*, “obtain the Salvation which is in Christ Jesus, with Eternal Glory;” Acts ix. 15. Rom. ix. 11, 15, 16, 21—24. xi. 2, 5. Eph. iii. 9—12. 2 Tim. i. 9, 10. Tit. iii. 4—7. 1 Pet. i. 20, 21. 2 Pet. i. 3, 4. **THE LORD KNOWETH THEM THAT ARE HIS**—here is Election, here is the everlasting purpose, the secret counsel of God, “to bring men through Christ to Everlasting Salvation, as vessels made to honour” (Art. XVII.). But let not the reverse side of this precious *seal* of the Church’s incorporation be forgotten. **LET EVERY ONE THAT NAMETH THE NAME OF CHRIST DEPART FROM INIQUITY**—here is free agency, here is the reception of “God’s promises in such wise as they be generally set forth in Holy Scripture,” here is the aspect “full of sweet, pleasant, and unspeakable comfort,” under which “Predestination and our Election in Christ” presents itself to “such as feel in themselves the working of the Spirit of Christ, deadening the active impulses of the Flesh, and their mere earthly membership, and drawing up the mind to high and heavenly things” (Art. XVII.). “The Name of the Lord is,” indeed, “a strong tower;” but “the righteous” is he only that “*runneth into it and is safe*” (Prov. xviii. 10). The sheep that Christ *knows* as *His sheep*, are they that “shall never perish, neither shall any one pluck them out of His hand” (John x. 27, 28). “*Come out from among them, and be ye separate*, saith the Lord, *and touch no unclean thing*, and I will accept you, and be a Father unto you; and ye shall be to Me for sons and daughters, saith the Lord Almighty” (2 Cor. vi. 17, 18).

22. τὰς δὲ κ.τ.λ. With these words, here and in ver. 23,



as in ver. 16, the Apostle proceeds (after his digression in vv. 17—21) to notice under so many distinct heads what he would have Timotheus to avoid. Hence Calvin *in loc.*, “*Conclusio superiorum: nam quum, factâ inanum questionum mentione, per hanc occasionem ad notandos Hymenæum et Philetum delapsus esset, quos ambitio et vana curiositas à rectâ fide abduxerat; iterùm hortatur Timotheum, ut à peste tam noxiâ absteineat. In hunc finem vitandas admonet juveniles cupiditates; quo nomine non intelligit vel proterviam in venerem vel alias turpes lascivias, vel dissolutas libidines quibus juvenes ut plurimùm laborant; sed quosvis impetus<sup>d</sup> ad quos fervidior illa ætas plus æquo propensa est. Quare non immeritò juvenem admonet Paulus ut ab ætatis vitiis diligenter sibi caveat, quæ facilè possent eum ad contentiones inutiles proripere.*” See further on ch. iii. 6.

25. μήποτε δῶ κ.τ.λ., *if haply God may* (to see whether God may *not*) *give them repentance*—i. e. as Macknight explains it, “a sense of their errors, so as to bring them”—*to the acknowledgment of the Truth; and out of the snare of the devil, held captive as they now are by him, they yet may wake up to do His will.*

That both αὐτοῦ and ἐκείνου should refer to τοῦ διαβόλου, as in the received version *taken captive by him at his will*, is manifestly impossible—as the unquestionably *distinct* use of these pronouns in ch. iii. 9 may suffice to prove. Benson, followed by Pyle, Macknight, and Burton, would refer ἐκείνου to ὁ Θεός and αὐτοῦ to δοῦλον Κυρίου—translating ἐξωγρ. ὑπ’ αὐτοῦ, *taken alive by him*, as it were *out of the drag-net of the devil*; which is certainly ingenious, and may derive some support from the use of the verb in Numb. xxxi. 15. LXX. Luke v. 10, and from Matt. xiii. 47, 48. But, to say nothing of the remoteness of the noun to which αὐτοῦ would thus refer, the Apostle could not in such connexion have written

<sup>d</sup> Mr. Grinfield has adduced here 3 Mac. iv. 8, ἀντι εὐωχίας καὶ νεωτερικῆς ῥαθυμίας. Philo ap. Wast. μεираκιώδεις ἐπιθυμίας. Clem. Rom. ii. 10, φεύγοντες μίθας τε καὶ νεωτερισμούς. Ign. Ephes. 13, οὐ προσιληφότας τὴν φαινομένην νεωτερικὴν τάξιν, ἀλλ’ ὡς φρονιμούς.

ἔζωγραμμένοι, “held captive, as they have been, up to the present time.” Like δῶ and ἀνανήψωσιν, it must have been the Aorist, ζωγραθηέντες.

### CHAPTER III.

1. *Be well aware, however, of this* (τοῦτο γινώσκοντες, Rom. vi. 6), *that in the last days* (1 Tim. iv. 1. 1 John ii. 18)—even in the days of Christianity and the Church, even (can any man shut his eyes to the *present fulfilment* of this prophecy?) in our own days—*there shall ensue dangerous times.* Compare the introduction of the Church’s Commination service, warning us to “walk more warily in these dangerous days.”

In the verses that follow, Dr. Bloomfield (as on 2 Cor. vi. 4, where see the note) holds the various vices specified by the Apostle to be “enumerated with a certain regard to *plan*, so as to form groups;” as (1) φίλαντοι, φιλάργυροι, *selfish, greedy of gain* (two prominent characteristics of the present day); (2) ἀλαζόνες, ὑπερήφανοι, βλάσφημοι, *boastful, overbearing, disparaging*; (3) γονεῦσιν ἀπειθεῖς, ἀχάριστοι, ἀνόσιοι, ἄστοργοι, ἄσπονδοι, “a group of vices which naturally follow one upon the other; for, as Theophylact observes, he who is *disobedient to parents* will be *ungrateful* to others also, and he that is such is *ἀνόσιος*, because τὴν ὄσιαν καὶ τὸ ὀφειλόμενον ἀθετεῖ. He will also be ἄστοργος and ἄσπονδος, since *for whom* will he feel affection, or with whom keep covenant, if not with his parent or benefactor?” (4) διάβολοι, ἀκρατεῖς, ἀνήμεροι, ἀφιλάγαθοι, *slandorous, intemperate* (having no command of themselves), *ungentle, no lovers of good men* (Tit. i. 8), *treacherous*; (5) *headstrong, swollen with pride*; (6) φιλήδονοι μᾶλλον ἢ φιλόθεοι—with which Wetstein compares an extract from Demophilus, φιλήδονον καὶ φιλόθεον τὸν αὐτὸν εἶναι ἀδύνατον, and from Philo, φιλήδονον καὶ φιλοπαθῆ μᾶλλον ἢ φιλόθεον.

\* Compare 1 Pet. iv. 3, πεπορευμένους ἐν ἀσελγείαις κ. τ. λ., *having walked, or walking as up to this time we have been, in &c.*: sc. ἐν τῷ παρεληλυθότι χρόνῳ τοῦ βίου.

5. *Having an outward form of godliness (Christianity), but knowing nothing of* (ἡρνημένοι, *having relinquished*<sup>a</sup>; compare ch. ii. 12. Tit. i. 16. ii. 12. Matt. vii. 23) *its inward and spiritual power*; ch. i. 7. Rom. i. 16. 1 Cor. ii. 4, 5. *From these also, as they become visible in the Church committed to thee (Acts xx. 29, 30), turn thou away.* “Hæc admonitio satis ostendit Paulum non vaticinari quid multis pòst sæculis futurum esset, sed, quod de *extremis temporibus* dixerat, præsentibus malis ostensis ad suam ætatem applicare; nam quí potuit Timotheus *aversari* qui multis pòst sæculis demùm exoriturus erant. Itaque statim ab exordio Evangelii talibus corruptelis laborare cœpit Ecclesia.” Calvin.

6. “This and the two following verses are thought by some to contain a prophetic description of the practices of the Romish monks and friars in the dark ages; but such practices began very early in the history of the Church<sup>b</sup>, and by a gradual progress were formed at length, under the Romish hierarchy, into a regular system of deceit. We may therefore suppose that, as in the prophecies which foretel the political state of the world, so in those in which its religious state is represented, the general course of things, through a succession of ages, is foretold, rather than the state of things in any particular age. So that the subject of them being a series of events which were to happen during a long course of years, and which were gradually to produce a widely-extended and confirmed state of corruption in the Church, there is no reason for limiting their fulfilment to any particular period.” Macknight.

<sup>a</sup> “τὴν δὲ δύναμιν αὐτῆς ἡρνημένοι, *quamvis efficaciam ejus repudiacerint*, atque aded *ejus sint expertes.*” Küttn.

<sup>b</sup> ἦν γὰρ μόριον Ἰουδαϊκῶν ἀνθρώπων ἐπ’ ἀκριβῶσει μέγα φρονοῦν τοῦ πατρῖου νόμου, οἷς χαίρειν τὸ θεῖον προσποιουμένων ὑπῆκετο ἡ γυναικωνίτις: Joseph. Antiq. xvii. 2, 6, as adduced by Grotius in *loc.*, who adds: “Egregiè dictum *αἰχμαλωτίζοντες*, quia fœminas faciunt sibi obnoxias, quasi verbo captas eassent. Similes in eadem voce aut pari translationes habemus Rom. vii. 23. 2 Cor. x. 5, et Judith xvi. 7, et in *ζωγρεῖν* supra ii. 26. Et maluit *γυναικάρια* dicere quàm *γυναῖκας*, ut illarum mulierum abjectam sortem magis ostenderet, quæ non tantùm vitiosæ erant sed et *obrutæ vitiiis*: id enim est *σεσωρευμένα*, ut intelligi potest Prov. xxv. 22.”

*Ibid.* ἀγόμενα ἐπιθυμίαις ποικίλαις. “*Concupiscentias generaliter accipio pro stultis et levibus desideriis quibus circumaguntur mulieres, quæ Deum ex animo non quærunt et tamen religiosæ et sanctæ volunt haberi. Chrysostomus ad sædas et obscænas cupiditates referre mavult; sed mihi contextum intuenti magis placet prior illa expositio, nam mox sequitur quòd semper discant, nunquam discant verè sapere. Ista nimirum est agitatio inter varias cupiditates, dum nihil habentes apud se compositum hùc et illuc fluctuant.*” Calvin.

8. δὲ τρόπον δὲ κ.τ.λ. “*Hæc comparatio confirmat quod jam priùs dixi de novissimis temporibus: significat enim idem nobis accidere sub Evangelio, quod experta est Ecclesia fere à primâ suâ origine, saltem ex quo Lex publicata fuit; quemadmodum etiam de perpetuis Ecclesiæ certaminibus disserit Psalmus cxxix. 1—3. Proinde non mirum esse admonet Paulus, si exoriuntur adversus Christum hostes qui resistant Evangelio, quum suos antagonistas similiter habuerit Moses: nam hæc ultimæ vetustatis exempla non parùm ad consolationem valent. Porrò duos, qui nominantur, magos fuisse à Pharaone subornatos satis convenit. Unde habuerit Paulus eorum nomina, incertum est: nisi quòd probabile est de talibus historiis multa fuisse per manus tradita, quæ Deus nunquam passus fuisset intercidere. Et fieri potest, ut Pauli tempore extiterint Prophetarum commentarii, qui uberiùs tractarent quæ breviter tantùm perstringit Moses<sup>c</sup>. Utcunque fuerit, non temerè suis nominibus eos appellat. Duos autem idèd fuisse conjicere licet, quòd, quum Dominus populo suo duos duces Mosem et Aaronem excitasset, totidem magos Pharaon illis opponere voluerit.*” Calvin.

*Ibid.* ἄνθρωποι κατεφθ. κ.τ.λ. *men utterly enfeebled in mind, without any spiritual faculty of discernment (labouring under a judicially-inflicted blindness, a moral inability to*

<sup>c</sup> “*Jannes and Jambres were mentioned by Numenius the Pythagorean (Origen. c. Cels. p. 543. Euseb. Præp. Evang. p. 411), and in the Chaldee Paraphrase upon Exod. vii. 11. Numb. xxii. 22. Pliny also (xxx. 1) speaks of Jamnes and Jotapes. The Vulgate has Mambres.*” Burton.

receive instruction) *in relation to the Faith*; see notes on Rom. i. 28. 1 Tim. vi. 5, and compare 1 Cor. ii. 14. 2 Thess. ii. 11, 12.

9. *But they shall make no positive progress*—their opposition will be found to be really ineffectual—against the onward march of the Truth. “Videtur Apostolus paulò post aliud longè diversum pronuntiare, quum dicit *in pejus profecturos*, ver. 13; nec valet Chrysostomi solutio, *ipsos indies fore deteriores sed nihil aliis nocituros*, nominatim siquidem addit *errantes et in errorem mittentes*; et id sanè comprobatur experientia. Itaque verius est, Paulum diversos habuisse respectus: nam, quòd profecturos negat, non est generale; tantùm intelligit Dominum patefacturum ipsorum amentiam multis quos præstigiis suis initio deceperant. Itaque, ubi dicit *omnibus fore manifestam eorum amentiam*, est synecdoche: aperit enim Dominus oculos multis, ut cernere incipiant quod eos paulisper latuit; nunquam tamen eò usque detegitur stultitia Pseudo-Prophetarum, ut omnibus innotescat; nunquam profligatus est unus error, quin subinde novi emergant. Utraque igitur admonitio necessaria est; ne despondeant animum pii Pastores, quasi bella cum erroribus frustrà gerent, docendi sunt de prospero successu quem Dominus dabit suæ doctrinæ. Sed ne rursùs putent se perfunctos uno et altero prælio, admonendi sunt novam semper belli materiam fore.” Calvin.

10. *ὁ δὲ παρηκολ. κ.τ.λ.* Connecting this with the exhortation which follows in ver. 14, and regarding vv. 12, 13 as a parenthesis incidentally suggested by the word *διωγμούςς* in ver. 11, we shall find the *sense* here to be as though the Apostle had written *ὁ δὲ παρηκολούθηκας γὰρ . . . . ὁ δὲ μένει κ.τ.λ.* *But thou hast been a diligent attendant upon* (Luke i. 3. 1 Tim. iv. 6) . . . . *do thou therefore, &c.* Or; *but, forasmuch as thou hast &c., continue thou &c.*

15. *διὰ πίστεως τ. ἐν Χρ. Ἰησ.* “The Old Testament Scriptures, the Apostle affirmeth unto Timothy, were *able to make him wise unto Salvation*, but he addeth *through faith in Christ Jesus*. Wherefore without the Doctrine of the New

Testament, teaching that Christ hath wrought the redemption of the world, which redemption the Old did foreshow He should work, it is not the former alone which can on our behalf perform so much as the Apostle doth avouch, who pre-supposeth *this* when he magnifieth *that* so highly. And, as his words concerning the books of ancient Scripture do not take place but with pre-supposal of the Gospel of Christ embraced; so our own words also, when we extol the complete sufficiency of the whole entire body of the Scripture, must in like sort be understood with this caution, that the benefit of Nature's light be not thought excluded as unnecessary because the necessity of a Diviner Light is magnified." Hooker, *Eccl. Pol.* I. xiv. 4.

16. *πᾶσα γραφή θεόπνευστος καὶ ὠφ.* "Some of the ancient Versions, with a few of the Fathers, would omit *καὶ* and join *θεόπνευστος* in immediate concord with *πᾶσα γραφή*. Mr. Wakefield after remarking that the *Æthiopic* alone of the old Versions does *not* omit *καὶ*, and that *the Æthiopic is with him equivalent to all the rest in a difficult or disputed passage*, translates notwithstanding 'every writing inspired by God is useful &c.' I agree with him in his translation of *πᾶσα γραφή* (see Part I. ch. vii. 1), and understand the Apostle to say, *Every writing* (viz. of the *ἱερὰ γράμματα* just mentioned) *is Divinely inspired, and is useful &c.*" Bp. Middleton *in loc.*

"Even on the supposition that *no* reference had just been made to any specific writing, or collection of writings, Timothy who had received a Jewish education, wherein the study of the SS. formed a prominent part, would most naturally understand the Apostle to be speaking of these; the term *γραφή*, as here used in the singular number, being in common use respecting them. He had been taught to regard them as the productions of men who were actuated by the Spirit of God, and who consequently wrote what was agreeable to His will. The very terminology therefore, independently of every thing else, would at once lead his thoughts to these *Scriptures* as the collection of writings to which reference was made; but the circumstance that, in the verse

immediately preceding, the Apostle had expressly mentioned τὰ ἱερὰ γράμματα as those which Timothy had known from his childhood, would seem to place the matter beyond dispute." Henderson's *Lectures on Divine Inspiration*, pp. 305—310.

Translate: *All Scripture*—a singularly happy, because most expansive term; as readily suggesting to *us* what is *now*, as to Timotheus what *was* (when the Apostle wrote) received as κατ' ἐξοχὴν "sacred writing" (ver. 15): compare ὅσα προεγράφη<sup>d</sup>, Rom. xv. 4—*is Divinely inspired* writing; i. e. is the transcript of minds which under various forms, and in various measures of mental and moral enlightenment (Heb. i. 1. ii. 4), have been gifted with what St. Peter (2 Pet. i. 21, where see the note) terms "the prophetic utterance:" and—on the principle of "litera scripta manet"—*its use is to establish doctrine; to produce conviction* alike of sin, and confutation of error; *to promote* in both ways *reformation* of heart and mind; by all these appliances and means, *so to discipline* in the New School of *Righteousness* (acceptance with God) *as that THE MAN OF GOD shall be complete, even fully organized for every good work.* Mr. Grinfield well adduces here, "Philo de Plant. Noë. p. 231: ἄρτιον καὶ ὀλόκληρον καὶ πλήρη. Gloss. Vett. ἄρτιος· ὁ τέλειος ἀριθμός, perfectus,

<sup>d</sup> This interpretation, which virtually repeats γραφή in its simple sense of *writing*—much as in Rom. xv. 4 the Apostle says ὅσα γὰρ προεγράφη, εἰς τὴν ἡμετέραν διδασκαλίαν προεγράφη κ.τ.λ.—is submitted to the reader as one that will set him free from that embarrassing theory of a *verbal dictation of the Scriptures*, to which the received version "All Scripture is (writing) *given* by inspiration of God" would seem to have been intended to lead us; and one which—to borrow the words of Mr. Morell, who in his "Philosophy of Religion" has devoted two invaluable chapters to the elucidation of this deeply interesting subject—"instead of maintaining a strained verbal theory of inspiration, which fails of the very purpose for which it was constructed," would lead us rather to regard the Bible as "not, in strict accuracy of language, to be termed a *revelation*, since a revelation always implies an actual process of intelligence in a living mind; but as containing the records in which those minds who enjoyed the preliminary training, or the first brighter revelation of Christianity, have described the scenes which awakened their own religious nature to new life, and the high ideas and aspirations to which that new life gave origin. The actual revelation was *not made primarily in the book, but in the mind of the writers*; and the power which that book possesses of conveying a revelation to *us* consists in its aiding in the awakening and elevation of our religious consciousness; in its

*integer*°. Hesych. ἄρτια· ἀπηρτισμένα, τέλεια, προσηροσμένα :” but the Apostle himself has subjoined his own explanation of ἄρτιος, in the words πρὸς πᾶν ἔργον ἀγαθὸν ἐξηρτισμένος, which we have already interpreted of *the complete* (spiritual) *organization of God’s New Creation of Men in CHRIST JESUS* : see note on 1 Tim. vi. 11, and compare 2 Cor. v. 17. Gal. vi. 15. Eph. ii. 10. iv. 13. Col. i. 28.

presenting to us a mirror of the history of Christ ; in its depicting the intense religious life of His first followers ; and in giving us *the letter* through which the Spirit of Truth may be brought home in vital experience to the human heart.’ Hence—in the view which our author takes of the whole process of Inspiration, “as being in no sense *mechanical* but purely *dynamical*” (compare Acts i. 8. iv. 33)—

“If the Jewish Dispensation was Divine, if God communed in secret with the nation, if His Spirit was in the Church, then the writings which embody this religious state *are inspired*—inspired, however, not as being penned under any specific commission from Heaven ; but as being the productions of those who were enlightened by special influences, and as being universally received by the Jews as the purest representations both of their national and their individual religious vitality. God, who had chosen His people for Himself and given them laws, was ever with them. His providence, His communion with the Prophets, His Spirit reflecting heavenly light from the symbols and sacrifices of their faith—all cherished in the minds of the more thoughtful and pious *a religious life*, which manifested itself in the struggle against evil, in the resistance of human passion, in the spread of clearer intuitions of Divine things, in the realization of a purer morality and a purer worship. In the Old Testament we have this life unfolded to us, both collectively in the history of the nation, and individually in the devout utterances of holy men. We see their religious consciousness, as it were, *dissected* and portrayed. There are its excellencies and its defects ; there its struggles with evil, and its aspirations after truth ; there the course of its development from age to age ; there, in a word, the spirit of Humanity on its pathway to Christian light and love. . . . . It is of little consequence for us *now* to know who were the authors of the works in question, when they were written, or when received into the canon of Scripture. They present us with *facts*—facts in the religious life of a people—facts, in the progress of the human mind towards a loftier view, which speak aloud *for themselves*. Who can deny them ! There they are, actually embodied in these ancient records ; all speaking of an unwearied Providence, and all manifesting the special purposes of Divine love. *Herein lies their inspiration* : in this sense, and in this alone, can we maintain our hold on the Old Testament canon as a spiritual and Divine reality ‘profitable for doctrine, reproof, correction and instruction in righteousness.’”

° Compare Hom. II. v. 515, ὡς εἶδον ζωὴν τε καὶ ἀρεμίαν προσβύοντα : *vivum et integrum*.



## CHAPTER IV.

1. διαμαρτύρομαι οὖν κ.τ.λ. Calvin, connecting this with what has immediately preceded in ch. iii. 16, 17, deduces an apt conclusion therefrom : “ Paulus ubi de Scripturæ utilitate disseruit, non tantùm infert ipsam esse omnibus legendam, sed doctores eam debere administrare : quod sibi injunctum erat. Ergò, sicuti tota nostra sapientia in Scripturis inclusa est, nec aliunde vel nos sapere debemus, vel doctores haurire quod tradant ; ita qui præterito vivæ vocis adminiculo mutâ Scripturâ contentus erit, experietur quantum malum sit *præscriptam à Deo et Christo discendi viam* negligere. Meminerimus, inquam, sic omnibus commendari Scripturæ lectionem, ut Pastorum ministerium minimè impediatur.” But, if we have rightly understood the words ὁ τοῦ Θεοῦ ἄνθρωπος to describe, in this context, not the Evangelist so much as the fully-developed Christian—the Man of God “in newness of spirit, and not in oldness of letter”—we shall be right also in connecting what follows in vv. 3, 4, with what has preceded in ch. iii. 1—9, 12, 13 ; and so in connecting vv. 2, 5 with the exhortation commenced in ch. iii. 10, 14, and in giving the solemn charge, with which the Apostle proceeds now to close his epistle, a wider application than the mere assertion of the claim which Preaching has, to be received as a means of grace co-ordinate with the reading of the Scriptures.

Obvious, therefore, as at first sight it seems to interpret τὴν ἐπιφ. αὐτοῦ καὶ τὴν βασ. αὐτοῦ as a mere ἐν διὰ δυοῖν, descriptive of what (in that memorable confession recorded in Luke xxiii. 42) the faith of the converted malefactor realized to itself as *the Lord's coming in His eventual Kingdom*—we believe that, both here and in ver. 8, the Apostle meant rather to speak of that “manifestation of Himself,” in this *present* time and state of probation, of which our Lord also is speaking in John xiv. 21, and of that Kingdom of grace (begun on earth, and not yet consummated as His Kingdom of glory in Heaven ; ver. 18) of which he speaks in John xviii. 37 : compare also Matt. xix. 28, 29. We would therefore translate in ver. 8, πᾶσι τοῖς ἡγ. τ. ἐπιφ. αὐτοῦ, *to all*

who in their day of grace shall have (and at that Day shall be known as those who have) loved His manifestation of Himself to them; and here too, interpreting ζώντας καὶ νεκρούς (as in John v. 25—27. Eph. v. 14. 1 Pet. iv. 5, 6) of “the sheep and the goats” the *spiritually-alive* and *spiritually-dead* who “must all appear before the Judgment-seat of Christ” (Matt. xxv. 32. 2 Cor. v. 10) we understand the Apostle, when he thus solemnly charges one on whom he has devolved “the work of an Evangelist,” as in the very presence of Him who is to judge quick and dead, in accordance with (pursuant to, as the moral consequence of<sup>a</sup>) His manifestation of Himself and of His Mediatorial Kingdom<sup>b</sup>, to advert to what shall be the righteous principle on which God shall then judge the world (see Matt. xxv. Luke xii. 47, 48. John v. 45. ix. 41. xii. 48. Acts xvii. 31. Rom. ii. 11—16), and to urge him to be instant and unwearied in the publication of the Gospel, in consideration at once of the shortness of the accepted time (1 Cor. vii. 29. 2 Cor. vi. 2), and the certainty of the opposi-

<sup>a</sup> The primary sense of *κατά* with an accusative is, *as relates to, according to, after the tenor or in the terms of*; as in *κατά τὸ εὐαγγέλιόν μου*, ch. ii. 8. *τῆ κατ' εὐσέβειαν διδασκαλίᾳ* 1 Tim. vi. 3. &c. Hence also it denotes (1) *in the way of, in pursuance of* (giving operation and effect *ω*), and so *on the score or ground of*; e. g. *κατά τὸ ἔχθος τὸ Λακταϊμονίων* Herod. ix. 37. *κατὰ λήτην ἐκπλώσαντας* *ibid.* viii. 83; and under this head come *κατ' ἐπαγγελίαν ζωῆς* ch. i. 1. *κατ' ἰδίαν πρόθεσιν* *ib.* 9, and our present text. (2) *after the fashion, standard, or example of*; e. g. *οἱ καθ' ἡμᾶς*, “men of our station or character;” *ὁ καθ' ἄνθρωπον φρονεῖν*, &c.; Heb. iii. 8, *κατὰ τὴν ἡμέραν τοῦ πειρασμοῦ*; and so (3) *in the way of approximation*, more or less exact, *near, about, in, at, during*, in definitions of place and time: e. g. Acts xii. 1. Rom. ix. 9. Herod. vii. 137, *κατὰ τὸν πόλεμον*, “in the time of the war;” Xen. Mem. iii. 5, 10. *οἱ καθ' ἑαυτοὺς ἄνθρωποι*, “the men of their day”—but in none of these last examples does *κατά* convey that *precision* with which the Apostle speaks always of the spiritual Advent of the Lord from Heaven; compare 1 Cor. i. 8. xv. 23. 1 Thess. ii. 19. iii. 13. v. 23.

<sup>b</sup> In the sense in which we have connected *κατὰ τὴν ἐπιφ. αὐτοῦ καὶ τὴν βασ. αὐτοῦ* with *κρίνειν ζώντας καὶ νεκρούς*, there is *no ἔν δὲ δνοῖν*, no redundancy of expression. For it is *only to the spiritually living* that Christ is manifested as a personal Redeemer (John v. 25, 26); whilst “all that are in the graves” are thus far subjects of His Mediatorial Kingdom (Rom. xiv. 9. 1 Cor. xv. 23—25), that they “shall hear His voice (1 Thess. iv. 16) and shall come forth—they that have done good unto the Resurrection of Life, and they that have done evil unto the Resurrection of Damnation;” John v. 28, 29.

tion which its healing Doctrine will encounter from the waywardness and the wickedness of that fallen nature which it was sent to renovate.

And so Calvin on ver. 3: "Ex ipsâ hominum pravitate ostendit, quàm solliciti debeant esse Pastores; brevi enim fore ut extingatur Evangelium intereatque ex hominum memoriâ, nisi summo studio adnitantur pii doctores ipsum tueri. Interea, dum est aliqua Christi reverentia, utendum occasione significat; ac si ingruente procellâ quispiam diceret non esse remissè laborandum, sed gnavigator festinandum quia mox non eadem futura sit opportunitas."

2. ἐν πάσῃ μακροθυμίᾳ καὶ διδαχῇ, *with all long-suffering at once and doctrine; or better perhaps, and readiness to teach;* ch. ii. 24. "Valdè necessaria exceptio: nam vel suo ipsæ impetu concidunt redargutiones, vel in fenum abeunt, nisi doctrinâ fulciantur. Sunt enim tam exhortationes quàm reprehensiones adjuncta tantum doctrinæ, ideòque sine eâ parum sunt validæ: cujus rei exemplo sunt, qui fervore tantum et acrimoniâ pollent, solidâ autem doctrinâ non sunt muniti; strenuè enim se fatigant, magnos edunt clamores, tumultuantur; idque sine profectu, quia ædificant absque fundamento." Calvin.

3. κνηθόμενοι τὴν ἀκοήν, "*prurientes auditu, i. e. appetitu erroneo falsa et blanda audiendi laborantes.*" Küttn.: compare Isa. xxx. 9, 10. Wetstein cites from Plutarch, *μουσικὴν φησιν ὁ Πλάτων ἀνθρώποις οὐ τρυφῆς ἕνεκα καὶ κνήσεως ὧτων δοθῆναι.*

6. σπένδομαι—ἀναλύσεως. "The metaphor is perhaps taken from the ancient custom of making libations when the guests rose up from a feast. So Athenæus, i. 13, *ἔσπενδον δὲ ἀπὸ τῶν δείπνων ἀναλύοντες.*" Burton. This conjecture may seem to derive some support from Hor. Sat. I. i. 117: "Inde fit, ut rarò, qui se vixisse beatum Dicat et, exacto contentus tempore, *vitiâ Cedat uti conviva satur, reperire queamus.*" But see Phil ii. 17, and compare Ignat. *Antioch.* p. 86. *ἐγὼ γὰρ ἤδη σπένδομαι, ἵνα Χριστὸν κερδήσω.* Clem.

Rom. i. 4. μακάριοι—οἵτινες ἔγκαρπον καὶ τελείαν ἔσχον τὴν ἀνάλυσιν.

7, 8. *I have played my part in the great and glorious contest to which men out of every nation are freely invited in the Church. I have run the race that was assigned to me (Acts xiii. 25. xx. 24. Heb. xii. 1). I have kept the faith. For what remains, there is now laid up for me the crown of Justification (complete and final acceptance with God), which the Lord, that only righteous Judge, will award me in that coming Day, &c.* “Magnificè Paulus: *Cursu finito, corona mihi est reservata; corona Justitiæ, quam mihi porriget certaminis moderator Dominus, verè justus ille Judex.* Respicere potuit ad moderatores Olympici certaminis Eleos, quorum justitia in præmio decernendo valdè celebrabatur.” Valckn. ad 1 Cor. ix. 24.

10. Δημᾶς γάρ με κ.τ.λ. “Turpe sanè tali viro, Christum *amori sæculi* posthabuisse; neque tamen cogitandum est eum, abnegato prorsùs Christo, iterùm se vel impietati vel illecebris mundi addixisse; sed tantùm privata sua commoda, vel suam securitatem, Pauli vitæ prætulisse<sup>c</sup>. Eum inter paucos nominat Paulus ad Coloss. iv. 14. Philem. 24, et adjutoribus suis annumerat: quarè non mirum est si eum tam duriter hìc perstringat, qui majorem sui quàm Christi rationem habuerit. Alii, de quibus postea meminit, non discesserant ab eo nisi justis de causis, et ipso sic volente. Titum ablegaverat in Dalmatiam et alios aliò, quum Timotheum accerseret. Immò, ne Timotheo absente destituta aut nudata maneat Ephesiorum Ecclesia, Tychicum illuc mittit: idque Timotheo indicat, ut sciat non defuturum qui vicem suam expleat.” Calvin.

13. τὸν φαυλόνην, *the cloak*<sup>d</sup>; E. V., but in the Syriac as

<sup>c</sup> “Gregory, in his edition of the Greek Testament printed at Oxford in 1703, quotes an ancient Scholiast who saith Demas apostatized to Heathenism, and became an idol priest. But of this there is no evidence, as the Apostle does not insinuate that he renounced the Gospel.” Macknight.

<sup>d</sup> “It has been suggested as a not improbable conjecture, that *the cloak* and

rendered by Mr. Etheridge, *the case for books* ; i. e. (probably) *a travelling-bag* : and so Chrysostom *in loc.*, φαιλόνην ἐνταῦθα τὸ ἱμάτιον λέγει· τινὲς δὲ φασὶ τὸ γλωσσόκομον ἔνθα τὰ βιβλία ἔκειτο. Hesych. : φαιλόνης· εἰλητάριον μεμβράϊνον, ἢ γλωσσόκομον (*a leathern wrapper, or a bag*). Suidas : εἰλητὸν τομάριον μεμβράϊνον, ἢ γλωσσόκομον, ἢ χιτώνιον (*a leathern roller that may be wrapped about any thing, or a bag, or an under-garment*). Calvin remarks : “ De vocabulo *pænulæ* non consentiunt interpretes, quia nonnulli volunt *arculam* esse, aut *thecam librariam* ; alii genus vestis viatoricæ, frigoribus et pluviis arcendis aptæ. Mihi prior interpretatio magis arripit, præsertim quum mox subjiciat *libros et membranas* : unde apparet Apostolum, quum jam ad mortem se pararet, non tamen à lectione destitisse.”

14. *Alexander the coppersmith hath shown much ill feeling towards me*—in Rome most probably, not (as Benson supposes) in Ephesus, where Timotheus hardly could have needed at this time to be cautioned against this Judaizing Christian, as from Acts xix. 33 (if it indeed be the same Alexander) and from 1 Tim. i. 20, and yet more from ver. 15\*, we may conjecture him to have been—*the Lord reward him according to his works!* “The Alexandrian and six other MSS., the Syriac and the Vulgate versions, and some of the Fathers, read here ἀποδώσει—the ancient transcribers and translators, perhaps, thinking it more agreeable to the Apostle’s character to *foretel* than to *wish evil* to this wicked teacher. But why might not St. Paul, who had the gift of discerning spirits, and by that gift knew the malice which was in Alexander’s heart, wish that such a false and malicious teacher might be punished, if he did not repent? This limitation is implied in the words *according to his works* ; nay, it is implied in the very nature of the wish.” Macknight—compare Rom. xii. 19. Jude 9.

*parchments*, respecting which the Apostle gives this commission to Timothy, were the Roman *toja* and the certificates of his citizenship, which might be of service to him in his approaching trial before the Emperor.” Bp. Shuttleworth.

\* *λίαν γὰρ ἀνθίστηκε τοῖς ἡμετέροις λόγοις*, *for he is vehemently opposed to our* (the Christian) *tenets*—sc. τῷ κηρύγματι, ver. 17. τῇ διδαχῇ τῶν ἀποστόλων, Acts ii. 42.

“Ex Pauli verbis colligere licet, gravius eum nihil tulisse quàm sanæ doctrinæ oppugnationem. Nam si ejus personam læsisset Alexander aut aliquâ contumeliâ affecisset, tolerasset hoc totum æquiore animo; sed ubi impetitur Dei veritas, ardet indignatione sanctum pectus; quia illud impleri in omnibus Christi membris oportet, *zelus domûs tuæ comedit me*. Hûc pertinet tam severa imprecatio in quam erumpit, ut *Dominus illi rependat*. Paulo pòst, quum se desertum ab omnibus fuisse conqueritur, non imprecatur tamen illis Dei vindictam; potiùs intercessorem se opponit, ut veniam impetret.” Calvin—who adds on that verse: “Ex his qui Petrum figunt Romanæ Ecclesiæ præfuisse, scire velim ubi tunc fuerit: necdum enim mortuus erat, quum ipsi fateantur annum vertentem inter illius et Pauli mortem interfuisse; deinde ad septem annos extendunt ejus pontificatum. *Primæ defensionis* mentionem Paulus facit, ut qui causam non tam citò dicturus erat. An reatum tam perfidæ defectionis sustinebit Petrus, ne Papæ titulum amittat? Certè, omnibus ritè expensis, reperiemus fabulosum esse quicquid de ejus Papatu creditum est.”

16. ἐν τῇ πρώτῃ μου ἀπολογία. “One hearing, it seems, had been granted to him at Rome, and he was in expectation of a second; during which interval, it is said, this Epistle was written. But, as we learn from Ecclesiastical History, the second turned out very differently from the first: *the Imperial butcher*, in a rage (as Chrysostom tells us) at his conversion of the royal cup-bearer, caused him to be beheaded.” Bloomf.

17. ἵνα δι' ἐμοῦ τὸ κήρυγμα κ.τ.λ. *that by my mouth the proclamation of the Kingdom now open to all believers might be fully set forth* (borne onward, as by a ship in full sail; ver. 5. Rom. iv. 21. xiv. 5) and (=, so as that) *all the Gentiles should hear*: compare John v. 25. Acts ii. 39. xiii. 46, 47. xv. 17. xxviii. 28. Rom. xv. 19. xvi. 25, 26. Col. i. 6. 1 Pet. iv. 6. “*Præconium* vocat munus publicandi Gentibus Evangelium, quod illi peculiariter mandatam erat. Aliorum enim prædicatio, quia continebatur intra Judæos [Gal. ii. 9], non tam

similis erat præconio : et hoc nomine passim non sine causâ utitur. Erat autem non vulgaris ministerii ejus confirmatio, quòd quum totus mundus furiosè in eum insaniret, humana verò omnia præsidia deficerent, invictus tamen steterat : re ipsâ enim comprobabat suum Apostolatam esse à Christo." Calvin—who well adds on ἐρ. ἐκ στόμ. λέοντος, "Multi sub nomine *leonis* Neronem intelligunt; ego potiùs hâc locutione generaliter *periculum* designari existimo, ac si diceret *ex præsentî incendio* vel *ex faucibus mortis*. Significat non sine admirabili Dei auxilio se evasisse, quoniam ejusmodi erat periculum à quo aliàs poterat statim absorberi. Idem quoque in posterum sperare se prædicat; non ut mortem effugiat, sed ne vincatur à Satanâ aut declinet à recto cursu : nam continuè subjicit *in regnum suum cæleste*; quo significat illam demùm veram esse salutem, ubi sive per vitam sive per mortem in regnum suum Dominus nos ducit." Compare *Psa. xxii. 21.*

20. ἀπέλιπον ἐν Μιλήτῳ. "This implies that St. Paul had been lately at Miletus, perhaps also at Corinth." Burton. Erastus is mentioned *Acts xix. 22*, and called "the Treasurer of the city" of Corinth, *Rom. xvi. 23*. Trophimus is mentioned as "of Asia," *Acts xx. 4*, and "of Ephesus," *ib. xxi. 29*.

21. Λίνος. "This person is said to have been the first Bishop of Rome, after the Apostles Paul and Peter; but Theodoret (*Oper. iii. p. 506*) speaks of it only as a tradition: *They say this is the Linus who succeeded the great Peter.*" Macknight. "It seems to me probable"—so Mr. Garratt concludes an able and impartial review of the conflicting statements made by Irenæus, Tertullian, Eusebius, and Augustine, respecting the earliest administration of the Church in Rome—"that, till some years after the martyrdom of the Apostles Peter and Paul, *there was no bishop of Rome*: that Clement and Linus (perhaps Anencletus also) were evangelists, to whom (as to Timothy and Titus) the Apostle Paul committed episcopal authority at one time over one city or district, at another time over another: that in this character,

both before and after the martyrdom of Peter and Paul, they resided (sometimes one of them, sometimes another) at Rome—Linus being there at the time when St. Paul suffered—and as evangelists superintended, *in the absence of all the Apostles*, the Church in that city, exercising over it episcopal authority: that Clement at length, *in the twelfth year of Domitian*, became the first Bishop (the first settled ruler) of the Church of Rome: and that, before he so became Bishop, while he was at Rome doing the work of an Evangelist, he wrote, in the name and with the authority of that Church, the epistle to the Church at Corinth.” *Constitution of a Christian Church*, pp. 387-8.

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## SYNOPSIS OF THE SECOND EPISTLE TO TIMOTHEUS.

- I. The Introductory Salutation, which (as in the former Epistle) sets forth the Divine commission under which Paul (and, as delegated by him, Timotheus) is employed in giving effect unto “the promise of Life in Christ Jesus:” ch. i. 1, 2.
  
- II. The main object of the Epistle; viz. to exhort and encourage Timotheus, as *in his own person* to constant and persevering “faith and love in Christ Jesus,” so also, as *an Evangelist*, to a prudent and faithful discharge of his administration and office in the Church: ch. i. 13, 14. iv. 5. In order whereunto the Apostle
  1. assures him of his affectionate remembrance, and continual mention of him in his prayers and thanksgivings unto God: ch. i. 3—5.
  2. (because he is persuaded that, even as his grandmother Lois, and his mother Eunice, Timotheus has the gift of unfeigned faith) reminds him “of what spirit” God has given us power to be; exhorts him to stir up the special gift that is in him, conveyed by imposition of the Apos-



tle's hands ; never to be ashamed of the witness which, in the exercise of that gift, it is his duty to bear ; nor of that state-prisoner in Rome, whose delegate and representative he is ; but to cast in his lot with the Gospel, wherein (great as may be its attendant hardships in this world) is set forth a mighty scheme of Salvation unto which God hath called us, not on the score of our doings and deservings, but in pursuance of His own benevolent purpose, and of grace given us in Christ Jesus before all Time, and only within these last days made known by the appearance on earth of the God-Man, our Saviour ; Whose dying for us hath blunted the sting of Death, and Whose rising again hath set before men the light and consolation of "a Life where there shall be no decay," by means of that Gospel, *to publish which* it is that he (Paul) has been appointed "Preacher and Apostle and Teacher of the Gentile world," *and of which* (suffering as he is now on this account) *he is not ashamed* ; "for he knows in Whom he has believed, and is persuaded that He is able to keep what he has committed to His keeping until that Day : " ch. i. 6—12.

3. enforces his exhortations by glancing at the defections from his doctrine and discipline, which (as Timotheus must know) have been but too general in that district whereof Ephesus is the capital. In strong contrast with these stands the conduct of Onesiphorus, whose opportune arrival in Rome had been followed by a renewal on his part of those good offices which (none knew better than Timotheus) had distinguished him in Ephesus ; and which the Apostle, whom he had sought out and not been ashamed of in "his chain," gratefully acknowledges, and prays that his recompense from the Lord may be "himself to find mercy at the Lord's hands in that Day : " ch. i. 15—end.
4. affectionately encourages him to put forth all the ability which God has given him in Christ Jesus—in the exercise of which it is now for *him* to "commit," what from the lips of the Apostle had solemnly been committed to him, "to faithful men who shall be able to teach others

also"—and like a good soldier, the first and great business of whose life is to please Him who has called him to His service, to shrink not from the attendant hardships of that service; or like an athlete, to look not for the victor's wreath, until first he shall have gone through all the prescribed conditions of the contest; or like the tiller of the ground, by labour bestowed upon it, to place himself before others in receiving back of its fruits. By thoughts of this kind may increase of spiritual wisdom be given him from above! ch. ii. 1—7.

5. suggests, in few words, the sum and substance of that preaching of Christ which has brought him into trouble, yea bonds—(all which he is content to bear, as *his* part in that announcement from God of His Election of men in Christ Jesus, which meanwhile *is not bound*)—JESUS CHRIST, namely, RAISED FROM THE DEAD: the same being OF THE SEED OF DAVID. Faithful (he adds) is the Church's living witness to this truth (2 Cor. iv. 10)—IF WE HAVE PART WITH HIM IN HIS DEATH, PART ARE WE ALSO TO HAVE WITH HIM IN HIS LIFE—and why? At once the practical conclusion follows: "It is, *if here we are standing fast* in what is now *our* part and lot in this matter (Acts viii. 21), that we shall have part also in the kingdom of the spiritual David. *If here we are denying* the Lord that bought us, *the consequence will be that hereafter He will deny us.* For what, if we are unfaithful? this will not alter *His* faithfulness: *deny Himself He cannot.*" In these terms, and with this practical application of the subject, let those who have Moses and the Prophets be reminded that *of the seed of David hath God raised up Christ, to be the King of a new and spiritual Israel* (Acts ii. 30): ch. ii. 8—14.
6. urges him to approve himself and his evangelical labours in God's sight, by the steadily advancing progress of the Truth committed to his teaching, and by standing ever on his guard against profane absurdities, which fastening on the system of Christian Doctrine will spread there like a gangrene, and pave the way for more and more impiety. Of this sort is the heretical and immoral

teaching of Hymenæus and Philetus—the mischievous effect of which on those who listen to it leads the Apostle to remark of the solid foundation on which God is erecting for Himself an imperishable CHURCH, that its permanence is assured by the twofold impression which it bears of (1) DIVINE POWER, as *to foreknow* that (means being given) *there would be*, so *to fore-ordain* means whereby *there should be* a People wholly His; and (2) MORAL POWER IN MAN, as freely to choose the good, so freely to depart from the evil presented to him. Hence—as in a large house furnished with vessels, not of gold only and of silver, but also of wood and of clay, these last have no *honour* in the eyes of the master of the house; but, in *this* relation, serve rather to enhance the worth of those which *have* the honour of being set apart for his more immediate use—so is it with that crowd of free moral agents who form but the filling-up, as it were, of God’s visible Church and Household. Their being found there serves but to enhance the *moral* worth of those purer and more precious vessels of His mercy whom “the Lord knoweth as His :” ch. ii. 15—21.

7. cautions him, (1) as one that has need to teach and discipline *himself*, against those mere youthful impulses which would turn him from the pursuit of the more staid and subdued graces of the Christian heart and life; (2) as one sent unto *others* also in the Name of the Lord, against all such foolish and irrelevant disquisitions as beget contentious and angry feelings, in place of that patience, that willingness to teach, that meekness in arguing with opponents, which may be the means whereby God shall give them conviction, and grace to turn to Him in acknowledgment of the Truth; and so “out of the snare of the Devil, held captive as they now are by him, they yet may wake up to do His will :” ch. ii. 22—end.
8. takes occasion (as in 1 Tim. iv. 1—3), from what he has just before been saying of THE CHURCH of Christ, to make known that, even under this crowning Dispensa-

tion of God's grace and goodness, "dangerous times shall ensue"—the men, unconverted and unchanged in heart and life, even while outwardly they have put on Christ, the women easily led away and made the dupes of insidious and unspiritual teachers, all (as persons of an enfeebled mind, and of an undiscerning and unbelieving spirit) offering the same ineffectual opposition to the New, as Jannes and Jambres to the Older Revelation from God, as given to Moses—only the more impressively to exhort and to encourage Timotheus (as one that has had the teaching and living, the whole heart and experience of the Apostle, to follow and be led by) despite of the persecution which consistent disciples of Christ must all expect to encounter, despite of the succession there will be of wicked and counterfeit Christians, waxing ever worse and worse, deceiving and self-deceived, to "stand fast in what he has learned and been assured of, knowing from whose lips he has learnt them," and that in those Sacred Writings with which from a child he has been familiar, he has that which, brought home to him by faith in Christ Jesus, has power from God to make him "wise unto Salvation." SCRIPTURE (*Sacred Writing*), he adds, IS IN EVERY INSTANCE THE TRANSCRIPT OF A DIVINELY INSPIRED MIND; and its use is to establish doctrine, to work conviction, to promote reformation, to discipline in the New School of Righteousness, "so that the Man of God shall be completely organized (as a spiritual *Man*) for every good work" (for which God hath *so* provided for him in Christ Jesus *as that he should walk in them*; Eph. ii. 10. iv. 13. Col. i. 28): ch. iii. 1—end.

III. The Conclusion: wherein, as in the very presence of God and of the Lord Jesus Christ who is to judge quick and dead—the latter, even in their graves, being not beyond the sound of that voice which shall summon *all* before His Judgment-seat; whilst "all they that have loved His manifestation of Himself" to them in grace, all that have "heard the voice of the Son of God and lived,"

shall love His manifestation also on the Throne of His Glory—

1. **THE MAN OF GOD** (which, as in 1 Tim. vi. 11—15, Timotheus is tacitly assumed to be) is solemnly charged with all patience and perseverance in teaching “in season and out of season,” to do the work of an Evangelist, and—forasmuch as there will be a time when men will not endure the sound doctrine of the Apostles, but with great pruriency of ears accumulate new teachers after their own fancies, and turn aside from the Truth unto fables—at all cost of personal suffering and self-denial, to give full play to the exercise of his ministry: ch. iv. 1—5.
2. The more reason for this, that the time of the overseeing Apostle’s departure is nigh at hand: *his* part in the great conflict, proclaimed in the moral arena of the Church, having now been played; his race being run; his untiring faith having but to look henceforth to that crown of final acceptance with Him, which the Lord, on that Day when He shall be revealed as *the Pattern Man* that shall “judge the world in righteousness,” will award—not to *him* only, but to *all* in like manner, who in love have welcomed His loving manifestation of Himself unto them: ch. iv. 6—8.
3. Only Luke, it is noticed, is with the writer—Demas (who *had* been a fellow-labourer with them; Philem. 24. Col. iv. 14) having now forsaken him in his hour of need, and (no longer in the cause which the Apostle had so much at heart) gone to Thessalonica, at the very time when (Erastus abiding at Corinth, and Trophimus left sick at Miletus) Crescens had been sent (as deputed by him) into Galatia, Titus into Dalmatia. Timotheus urged, in consequence, to come with speed, before winter sets in; and to bring Mark with him, as one whom the Apostle has found an useful Minister of the Gospel; certain books also, and parchments. Nor let him take further thought for the local Church but lately committed to him; the Apostle has sent Tychicus to Ephesus: ch. iv. 9—13, 20, 21.

4. Timotheus is warned to be on his guard against "Alexander the copper-smith," a vehement opponent of Christianity; whose ill-will, in many ways manifested toward *himself*, the Apostle leaves to be dealt with by that Lord of all who "will render to every one according to his deeds." He prays that their desertion of him "may not be laid to the charge" of those who failed to stand by him at his first arraignment before the tribunal of Nero: acknowledges the inward strength wherewith the Lord, still standing by him, enabled him there to make full proclamation of His Kingdom, in the hearing (he may say) of the whole Gentile world: and lastly, expresses his confidence that the same Lord, by whom "he has been delivered out of the lion's mouth," will deliver him from all evil, and (glory be to His grace and mercy) will lead him safely into His heavenly Kingdom: ch. iv. 14—18.
5. Salutations, to and from Christian brethren: the Apostle's concluding benediction: ch. iv. 19—22.

ANNOTATIONS  
ON THE  
EPISTLE TO TITUS.

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“I CONCEIVE this Epistle to have been written from Ephesus, during some part of St. Paul’s residence there mentioned in Acts xix. 1, 8, 10, 22, as having lasted *two years and three months*, whereas *ib.* xx. 31 the Apostle represents himself to have been there *three years*. Perhaps the other nine months were spent in that visit to Crete which is alluded to in this Epistle. St. Paul arrived at Ephesus in 48, and left it in 52: and perhaps he went to Crete in 51, touching at Corinth in his way.” So Dr. Burton, who holds the first (and obviously parallel) Epistle to Timotheus to have been written as early as A. D. 52.

Dr. Bloomfield, after remarking that, “notwithstanding that the Gospel might have been *known* in Crete from the time of the first effusion of the Holy Spirit, when some Creteans were present (Acts ii. 11), it was not thoroughly planted there till many years after, most probably by St. Paul”—yet not by *him*, as would appear from Acts xxvii. 7—21, until after his voyage to Rome [A. D. 55 as Burton, or as others say A. D. 61]—inclines to the conjecture that St. Paul evangelized Crete during the period between his first and second imprisonment at Rome. When he decides, however, that the Apostle “wrote this Epistle a little before 2 Timothy in the early part of the summer, A. D. 65,” he forgets that Titus (recalled from Crete, ch. iii. 12) is represented in 2 Tim. iv.

10, as *having gone* (as an Evangelist doubtless) *into Dalmatia*.

We may rather conclude this Epistle to have been written (whether a little sooner or later) about the same time as the *first*, and not nearly so long before the *second* Epistle to Timotheus, as Dr. Burton's arrangement would make it. And here, as in the cotemporary Epistle, with Calvin "Colligere licet Paulum non tam scripsisse Tito quàm publicè Cretensibus. Neque enim probabile est Titum reprehendi, quòd nimia facilitate indignos eveheret ad episcopatum [Angl. *cure of souls*], vel illi, *tanquam rudi et novitio*, præscribi quo doctrinæ genere populum instituere debeat: sed quia justus illi honor non habebatur, Paulus *suam personam ei imponit* tam in creandis Ministris [Act. xiv. 23] quàm in totâ Ecclesiæ administratione."

## CHAPTER I.

1. PAUL, *a servant of God, and*—not only so (for this a Judaizing opponent of his doctrine would equally call himself), but—*an Apostle moreover of Jesus Christ*, employed (Rom. i. 5) *in awakening faith*<sup>a</sup> *in God's elect*—His people,

<sup>a</sup> Macknight remarks that "the common translation, which implies that Paul was made an Apostle according to the faith of God's elect, is hardly sense," and translates *κατὰ πίστιν* (as he tells us, after Theophylact and Ecumenius) *in order to the faith* &c.; and again, *τῆς κατ' εὐσέβειαν*, which is *in order to godliness*. But, as we have seen on 2 Tim. i. 1. iv. 1, and may see here in vv. 3, 9. iii. 5, *κατὰ* properly is *in accordance with, in pursuance of, in giving operation and effect unto*—and so only can denote here *in the development of, in order unto* those "good works" of Belief and Confession, for which God who elected men in Christ before the foundation of the world (Eph. i. 4) did also from the beginning make such provision of means, as that the foreknown as "His elect" should walk in them (Eph. ii. 10). And this Macknight does not seem to have intended, nor Burton who translates after him, *sent for the purpose of producing faith in the chosen of God, and a knowledge of the true doctrine which is to lead to holiness*, and compares Xen. Anab. iii. *ἰσκαδασμένων κατ' ἀπραγίην, dispersed for plunder*—which should rather be *a plundering, on a foraging expedition*.

Compare, as combining the Apostle's *πίστιν ἐκλεκτῶν Θεοῦ* and *ἐπιγνώσειν ἀληθείας τῆς κατ' εὐσέβειαν*, the prayer with which our Church instructs us to



foreknown to Himself (Acts xv. 18. xviii. 10. Rom. xi. 2), in whose *call to be His people* His gracious purpose towards them, in His election in Christ, is furthered on *their part* (Rom. viii. 28. Eph. i. 4. 1 Thess. i. 4, 9, 10) when “they through grace obey the calling” (Art. XVII.), and so attain to what the Apostle adds—*and acknowledgment of the Truth as held in the religious life* of those who, as Christ’s disciples, are building *on the hope of Eternal Life, of which God that cannot lie* (comp. Heb. vi. 17, 18. 1 John i. 5) *made His promise* (Luke xxiv. 49. Acts i. 4. ii. 33) *before all Time, but only now at seasons of His own appointing hath made known His WORD*—His Personal, immediate, and unmistakeable exposition of His otherwise unseen and undisclosed Self—*by an oral publication, wherewith I by command of God our Saviour have been put in trust, to TITUS &c. &c.*

Well might Calvin say of this introduction, “Indicat tam longa et accurata Apostolatûs commendatio *Ecclesiæ* magis quàm unius Titi *habitam à Paulo rationem*; nam ejus Apostolatûs extra controversiam erat quoad Titum. Solet autem Paulus suæ vocationis elogia prædicare ad auctoritatem sibi asserendam: itaque, prout affectos esse videt quibus scribit, ita multus est in se ornando vel parcus. Hic, quoniam propositum est in ordinem eos cogere qui se proterviùs efferebant, ideò Apostolatûm suum magnificè extollit. Scribit igitur, non quæ Titus in cubiculo solus legat, sed quæ proferat in publicum.”

And why should we attempt to explain away *πρὸ χρόνων αἰωνίων* as plainly enough interpreted by 2 Tim. i. 9. 1 Pet. i. 20, rather than turn to Gen. i. 26. iii. 22 for explanation of God’s having “*promised* before the world began” that Life, and (antecedent thereunto) that preparatory and progressive “*Light of men,*” of which the Divine *Logos*, or Utterance of what had been decreed in the eternal counsels of *Elohim*, “after having in various measures and under various forms

present *ourselves* before God, “nothing doubting but that He favourably alloweth the charitable work of bringing our Infants to His holy Baptism”—“We give Thee humble thanks for that Thou hast vouchsafed to call us to the knowledge of Thy grace and faith in Thee. Increase this knowledge, and confirm this faith in us evermore.”

(of Revelation) spoken in time past to the Fathers by the Prophets, hath in these last days spoken unto us (as *more* now than WORD, or WISDOM; even) as SON” of God—ἐν Υἱῷ: Heb. i. 1? Why should we hesitate, in short, to allow that St. Paul—writing not least in opposition to what Mr. Alford<sup>b</sup> describes as “Judæo-Alexandrine” fables (ver. 14)—has here made direct mention of that only *Divine Logos*, which St. John (i. 18) has defined for us, when he writes, “No man hath *seen* God at any time; the only-begotten Son, whose existence is in the bosom of the Father, *He is the outward Exponent* of what GOD is<sup>c</sup>,” and to which St. Paul alludes also in 1 Thess. ii. 13, as “engrafted” or infused into the corrupt stock of Adam as the germ of a new spiritual principle (James i. 21. 1 Pet. i. 23); and yet again, it is probable, in Phil. ii. 16—compare 1 John i. 1.

4. Τίτω. “The first account we have of Titus is his going to Jerusalem with St. Paul at the time of the Council there, A. D. 46: Gal. ii. 1. He is supposed to have been a Gentile who was converted by St. Paul (whence γνησίῳ τέκνῳ) at Antioch. His name is not mentioned in the Acts.” Burton.

*Ibid.* γνησίῳ τέκνῳ. “Paulus duos habuit discipulos quos præcipuo quodam amore complexus est, Timotheum et Titum. Hos enim appellat τέκνα γνήσια, i. e. *filios non degeneres*, sed ad præceptoris imaginem proximè accedentes. Ex Pauli narratione apparet, magnam fuisse apud Cretenses corruptelam morum et disciplinæ laxationem. Hæc causa impulit ut ad Titum scribens non tam doctrinæ articulos inculcaret quàm παραίνεσιν ad bona opera urgeret. Nōrat enim Paulus,

<sup>b</sup> See his compendious, yet able and conclusive, remarks upon St. John’s use of the term ὁ λόγος—from which we dissent only, where he says of St. Paul’s writings “we do not find in them any direct use of the term λόγος, as personally applied to the Son of God.” We venture also to think that in ch. i. 18 (on which see the next foot-note) St. John has *suggested* to his readers an explanation of his use of this term.

<sup>c</sup> ἑαῖνος ἐξηγήσατο is literally, *He hath declared Himself*. Compare the frequent use in our Lord’s discourses, as recorded by St. John, of the emphatic ἐγώ—and more particularly, ἐγώ εἰμι, sc. ὁ Ὄν: Exod. iii. 14, Angl. “*it is I that exist: I AM THE ETERNAL ONE:*” John viii. 24, 28, 58. See also John viii. 19. x. 30. xiv. 9, 10. xv. 24. 2 Cor. iv. 6.

ut suprema medicina, omne judicium veniens, iudicis Creten-  
sium admittenda essent.<sup>7</sup> *A. L. C.*

3. For this purpose have I left thee in Crete, that thou shouldst *bind up* as it were what is yet wanting to the Church there, and appoint *Elders* in each city<sup>1</sup> where a Christian Congregation has been formed. Acts xiv. 23 according to the instructions which I have given thee on this head; viz. if any be, &c.

<sup>2</sup> It is evident that Titus was invested with episcopal authority in the highest sense of the word ἐπίσκοπος, which was used sometimes as in ver. 7. Acts xx. 17, 28 in the lower sense of πρεσβύτερος, since Pastors also are overseers of their several flocks. To escape this inference, Presbyterians have been obliged to understand the word ἐπισκοπῆς of Paul's using his influence with the Congregations to procure the election of certain persons as Presbyters!<sup>3</sup> Bloomf.

9. *Holding fast by the true doctrine set forth in the teaching of the Apostles* Matt. xxviii. 20. Acts ii. 42. Eph. ii. 20. iii. 5), that so he may be able both to exhort and lead men onward in the wholesome instruction conveyed to them in the School of Christ, and to confute such as oppose it. The Syriac version (as given by Mr. Etheridge) is, that he may be able also to comfort by his teaching the healthy, and to reprove those who are contentious.

10. “φρεναπάται, *mentium deceptores*; teachers who *debase* the minds of their disciples with false opinions, in order to reconcile their consciences to wicked practices.” Macknight—and so Bloomfield: “φρεναπάται, literally *mind-deceivers*, are those who at Rom. xvi. 18 are called ἐξαπατώντες τὰς καρδίας τῶν ἀκάκων.” But, if we compare φρενορέκτρος ἀνδρός, as used by Aristophanes (Ran. 820) to describe the

<sup>4</sup> Mr. Grinfield adduces from Clem. Rom. i. 42, κατὰ χώρας οὖν καὶ κατὰ πόλις κηρύσσοντες καθίστανον τὰς ἀρχὰς αὐτῶν [cf. Rom. viii. 23. James i. 18], δοκιμάσαντες τῷ Πνεύματι, εἰς ἐπισκόπους καὶ διακόνους [Phil. i. 1]· οὕτως γὰρ λέγει ἡ γραφή (Esa. lx. 17), Καταστήσω τοὺς ἐπισκόπους αὐτῶν ἐν δικαιοσύνῃ, καὶ τοὺς διακόνους αὐτῶν ἐν πίστει.

*original genius* of Æschylus, we shall be inclined rather to translate φρεναπάται, *self-deceivers, visionary enthusiasts*; men whom "a deceived heart hath turned aside:" Isa. xlv. 20. Compare Gal. vi. 3, ἐαυτὸν φρεναπατᾶ. James i. 26, ἀπατῶν καρδίαν αὐτοῦ.

*Ibid.* οἱ ἐκ περιτομῆς. "Isti Judaici doctores, quos Paulus integras domos pervertere dixit, erant nati Cretenses. Nam Creta, ut erat apta mercaturæ exercendæ, semper plena fuit Judæis qui assumerant mores Cretensium. Scriptor, cujus verba laudat, est *Epimenides*, qui putabatur habere facultatem prophetandi\*. Non autem hinc sequitur Paulum legisse ipsum Epimenidis librum, sed hic versiculus videtur vulgò notus fuisse. Ferebantur sermones in Cretâ de Jovis sepulchro, quos refutant Epimenides et Callimachus:

Κρῆτες αἰεὶ ψευσταί· καὶ γὰρ τάφον, ὃ ἄνα, σείο  
Κρῆτες ἐτεκρήναντο, σὺ δ' οὐ θανες, ἐσσι γὰρ αἰεὶ." Kütn.

12. Κρῆτες αἰεὶ κ.τ.λ.<sup>†</sup> Translate: *Cretans are always liars, no better than wild beasts, do-nothing gluttons*: so Hesiod, *Theogon.* 26, κάκ' ἐλέγχεα, γαστέρες οἶον: and so Suidas says of the Sybarites, γαστέρες ἦσαν καὶ τρυφῆται. Compare Phil. iii. 19.

15. πάντα μὲν καθαρὰ κ.τ.λ. "Speciem unam ex *fabulosis dogmatibus* attingit: ciborum enim delectum, qualis à Mose ad tempus præscriptus erat, purificationes et lavacra quasi res adhuc necessarias urgebant; immo totam ferè sanctitatem collocabant in his observatiunculis. Si quis ex Gentibus hoc jugum, quia assuetus non esset, subire recusabat,

\* "Epimenides may have been called *προφήτης*, as Plato (*Rep.* ii. p. 366) speaks of οἱ Θεῶν παῖδες ποιηταὶ καὶ προφῆται τῶν Θεῶν γενόμενοι, but he seems to have been considered literally a prophet; for Cicero (*de Divin.* i. 18) speaks of those who *conciatione quâdam animi, aut soluto liberoque motu, futura præsentiant, ut Bacis Bacotius, ut Epimenides Cres*; and Apuleius calls him *inolytium fatidionum*. St. Paul may have quoted from one of themselves, because of what Plato represents a Cretan saying: οὐ σφόδρα χρώμεθα οἱ Κρῆτες τοῖς ξενικοῖς ποιήμασιν: *de Leg.* iii. p. 680." Burton.

† "Si verum Latinum Græco respondentem habere placet, sic non incommodè reddi potest—

*Mendax, venter iners, semper mala bestia Cres est.*" Calvin.

Judæi tanquam pro summo religionis capite acriter dimicabant: quarè non immerito Paulus talibus Evangelii corruptoribus constanter se opponit. Hoc quidem loco non eorum modò errorem refutat, sed vanitatem lepidè ridet, quòd nullo profectu in ciborum abstinentiâ et similibus anxie laborent. Priore membro asserit Christianam libertatem, dum *fidelibus nihil immundum* esse pronuntiat; ciborum discrimen, quod sub Lege valuit, jam sublatum esse; perperam facere eos qui religionem hæc in parte conscientiis injiciunt. Est enim hæc non unius sæculi doctrina sed æternum Spiritûs Sancti oraculum, *nullius cibi usum coram Deo illicitum esse*. Aptè igitur et congruenter hic locus adversus tyrannicam Papæ legem citatur, quæ carniæ esum certis temporibus prohibet. Neque verò me latet quid cavillentur: negant se carniæ esum interdicerere quia immundas esse dicant (fatentur enim cibos omnes *per se* mundos ac puros esse) sed alio respectu carniæ abstinentiam edici, ut scilicet dometur carniæ lascivia. *Quasi verò Dominus vetuerit olim suillâ vesci, quia immundos suos judicaret!* Purum enim *per se* ac mundum esse quicquid creavit Deus, Patres etiam sub Lege duxerunt; sed idèò immundos habebant, quia usus à quo ipsos Dei prohibitio arcebat illicitus erat. *Pura* igitur *omnia* non alio sensu Apostolus vocat, nisi quia *liber omnium usus est quoad conscientiam*. Itaque siqua lex ad aliquam abstinendi necessitatem conscientias obstringit, concessam à Deo libertatem impiè eripit fidelibus.”

*Ibid.* μεμιασμένοις καὶ ἀπίστοις. “Secundum membrum est, quo inutiles et irritas talium magistrorum cautiones subsannat. Dicit enim nihil proficere, cavendo in cibus certis immunditiem. Quid enim? *polluti* sunt: idèò solo ipsorum tactu inquinantur, quæ alioqui pura erant. Quòd *infideles* adjungit impuris, exegetica est additio. Quia enim nulla est coram Deo quàm fidei puritas, sequitur infideles omnes esse immundos: quarè nullis legibus vel regulis obtinebunt quam captant munditiem, quia, quum impuri sint ipsi, nihil sibi in mundo purum reperient.” Calvin. Compare John xiii. 10, 11. Acts x. 28. xv. 9. Rom. xiv. 14, 17, 20. 1 Cor. viii. 8. Eph. ii. 13. Col. ii. 13. 1 Tim. iv. 3—5.

16. βδελυκτοὶ ὄντες κ.τ.λ. *being abominable<sup>s</sup> and disobedient, and in respect of every good work*—for which God hath so provided as that His children by adoption and grace should walk in them (Eph. ii. 10)—*without any moral sense or discernment*; Marg. Vers. *void of judgment*; see on Rom. i. 28, and compare note on 1 Cor. ii. 15.

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## CHAPTER II.

1. τῇ ὑγ. διδασκαλίᾳ, *the sound doctrine* of the Apostolic Church of Christ, ch. i. 9. Acts ii. 42. 1 Tim. i. 10. vi. 3. 2 Tim. i. 13. “*SANA salubrem significat, quæ animas verè pascit. Ergo hæc unâ voce, tanquam solenni edicto, speculationes omnes quæ ostentationi subserviunt magis quàm pietatem juvent ab Ecclesiâ exterminat, sicuti in utrâque ad Timotheum. Sanæ verò doctrinæ duas fecit partes; alteram quâ Dei gratia in Christo commendatur, unde sciamus ubinam quærenda sit salus; alteram quâ formatur vita ad timorem Dei et innocentiam. Tametsi autem prior illa, quæ fidem continet, longè antecellit ideòque studio majore inculcanda est; Paulus tamen, quum ad Titum scriberet, in servando recto ordine sollicitus non fuit: est enim illi cum perito homine negotium, cui injuriam faceret si singula dictaret ut novitiis aut tironibus fieri solet. Docet quidem sub Titi personâ totam Cretensem Ecclesiam; decorum tamen servat, ne videatur diffidere ejus prudentiæ. Præterea, in exhortationibus ideò est longior, quia præcipuè ad sanctæ et honestæ vitæ studium revocandi erant qui otiosis tantùm quæstionibus erant intenti. Nihil est enim, quod vagam hominum curiositatem meliùs compescat, quàm dum agnoscunt in quibus se officiis exercere debeant.*” Calvin.

<sup>s</sup> The full force of the original word is given in Calvin's comment on ἀλλὰ μιμίανται κ.τ.λ. in the preceding verse. “Nisi enim cor benè purgatum sit etiamsi maximè fulgeant et optimi sint odoris opera coram hominibus, tamen apud Deum *fæditate suâ et fælore nauseam provocabunt.*”

3. *Elderly women, in like manner*—and so in ver. 2, *πρεσβύτας, elderly men*; comp. 1 Tim. v. 1, 2—in *deportment*<sup>a</sup> as *becometh* those whom Baptism hath made *persons consecrated* to God's service (1 Pet. ii. 5, 9): *not slanderers, not enslaved to much wine* (1 Tim. iii. 8, 11), *teachers of propriety, so as to train the young women to be &c. &c.* Compare Thucyd. ii. 45: εἰ δέ με δεῖ καὶ γυναικείας τι ἀρετῆς μνησθῆναι, βραχεία παραινέσει ἅπαν σημανῶ. τῆς τε γὰρ ὑπαρχούσης φύσεως μὴ χεῖροσι γενέσθαι ὑμῖν μεγάλη ἡ δόξα, καὶ οἷς ἂν ἐπ' ἐλάχιστον ἀρετῆς περὶ ἧ ψόγου ἐν τοῖς ἀρσεσι κλέος ᾖ.

7. *περὶ πάντα κ.τ.λ. Above all, in thine own person setting forth a pattern of rectitude* (1 Tim. iv. 12. 1 Pet. v. 3); *in thy doctrine exhibiting freedom from all taint* (as of Judaism, or of Gnosticism), *dignity, wholesome*—i. e., *edifying* (Eph. iv. 29)—*language, that cannot be condemned* (1 Tim. vi. 14); *so that he that is our adversary may be rebuked, when he can find no evil to say of us.* With the best editions, we have adopted the reading *περὶ ἡμῶν* in preference to *περὶ ὑμῶν* in ver. 8, and wholly omitted<sup>b</sup> *ἀφθαρσίαν* as a mere gloss of *ἀδιαφθορίαν*—or, as Tischendorf prefers to read, *ἀφθορίαν*. See on Eph. vi. 24.

11. *For the grace of God that would have all Mankind to be saved* (Luke i. 78, 79. iii. 6. Rom. iii. 22—24. 1 Tim. ii. 4) *hath shone as a new day upon our world, and would so discipline*<sup>c</sup> *us as that, having in our Baptism solemnly renounced ungodliness and worldly objects of desire* [so that, practically,

<sup>a</sup> So Macknight renders *κατάσημα*, and Bloomfield who compares the French *maintien* (whence our *mien*), and after Wetstein adduces from Porphyry: τὸ δὲ σιμνὸν καὶ ἐκ τοῦ κατὰσῆματος ἰωρᾶτο.

<sup>b</sup> The Syriac Version, as rendered by Mr. Etheridge, is: "in doctrine let there be with thee sound speech which is sincere and incorrupt, and which no man will despise."

<sup>c</sup> "Παιδεύειν vix uno Latino verbo exprimi potest; exprimit verò Latino-rum *disciplinam*, ut Evangelium sit *παιδεία εὐσεβείας* [Angl. *the School of Piety*], quæ cernitur in eo quòd præcepta pietatis et sanctitatis det nobis, atque præscribat *instituta et media* per quæ faciliùs et meliùs pervenire possimus ad id quod in Evangelio præcipitur." Küttn. Compare Rom. ii. 6, 7. Heb. xii. 5—13. 1 Pet. iv. 19.

we will not follow or be led by them], *we may live soberly, and righteously, and devoutly in our present state of being; looking for the blessed hope proposed to us in (καί, that is to say,) the appearance in glory of our great God and Saviour, JESUS CHRIST: compare Phil. iii. 20, 21. 1 Thess. i. 10. 2 Thess. i. 9, 10. 1 Tim. vi. 14, 15.*

14. ἵνα λυτρώσῃται κ.τ.λ., *that so*—in the mercy at once and truthfulness of God (Psa. lxxxv. 10) having been dealt with as that *Body of Sin which without Him we were* (Rom. vi. 6. 2 Cor. v. 21. Col. i. 22), and literally “made a curse for us” (Gal. iii. 13)—*He might* (1) *redeem us from* (buy us off from the penalty of) *all iniquity*—on our part renounced and repudiated as that which, because by Baptism *made one with Him*, we have died unto (Rom. vi. 2, 5): *and* (2), as in CHRIST, the New Man which we have put on, visibly representing, and as it were embodying, His Resurrection and His Life—wherein, in His now glorified Human Nature, He ever liveth unto God (Rom. vi. 10. Heb. vii. 8, 16, 17, 25)—*might set apart for Himself a peculiar*<sup>d</sup> *people, zealous of those good works of repentance and faith, for which God from the beginning hath so provided as that we should have power now to walk in them; ch. iii. 8. Rom. vi. 4, 5. viii. 29. 2 Cor. iv. 10. Eph. ii. 10. iii. 11.*

15. μετὰ πάσης ἐπιταγῆς. “This expression I would not (with most Commentators) refer to ἔλεγχε only, and render *severely*. It is better to understand it of *all* the terms preceding, and render *with all authoritativeness*. So *imperium* in Latin is used for *auctoritas*, such as that of masters over their servants, parents over their children, husbands over their wives, and sometimes physicians over their patients. Thus Hippocrates περὶ ἐύσχημοσύνης bids the Physician, on visiting his patient, to remember to use *καταστολήν* (*staidness*),

<sup>d</sup> “Περιούσιος, in this Hellenistic use, signifies what is ἐξαιρετόν, *eximium*, or chosen out from among other things; by an allusion to the title formerly given by God to the Jews, Exod. xix. 5. Deut. vii. 6. xiv. 2. xxvi. 18. Compare 1 Pet. ii. 9, λαός εἰς περιποίησιν.” Bloomf. Suidas has περιούσιος λαός ὁ ἔκκετος.



ἀνακυρίωσιν (*authoritativeness*), βραχυλογίαν.” Bloomf.—who is probably right in understanding μηδεὶς σου περιφρονεῖτω to mean “let no man *have occasion to despise thee*” (comp. 1 Tim. iv. 12); though Calvin writes, “Populum ipsum magis quàm Titum hic compellat. Quia tam delicatæ multis erant aures, ut illis despectui esset Evangelii simplicitas; quia sic pruriebant rerum novarum appetitu, ut ædificationi nullus ferè locus esset; ejusmodi hominum superbiam retundit, et severè denuntiat ut ab omni sanæ et utilis doctrinæ contemptu desistant. Ita confirmatur quod initio præfatus sum, Cretensibus potiùs quàm uni privatim homini scriptam esse hanc Epistolam.”

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### CHAPTER III.

4. *But now that the kindness and the philanthropy of God<sup>a</sup> our Saviour hath been disclosed to the world* (Eph. i. 4. Phil. ii. 5—8. 1 Tim. ii. 5, 6. 2 Tim. i. 9, 10)—*not in consideration*

<sup>a</sup> Bishop Middleton remarks, “this and some other similar passages ought in strictness to be rendered *of our Saviour God*, as if σωτήρ were an adjective;” and that “the common rendering would require τοῦ Θεοῦ τοῦ σωτήρος ἡμῶν.” “It may be questioned”—he adds—“whether in this place, as well as ch. i. 3. ii. 10. 1 Tim. ii. 2, *the Saviour God* be not *Christ*; though usually understood of the Father.” But this question is surely negatived here by what follows in ver. 6: for if the Apostle had been thinking of *Christ*, as distinguished (John xvii. 3) from the God and Father of the glory which in *Christ* is ours (Eph. i. 17. 1 Pet. iv. 14), could he after οὗ ἐξέχεεν ἐφ’ ἡμ. πλ. have added διὰ Ἰησ. Χρ. τοῦ σωτήρος ἡμῶν? The truth is, *our Saviour God* is but a familiar abbreviation of *God revealed to us as HE THAT HATH COME AND SAVED US* (Isa. xxxv. 4. 1 Tim. i. 15)—even as *God the Son* is an abbreviation of *God objectively seen and believed on under the Personal relation of SON* (Heb. i. 2); and *God the Holy Ghost* of *God subjectively apprehended, with all joy and peace in believing Him to be none other than THE SPIRIT OF THE SON within us* (John xiv. 16—21. Rom. v. 5. viii. 15, 16. xiv. 17. xv. 13. Gal. iv. 6); and *Christ Jesus* of *JESUS THE CHRIST that died, and rose again, and is now living before God as LORD BOTH OF DEAD AND LIVING*; John xx. 17. Acts ii. 36. Rom. vi. 10. xiv. 9. Col. ii. 6. 1 Thess. i. 10. 1 Pet. iv. 5. And what though, on the principle on which the Greeks wrote either δ ἀγαθὸς ἀνὴρ or δ ἀνὴρ δ ἀγαθός—τοῦ σωτήρος ἡμῶν Θεοῦ οὐκί, in strictness, to be rendered “our Saviour God,” we can no more reconcile

of works, of an exculpatory kind<sup>b</sup>, that we have done ; but of His own mere mercy—He hath brought us into a state of Salvation, through the washing of REGENERATION and (=, that is to say<sup>c</sup>) renewal under that effusion of the Holy Ghost (John vii. 38, 39. Acts ii. 17, 18, 33) which He hath shed on us in so rich abundance, through the Mediation of Jesus Christ our Saviour (John x. 10. Rom. v. 9, 10, 17. Eph. i. 18. Col. i. 27), that, held guiltless now because of His grace—of the fulness of which we have all received ; John i. 16—we have become<sup>d</sup> heirs in hope of Life Everlasting.

5. διὰ λουτροῦ παλιγγενεσίας. “QUUM BAPTISMUS veluti ingressus sit in Ecclesiam, ac symbolum nostræ in Christum insitionis, tempestivè hic adducitur à Paulo, dum ostendere vult quomodò apparuerit nobis Dei gratia ; ut talis sit orationis contextus : Deus nos salvos fecit sua misericordiâ, cujus salutis symbolum ac pignus dedit in Baptismo, nos in Ecclesiam suam co-optans et inserens in corpus Filii sui. Solent autem Apostoli à Sacramentis ducere argumentum, ut rem illic signatam probent : quia principium illud valere debet inter pios, Deum non inanibus

ourselves to the use of such nomenclature, than to speaking of ὁ Θεὸς ἐν Υἱῷ (Heb. i. 2) as “the Son God,” or of ὁ Θεὸς ἐν Πνεύματι (Eph. ii. 23) as “the Spirit God”—as though, because God is more than One, the converse also of this proposition were true, and there were three Gods ! See also 1 Tim. i. 1 for another decisive answer to the question raised by the learned Prelate.

<sup>b</sup> τῶν ἐν δικαιοσύνῃ, Angl. of a justifying character, or tendency ; that should be our righteousness, or plea and ground of acceptance with God, is here an adjunct of ἔργων evidently intended to set forth that intrinsic worth which, as taught by the Apostle, we shall not claim for any works that we have done. Compare Artt. x. xi.

<sup>c</sup> “Παλιγγενεσία et ἀνακαινώσις h. l. sunt synonyma : utraque vox significat justitiam à Christo partam et nobis collatam ; quod apparet ex vv. 6, 7.” Küttn.

<sup>d</sup> ἵνα here, as in many other imperfectly understood passages of our English Bible, is not *causative* but *eventual* ; and therefore it is not allowable only, but absolutely requisite to a faithful interpretation of the Apostle’s statement, to translate—not, *ad pedem literæ*, “so as for us to have become,” but—“so that we have become and are now, as grafted into the Body of Christ in His Church, inheritors (in hope, not yet in disclosed possession) of Life Everlasting.” Compare Rom. ii. 7. viii. 24, 25. 1 Pet. i. 5. 1 John iii. 2.

nobiscum figuris ludere, sed *virtute suâ intus præstare quod externo signo demonstrat*. Quarè BAPTISMUS congruenter et verè LAVACRUM REGENERATIONIS dicitur. Vim et usum Sacramentorum rectè is tenebit, qui *rem* et *signum* ita connectet ut signum non faciat inane aut inefficax, neque tamen ejus ornandi causâ Spiritui Sancto detrahat quod suum est. Tametsi autem neque abluuntur Baptismo impii, neque renovantur, nihilominùs vim istam *quoad Deum* retinet; *quia, utcumque Dei gratiam respuant, illis tamen offertur*. Porrò hìc *Fideles* Paulus alloquitur, in quibus quia semper efficax est Baptismus, meritò cum suâ virtute et effectu conjungitur. Monemur autem hâc locutione, *nisi velimus exinanire sacrum Baptismum, virtutem ejus novitate vitæ esse comprobendam.*" Calvin.

7. κατ' ἐπίδα. "Particula hæc vice expositionis addita est. Dixerat nos *Dei misericordiâ salvos factos* esse: atqui salus nostra adhuc abscondita est: ideò nunc *Vitæ heredes* nos esse dicit, non quia præsentem ejus possessionem adierimus, sed quia spes plenam et solidam ejus certitudinem nobis affert. Summa est: nos, quum mortui essemus, restitutos fuisse in vitam CHRISTI beneficio; quum Deus nos donavit Spiritu suo, cujus virtute purgati et renovati sumus, in Eo positam esse nostram salutem; sed, quia adhuc in terris versamur, nondum nos frui vitâ æternâ, tantùm sperando eam obtinere." *Ibid.*

8. *Faithful is the statement I have just made to thee, and these are the points for which I would have thee stoutly contend—so that the first care of those who have become believers in God (i. e. have embraced the Christian faith) may be, to be foremost\* in liberal doings* (ver. 1. ch. ii. 14. 2 Tim. iii. 17. James iii. 17. 1 Pet. iii. 10, 11. 1 John iii. 7)—*these, the doings to*

\* προϊστασθαι (=, προϊστάρας γίγνεσθαι), *patrocinari, procurare*; Angl. *to patronize, set oneself at the head of, espouse, defend*; so Demosth. c. Timocr. 700. 22, τῶν ὑμετέρων δικαίων προϊστασθαι: and so Joseph. *Bell. Jud.* i. 20, 2: ἀξίως εἰ πολλῶν ἀρχεῖν, οὕτως φιλίας προϊστάμενος. Cf. Rom. xvi. 2, προϊστάτις πολλῶν ἐγενήθη. Bothe on Aristoph. *Plut.* 916 remarks, "προϊστασθαι τινος dicitur, quicumque aliquid administrat."

which the doctrines of GRACE lead as their spiritual fruit, and not mere *words* and *questions*<sup>f</sup> which would-be teachers of LAW contend for (ver. 9. 1 Tim. i. 4—7), *are your<sup>s</sup> liberal things* (truly so-called) *and beneficial to Mankind*. As though he had said: that LOVE which commendeth itself unto our best affections on *this* ground that, when we lay under the guilt and condemnation of Sin, the sinless Son of God Himself was made *that cursed thing which* without Him *we were*; constraining us thereby to live no longer to ourselves, but unto Him who died for us and who, speaking now from the throne of His glory, saith, “If God so loved you, ye ought also to love one another”—the faithful publication of that LOVE is the only sure foundation which we can lay for a system of Ethics or Politics, that shall regulate men’s hearts and lives; the good works which come of faith in God our Saviour, and for which He hath so provided from the beginning as to enable us to walk in them, *these only* are the realization of those bright visions of the *honestum* (τὸ καλόν) and the *utile* (τὸ χρήσιμον, τὸ ὠφέλιμον<sup>h</sup>) wherein the sons of men have hitherto been “feeling after the Lord, if haply they

<sup>f</sup> “*Quæstiunculæ, quæ in scholis agitabantur Judaicis, ζητήματα aliquoties dicuntur in Act. Apost. [xviii. 15. xxv. 19]. Philosophicas Gentilium tricas ζητήσεις appellat 1 Tim. i. 4: idem ζητήσεις et λογομαχίας damnat vi. 4, easque vocat μωρός και ἀπαιδέυτους ζητήσεις 2 Tim. ii. 23.” Valckn. ad 1 Cor. i. 20. “Accipiendum est de inutilibus quæstionibus, quibus Judæi præsertim neglecto vero Legis studio jam tum incumbabant.” Beza ad 1 Tim. i. 4.*

<sup>g</sup> The *hypothetic* use of the Greek article—in which sense we apprehend St. Paul to have written τὰ καλά here, and ὁ νόμος Rom. ii. 13, 14. iv. 15, and St. James ii. 14, ἡ πίστις—cannot better be conveyed to an English ear than by this idiomatic use of our possessive pronoun. Thus the last cited passage might well be rendered ‘*Can his faith save him?*’ Compare Isa. xxxii. 8, on which Henderson (illustrating the Hebrew text by reference to the passage now before us) remarks “According to this and other descriptions of the character of Messiah’s subjects, they are distinguished by a *noble-minded liberality*; contriving and persevering in the execution of enlarged schemes of beneficence. See especially Ps. cx. 3, where they are described as רַחֲמֵי עַם, *a people of voluntariness*; i. e. readily devoting themselves, and all that they have, to the service of their Divine Lord. For the fulfilment, see Acts ii. 44, 45. iv. 32—37. 2 Cor. viii. 1—4. ix. 2. Heb. vi. 10.”

<sup>h</sup> *Qui quid sit pulchrum, quid turpe, quid utile, quid non*, Pleniùs ac meliùs Chrysippo et Crantore dicit—says Horace, speaking of Homer’s moral lessons; Ep. I. ii. 3, 4.

might find Him ;” Acts xvii. 27. See note on Rom. vii. 18, and compare Phil. iv. 8.

10. αἰρετικὸν ἄνθρωπον, Angl. *a party-man, a factious person* ; one that wilfully occasions divisions and offences, to the disparagement and neglect of the received doctrine of the Church (Rom. xvi. 17) ; and who, if *after one and a second admonition* by those to whom public authority has been given for this purpose (1 Cor. v. 3—5) he persist in his self-willed and perverse ways, is to be shunned as “*not a spiritual man, but carnal* ;” 1 Cor. iii. 1, 3, 4. Jude 19. True it is, that party-divisions there always have been, and always will be in the Church ; and that out of this evil is educed the incidental good of our having thereby disclosed to us that, if in that large household there are *vessels of wood and of earth*, there are *vessels also of silver and of gold* ; that, if in the open field of the world there are *tares*, there is *wheat* also growing together with them ; see 1 Cor. xi. 18, 19. It is not, however, the less true that, where we maintain not the sacred unity of our “*One Body in Christ*,” it is in every case “*an enemy*” that hath done us this dishonour. *Divisions* and *factions* are classed by the Apostle among “*the works of the flesh*” (Gal. v. 19, 20) ; and it is only by keeping himself pure from these, that a man shall approve his readiness and his meetness to be a vessel consecrated to his heavenly Master’s use ; 2 Tim. ii. 20, 21.

Calvin well remarks here, “*Quisquis proterviâ suâ Ecclesiæ unitatem dirumpit, à Paulo vocatur hereticus. Sed moderatio adhibenda est ne, quisquis sententiæ nostræ non subscribit, eum protenus faciamus hæreticum. Sunt enim quædam, de quibus si dissentiant inter se Christiani, non tamen in sectas dividuntur. Sic enim alibi præcipit idem Paulus, quum salvâ concordiâ jubet expectare Dei revelationem ; ad Philip. iii. 15, 16. Verùm, quoties eo usque procedit pervicacia ut quispiam, sibi addictus<sup>1</sup>, vel discessionem*

<sup>1</sup> A remarkable phrase this—perhaps suggested by, at least suggestive of, Horace’s well-known line—

“*Nullius addictus jurare in verba magistri.*”

faciat à corpore, vel à grege quosdam subtrahat, vel impediatur sanæ doctrinæ cursum; hic strenuè obviandum est. In summâ, *hæresis* vel *secta* et *Ecclesiæ unitas* res sunt inter se oppositæ. Quum hæc Deo pretiosa sit, et nobis summo in pretio esse debeat, illam summoperè detestari convenit. Quare *sectæ* vel *hæreseos* nomen, quantumvis inter philosophos et politicos homines sit honorificum, meritò infame est inter Christianos. Tenemus nunc quosnam intelligat Paulus, quum jubet *hæreticos omitti et vitari.*"

11. *Knowing that such an one has turned aside* from the way of righteousness and peace (Acts xvi. 17. Rom. iii. 12, 17. xiv. 17), *and is in sin* (Rom. v. 8. 1 Cor. xv. 17. Eph. ii. 1, 5. Col. ii. 13. 1 John iii. 5, 6. v. 18, 19); *being, by his own act, in a state of condemnation*—from which, if he had been content to abide by the terms whereon a new grant of Life in God has been freely offered to his acceptance, he might in Christ Jesus have been free: compare John iii. 16—21. viii. 31, 32. xii. 48. Acts ii. 40. v. 20. Rom. viii. 1, 2. 2 Cor. v. 17—21. 1 Pet. iv. 6. 1 John i. 3, 7. ii. 1, 2.

12. "Tychicus is often mentioned in St. Paul's Epistles; but of Artemas we know nothing further than that, from this passage it appears, he was a faithful and able teacher, fit to supply Titus' place in Crete." Macknight.

We add: Titus' province being to undertake "the care of all the Churches" in Crete, to be (at least, for a time) its "Bishop by restraint;" can we doubt that Artemas—even as Tychicus, whose mission to Ephesus (2 Tim. iv. 12) was under similar circumstances to set Timotheus free to attend upon the Apostle—was one of those "Apostolic ambassadors or legates," as Hooker terms them, unto whom "Apostles in some cases<sup>1</sup> gave their episcopal power [i. e. their supreme

<sup>1</sup> Such was the case of James the Just, *the first Christian Bishop* (in the modern and restricted sense of the word), when, as one of "the reputed Pillars" of the newly-established KINGDOM OF THE SPIRIT, put in charge with the Church of Jerusalem; and there, as the *residentiary* Apostle, exercising the Ecclesiastical supremacy of the Twelve Apostles of the Circumcision, by *acting for and as it were by commission from them*: see Acts ix. 27. xii. 17.

*spiritual oversight*] to exercise as agents only in their stead, and as it were by commission from them?" See Eccl. Pol. Bk. VII. iv. 2. vi. 3.

*Ibid.* εἰς Νικόπολιν. "There were cities of this name in Macedonia on the confines of Thrace, and in Epirus and Pontus. That in Epirus was built opposite to Actium, and named in memory of the victory which Augustus obtained there over Antony. L'Enfant thinks *this* is the Nicopolis of which the Apostle speaks; and that, while he wintered there, he visited his disciples in Illyricum; Rom. xv. 19. Without settling that point, I observe that the Apostle's determination to winter in Nicopolis (wherever it was) shows that he was at liberty when he wrote this Epistle; consequently, that it was written in the interval between his first and second imprisonments. It would seem that Zenas and Apollos were to pass through Crete, either on their way to the Apostle, or to some place whither *he* had sent them. He therefore desires Titus to help them forward on their journey, by supplying them with such things as they had need of." Macknight.

13. Ζηῶν τὸν νομικόν. "Incertum est, jurisne civilis an legis Mosaicæ peritum intelligat; sed quum ex Pauli verbis elicere liceat hominem tenuem fuisse et alienæ opis indigum, probabilius est ipsum ejusdem fuisse ordinis cujus erat Apollos, h. e. *apud Judæos Divinæ Legis interpretem*<sup>k</sup>. Tales enim frequentius esurire solent quàm qui forenses causas consilio suo gubernant." Calvin.

14. *And let our People too, learn—after our example; 1 Cor. xi. 1. Phil. iii. 17—to be forward in acts of liberality,*

xv. 13—21. xxi. 18. Gal. i. 19. ii. 9, 12. And, to this day, such is the case among ourselves also, as often as in the assembled Congregation *public authority to call and send Ministers into the Lord's vineyard* is given to a succession of Bishops, by Bishops who herein—by commission from, and simply as acting for, the supreme Power of that collective CHURCH-STATE within which they each hold a *delegated supremacy* of spiritual oversight—do exercise that gift of *Apostleship* which, through the One "Apostle and High-Priest of our profession," the entire Representative Body of our CHURCH-STATE has received.

<sup>k</sup> Compare Matt. xxii. 35. Mark xii. 28. Luke x. 25. xi. 45, 46, 52. xiv. 3. In the sense of a Roman *juris consultus*, the word occurs in Diog. Laert. vi. 54.

on all needful occasions<sup>1</sup>; that so they may not be without the practical *fruits* of faith: see John xv. 1—8. Rom. xv. 25—28. 2 Cor. ix. 6—11. Phil. iv. 17. 2 Pet. i. 8.

In illustration of οἱ ἡμέτεροι, Mr. Grinfield cites from Ignat. *Smyrn.* 11, ἐφάνη οὖν μοι ἄξιον πρᾶγμα πέμψαι τινὰ τῶν ἡμετέρων μετ' ἐπιστολῆς: and from Polyc. *Mart.* 9, τῶν ἡμετέρων οἱ παρόντες: and may we not argue from the Apostle's use of this expression, that up to this time Titus, by the temporary delegation to him of *Apostolic oversight and authority* over all the Churches in Crete, was *not* (as the inscription subjoined to the English Version sets forth) "first Bishop of the Church of the Cretans," in any such sense as to have ceased to be what, *before* the date of this Epistle we *know*, and *after* it have reason to believe him to have been—the Apostle's personal attendant, and "partner and fellow-labourer" in relation, not to one district or diocese, but to the entire Gentile world? See 2 Cor. x. 14—16. Gal. ii. 9, and compare 2 Cor. viii. 23. 2 Tim. iv. 10.

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## SYNOPSIS OF THE EPISTLE TO TITUS.

I. The Introductory Salutation; wherein the Apostle, as in the opening of his Epistles to Timotheus, proclaims of that authority under which Titus (who is to him as a *son* in their communion of faith) has been left to act for him in "the care of all the churches" in Crete, that it rests on that very highest ground of Christian grace and Apostleship (John xvii. 18—21. Rom. i. 5)—*the Promise of the Father* (Luke xxiv. 49. Acts i. 4. ii. 33), made before all Time in the counsels of ΔΕΙΤΥ, and now in His own good time revealed in the Incarnation of His Eternal WORD, in the promulgation of which the Apostle's mission is to

<sup>1</sup> εἰς τὰς ἀναγκαῖας χρείας, Angl. in reference to occasions of a necessitous character (such is the generic use here of the Article), and so to meet occasions of pressing urgency and need.



awaken the foreknown faith of God's elect people, and so to call up in all the world confession of that *Truth of Christ* which finds its expression and embodiment in the religious life of His professing Church : ch. i. 1—4.

II. The main object of the Epistle : viz. to instruct and encourage Titus in a faithful and prudent discharge of—as it *then* was, from and under Christ's own Apostle to the Gentile world (2 Cor. xiii. 10); and now, from and under what in each Christian community is by law established and acknowledged to be the Supreme *Persona Ecclesiae*—the delegated and representative “office and work of a *Bishop* in the Church of God.” To this end the Apostle,

1. reminds him of that foremost purpose for which he has been left behind, as (in the Apostle's stead) Church Ruler in Crete ; *the appointment*, namely, of *Elders in every city* by authority, and agreeably to instructions delivered to him, in which the qualifications to be required in every one that has spiritual oversight (Angl. *cure of souls*) are minutely set down : ch. i. 5—9.
2. warns him, as an urgent reason for his being careful to appoint faithful, and exemplary, and able Pastors and Teachers of the several Churches committed to his supervision, that there are many unruly and unwise babblers and visionaries (of the Jews' religion more especially) whose mouths must needs be stopped ; seeing that they are subverting the faith of entire families of newly-baptized Christians, teaching what they ought not, for the unworthy purpose of enriching themselves. And the degraded and sensual character of the population of Crete, truly proclaimed by one of their own public men, conspires to make it the more needful for their representative Father in God to “rebuke them sharply, that they may be sound in the faith, and pay no attention to mere Jewish fables and commandments of men who (adhering to what in the Law of Moses was but the prefigurative *shadow*) wilfully turn away from

(what in the Gospel is freely proffered to them as the very *substance* of) THE TRUTH : ch. i. 10—14.

3. incidentally proclaims THE TRUTH of that release from all ceremonial restrictions of *clean* and *unclean*, where-with Christ hath made us free. Those whom in God's sight Christ hath washed, and made their sinful bodies clean by the anointing which they have received of Him in Holy Baptism (John xiii. 8. 1 John ii. 27)—*they* are privileged in Christ to have *all things clean to them* (Acts x. 10—15. 1 Cor. iii. 22, 23. x. 25, 26. 1 Tim. iv. 4, 5); but on them who, refusing to believe in Christ and be saved through Him, are still under the pollution and guilt of their Birth-sin, *on them* that sore judgment of God still *abideth* (John iii. 36. ix. 41); they are men "of unclean lips," their logical and their intuitional consciousness labour under the same entailed burden of corruption (Rom. viii. 20, 21. Eph. iv. 18); they profess indeed to know God, but in their practice honour Him not as God; being an abomination in His sight, because of their disobedience and disrelish for any morally good work : ch. i. 15, 16.
4. gives particular directions as to what, in the practical exhibition of that *only* healing Doctrine, which Titus is to deliver—OUR GOD HATH COME TO SAVE US : ver. 10. ch. iii. 4. Isa. xxxv. 4—is to be the Christian character and conduct of (1) elderly men; (2) elderly women; (3) young men; (4) the representative Pattern Man and (under grace) chief Pastor and Teacher of the flock of Christ; (5) domestic servants : ch. ii. 1—10.
5. briefly and forcibly sets forth the glorious end and object of that Gospel Day of grace which hath dawned upon the world, and which, being designed for the salvation of all Mankind, would so educate us in the School of Christ as that—having at our admission formally renounced ungodliness and mere worldly objects of desire, as things which "we will not follow, nor be led by"—we shall live soberly, righteously, and devoutly in our present state of being; in expectation always of the blessed hope, held out to us, of the

appearance in glory of our great God and Saviour Jesus Christ, whose free surrender of Himself to die for us was in order (1) to buy us off from all that, not our first Parents only, but our own multiplied offences against God must otherwise have entailed upon us; (2) to make us, when so cleansed and made *capable of* communion with God, His own peculiar people; zealous of such worthy fruits of repentance and faith in Him, as God's mercy from the beginning hath provided a way for our walking in: ch. ii. 11—14.

6. exhorts Titus not to be wanting to himself, nor to the plenary authority with which the Apostle has invested him: ch. ii. 15. General instructions as to what should be the conduct of Christians towards Heathen authorities and powers, and towards all with whom they come in contact. A retrospective glance at what once was the moral character and condition of the entire family of Man, until now that the kindness and philanthropy of GOD OUR SAVIOUR—disclosed, not as the reward of exculpatory works of ours, but as His mere grace and mercy—hath brought us into a state of Salvation through the washing of REGENERATION, i. e., as the Apostle explains himself, *renovation* [such that, whereas from our first birth we had Adam's sentence of *Death* in us, we now from our new birth have part in Christ's *Divine Life in human flesh*; John i. 14. 2 Cor. iv. 11. Eph. iv. 18. 2 Pet. i. 4] *under that effusion of the Holy Ghost* which, through the Mediation of Jesus Christ our Saviour, He hath poured out upon us in so rich abundance, that, held guiltless now in that state of grace which in Him is ours, we have become *heirs in hope* of Life Everlasting. These GOSPEL truths, upon which, in the terms of the Apostle's foregoing statement, Titus is to take his stand—declining idle and unprofitable questions, and contentions and bickerings about LAW, as though *it* were the principle which should “give Life;” Gal. iii. 21—are the only (truly so-called) *liberal and beneficent* principles of action among men, regarded as moral and social beings; and their operation and effect is to make

those who in faith have accepted them, eager to undertake works of liberality and love: ch. iii. 1—9.

7. instructs him, as Head of the Church in Crete, how to deal with a factious and self-willed member of the congregation who will not be admonished by those who have public authority given them for this purpose; viz. *to hold no further communion with him* (Matt. xviii. 17. 1 Cor. v. 4, 5, 9, 11. 1 Tim. i. 20. 2 John 10, 11), as knowing that such-an-one has wilfully turned out of the way of Salvation, and is in a state of Sin and self-entailed condemnation. Incidental mention of Artemas and Tychicus; two Apostolic legates, whom St. Paul held worthy to occupy the place whether of Timotheus at Ephesus (2 Tim. iv. 12), or of Titus in Crete: ch. iii. 10—12.

8. directs him (it would seem, out of some collective Church fund of which, as acting for the Apostle, he would have supreme disposal) to supply what might be needful to “Zenas the lawyer and Apollos” for the prosecution of their journey: and, after the example of such application of the public alms, to impress upon individual members of the Church the duty of being in their own persons fruitful in works of liberality, lovingly undertaken to meet the wants and necessities of their brethren: ch. iii. 13, 14.

III. Salutations and greetings, as between brethren in Christ. Apostolic benediction: ch. iii. 15.

## ANNOTATIONS

ON THE

## EPISTLE TO PHILEMON.

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“PHILEMON was an inhabitant of Colossæ (Col. iv. 9, 17), and apparently a man of some property; ver. 7. He seems to have been converted by St. Paul (ver. 19), which may have been when the Apostle visited Phrygia; Acts xvi. 6. xviii. 23. Onesimus was his slave, and ran away from him to Rome; where he was converted to Christianity by St. Paul (ver. 10), who sent him back to his master with this letter.” Burton.

“On the *time* and *circumstances* of the writing of the letter, see Paley’s *Horæ Paulinæ*, where it is proved to have been written at the same period with the Epistle to the Colossians, and sent by the same messenger to Colossæ. The writer was yet under confinement, but is supposed to have been nearly at the end of his first imprisonment.” Bloomf.

“Jerome, in his Preface to this Epistle, writes ‘*Volunt, aut epistolam non esse Pauli, aut si Pauli sit, nihil habere quod nos edificare possit; et à plerisque veteribus repudiatam, dum commendandi tantùm scribebatur officio, non docendi.*’ But Chrysostom in his Preface has shown several excellent uses which may be made of this Epistle; two of which I shall mention. First, in this Epistle the Apostle has left to Churchmen an excellent example of charity, in endeavouring to mitigate the resentment of one in a superior station towards his inferior who had injured him, and to

restore the inferior to that favour which he had lost through his unfaithfulness; and this not only by arguments of reason, but by generously binding himself to repay all the loss which the injured party had sustained. Secondly, the Epistle sets before Churchmen of the highest dignity a proper example of attention to the people under their care, and of affectionate concern for their welfare, which being imitated would not fail to recommend them to the esteem and love of their people, and so would give them greater capacity of doing them good." Macknight—and so Calvin: "Quanta fuerit spiritûs Paulini celsitudo, etsi ex gravioribus ejus scriptis meliùs perspicì potest, hæc quoque Epistola testis est: in quâ, argumentum tractans humile aliàs et abjectum, suo tamen more sublimis ad Deum evehitur. Fugitivum servum et furem<sup>a</sup> ad dominum suum remittens, pro illo deprecatur veniam; verùm, hanc causam agens, tam graviter de æquitate Christianâ concionatur, ut videatur magis totam Ecclesiam respicere quàm privatim curare unius hominis negotium. Ita modestè et suppliciter pro infimo homine se demittit, ut vix alibi usquam magis ad vivum sit expressa ingenii ejus mansuetudo."

1. ΠΑΥΛΟΣ, δέσμιος Χρ. Ἰησ. *Paul, in bonds for Christ Jesus*—compare Acts xxvi. 29. xxviii. 17, 20. Eph. iii. 1. iv. 1. vi. 20. Phil. i. 7, 13. Col. i. 24. iv. 3, 18. 2 Tim. i. 8, 16, 17. ii. 9, 10.

"He does not here call himself *an Apostle*, because he writes only in the character of a friend: to request a favour, rather than *to enjoin what it was fitting* that Philemon should do; vv. 8, 9." So Macknight, and yet better Calvin *in loc.* "Eodem sensu, quo alibi *Christi Apostolum vel ministrum*, hic se *vincitum Christi* appellat; quia vincula, quibus propter Evangelium detinebatur, legationis quam pro Christo obibat *insignia* erant vel *tesseræ*. Itaque ea commemorat comparandæ sibi auctoritatis causâ; non quòd contemptum timeret

<sup>a</sup> "Many are of opinion that Onesimus had *robbed* his master, before he ran off; but of this there is no evidence, unless we think the expression *if he hath wronged, or oweth thee ought* (ver. 18) contains an insinuation of that sort. But the Apostle may have alluded merely to *loss of service*. Why then, as Lardner asks, impute crimes to men without proof?" Macknight.

(quia minimè dubium est majorem fuisse ejus reverentiam ac pretium apud Philemonem, quàm ut ullo elogio fuerit opus), sed quia causam acturus erat servi fugitivi, in quâ plurimùm valebat deprecatio. PHILEMONEM credibile est fuisse ex ordine Pastorum<sup>b</sup>; neque enim titulum hunc quo eum ornat Paulus, *co-operarium* vocans, solet tribuere homini privato. ARCHIPPUM etiam adjungit, quem eundem fuisse Ecclesiæ ministrum apparet; nam, quod hunc secundum vocat *com-militonem*, in ministros id quoque peculiariter competit. Tametsi enim communis est omnibus Christianis militia, quia tamen in eâ velut signiferi sunt doctores, ideò præ aliis ad bellandum parati esse debent; Satanas quoque illis ut plurimùm infestior est. Fieri potest ut Archippus quorundam certaminum, quæ sustinuit Paulus, socius fuerit ac particeps; certè hâc voce utitur Paulus, quoties de persecutionibus meminit. Familiæ autem Philemonis summam tribuit laudem, quum *domesticam Ecclesiam* nominat. Neque enim hæc parva laus Patris-familiâs, quòd *familiam suam ita instituit ut sit Ecclesiæ imago, et Pastoris quoque munus intra privatos parietes obeat*. Neque verò omittendum quod uxor<sup>c</sup> [Apphia] similis fuerit; quia non abs re eam Paulus commendat." See notes on Col. iv. 15, 17.

<sup>b</sup> "The Apostolical Constitutions have made this Philemon *bishop of Colosse*, and Jerome seems to incline to that opinion; but Hilary the deacon says expressly, *Philemon nullâ erat ecclesiasticæ ordinationis præditus dignitate, sed vir laudabilis, unus ex plebe*. Theodoret, Eucumenius, and Theophylact seem also of the same opinion." Whitby's Preface.

<sup>c</sup> "Chrysostom and Theodoret say that Apphia was the wife of Philemon. Archippus was perhaps a deacon in the church of Colosse; Col. iv. 17." So Burton—but this is a most gratuitous restriction of the words referred to, *τὴν διακονίαν ἣν παρέλαβες ἐν Κυρίῳ*, which *per se* may equally well describe any one of the three orders of the Christian ministry. Archippus would seem to have been in what we should call "full Orders," and in the absence of his ecclesiastical superior, Epaphras (Col. i. 7. iv. 12), left in charge of the Christian Congregation in Colosse; whilst, in the primitive and restricted sense, the appellation of *Deacon* or *lay-helper*—distinguished in Phil. i. 1 from *ἐπίσκοπος, one that has cure of souls*; as here, too, a distinction was doubtless intended in the Apostle's use of the terms *συνεργός* and *συστρατήτης*—is far more applicable to Philemon, who with his wife Apphia, and the *miniature Church* exhibited in his well-ordered family and household (see on ver. 22), is worthy to be compared and classed with those other approved *helpers* of the Apostle of the Gentile Churches, Aquila and Priscilla; Rom. xvi. 3—5. 1 Cor. xvi. 19.

*Ibid.* Τιμόθεος ὁ ἀδελφός. "Timothy was not with St. Paul when he went to Rome (Acts xxvii. 1, 2), but must have joined him afterwards. He had probably been left in charge of the church at Ephesus, and as he was with the Apostle when he first visited Phrygia, he may *then* have become acquainted with Philemon." Burton.

4—6. *I thank my God always, when I make mention of thee in my prayers; hearing of thee, as I do, what love and what faith thou hast toward the Lord Jesus Christ, and exhibitest toward all His people<sup>d</sup>; and praying for thee, that thy fellowship of belief (i. e. thy Christian fellowship with us) may in its operation<sup>e</sup> result in personal experience of every good thing that is in us, in relation to (i. e. as we stand before GOD in) CHRIST JESUS<sup>f</sup>.*

The student of the Greek text will see and appreciate the difficulty of so translating ver. 6, as truly to set the Apostle's meaning before an English reader. Calvin had felt this in his day: "hoc verò membrum nonnihil obscurum est; sed conabor ita elucidare, ut mentem Pauli utcunque teneant

<sup>d</sup> "Per σύγχυσιν hæc dicta, atque sic intelligenda sunt: cum audiam fidem tuam, quam habes in Jesum Christum, et caritatem quam habes in omnes Christianos." Küttner.

<sup>e</sup> ὅπως ἐνεργῆς γίνηται might in itself have been translated, *that it may be active or operative, may approve itself, make itself felt and appreciated in operation and effect.* But the Apostle, further, intended to express *what* that practical effect should be. Therefore in the above translation we have connected γίνηται rather with ἐν ἐπιγνώσει κ.τ.λ., *that its operation and effect may be found in, result in, eventually lead to &c.*

<sup>f</sup> Küttner translates, *ut fides, quæ tibi nobiscum communis est, efficacem se præbeat per agnitionem omnium bonorum quæ nobis obtingunt propter Jesum Christum;* rightly, as we understand the Apostle, apprehending all but παντὸς ἀγαθοῦ τοῦ ἐν ἡμῖν, which Dr. Burton—mistaken (we think) in his interpretation of ἡ κοινονία as meaning *charity* in Acts ii. 42, and in rendering ἡ κ. τ. π. σ., *thy charity proceeding from faith*—translates *all the good that is in us;* the Apostle's prayer, as he understands it, being "that Philemon's charity to his Christian brethren might make the Heathen aware of the good effects of the Gospel." τὸ ἀγαθόν, here as in Rom. vii. 18 (where see note), plainly is *good* in that superlative moral sense in which "none is good but GOD;" and therefore it is that we have ventured to translate εἰς Χρ. Ἰησ., *quoad CHRISTUM JESUM, in our relation to CHRIST JESUS, our new Head, the Spiritual Adam in us—in which sense the Apostle might also have written κατὰ Θεόν, quoad Deum;* compare Rom. viii. 10, 14. 2 Cor. v. 21. vii. 9, 10. Eph. iv. 18. 1 Pet. iv. 6.



lectores. Primò sciendum est, non pergere Apostolum in laude Philemonis, sed potiùs exprimere quid illi à Domino postulet: cohærent enim hæc verba cum eo quod priùs dixerat, *se illius esse memorem in orationibus*. Quid igitur Philemoni precatus est? Ut fides ejus, se exserens per bonos fructus, vera non inanis comprobaretur. *Fidei enim communicationem* appellat, quum intùs non latet otiosa, sed per veros effectus se profert ad homines. Tametsi autem fides occultam in corde sedem habet, se tamen hominibus communicat per bona opera. Ergò perinde est ac si dixisset, *ut fides tua se communicando efficaciam suam in omni bono demonstret*. Cognitio autem omnis boni pro *experientiâ* capitur: optat enim ut ab effectis fides comprobetur efficax; quod fit, dum homines quibuscum versamur piam et sanctam vitam nostram cognoscunt.”

Although, however, we have here incidentally suggested to us the happiest rendering of ἐπίγνωσις—which may, in all cases, be understood to mean *knowledge gained by experiment and induction*; and as grounded thereon, *acknowledgment and confession* of a truth *as known*; Rom. i. 28. iii. 20. x. 2. Eph. iv. 13. 1 Tim. ii. 4. 2 Tim. iii. 7—Calvin (mised, doubtless, by the received but supposititious reading τοῦ ἐν ὑμῖν) is clearly wrong in forcing ἐν ἐπιγνώσει to mean *through men's becoming acquainted with*, and in making ἡ κοινωνία τῆς πίστεώς σου, *the dispersing abroad* (2 Cor. ix. 9) *of thy faith*; which, even if admissible in itself, would involve a manifest *prolepsis* of what the Apostle has more plainly expressed by ἐνεργῆς γένηται. With that interpretation of this phrase which we have given, we may compare Rom. i. 5, ὑπακοὴν πίστεως, *obedience on belief*, or *Christian obedience*; but it would amount to the same thing, were we to translate with Bloomfield, *thy communication or participation in the Faith—thy being*, as it were, *a shareholder in the* (with reverence be it said) *Eternal Life Assurance company*—comparing Tit. i. 4. Jude, 3.

7. χάριν γὰρ κ.τ.λ. *For much reason for thankfulness*, and so for thanksgiving (ver. 4), *have we, and comfort on account of thy charitableness, because the hearts of the Lord's people*

*have been refreshed by thee, brother.* Because the connexion of χάριν γὰρ ἔχομεν πολλήν with the foregoing εὐχαριστῶ τῷ Θεῷ was not perceived, therefore doubtless we find here the gloss, and so after a time the various reading, χαράν—on which Dr. Bloomfield: “Some MSS., Versions, Fathers, and early Edd. have χαράν, which has been edited by Griesbach, Tittman, and Scholz, but (I think) without sufficient reason, since the *external* evidence for it is very weak; the MSS. which support it being only 15, and all of the Western recension, and abounding in corrections; whilst Versions in a case of this kind are *no* evidence, and the authority of Fathers very slight. With respect to *internal* evidence, it is decidedly in favour of χάριν, as being in itself the more difficult reading.”

*Ibid.* “τὰ σπλάγχνα κ.τ.λ., *viscera*, i. e. desideria vel sensus animi interiores, *Christianorum per te recreata sunt*. Per synecdochen *viscera* notant *cor seu animum*; per metonymiam porrò intelligitur per *cor seu animum* affectus ejus, nempe *amor et misericordia*.” Küttn.

8—14. *Wherefore, though I have ample* (not simply Presbyteral and Pastoral, but Episcopal, but Apostolical) *privilege in CHRIST to enjoin thee to do that which appertaineth to thee* (is thy Christian<sup>s</sup> duty) *to do, on the ground of love rather, than of duty, I beseech—putting myself before thee as<sup>h</sup> Paul, an old man<sup>1</sup>, and at this time a prisoner also for Jesus Christ's sake—I beseech thee for my dear son whom I have begotten in my bonds, ONESIMUS<sup>1</sup>—once of little or no profit to thee, but now*

<sup>s</sup> See note on Eph. v. 4.

<sup>h</sup> τοιοῦτος ὡν ὡς κ.τ.λ., Angl. *being simply, neither more nor less than, &c.*

<sup>1</sup> “The common rendering, *Paul the aged*, conveys the idea that the Apostle was thus distinguished from others of the same name. The want of the Article in the original shows that nothing of this kind was meant. *Paul an old man* is all which there appears.” Bp. Middleton *in loc.*

<sup>1</sup> “The introduction of Onesimus' name at the *end* of this sentence has a fine effect [unnoticed or unappreciated by our Translators] by keeping the reader in suspense. This every person of taste must perceive. The Apostle would not so much as mention Onesimus' name till he had prepared Philemon for hearing it, by calling him not a *fugitive slave* or even a *slave* simply, but *his own son*; to show that he had a tender affection for him, and was much interested in his

*right profitable to thee and me*; as being the occasion, and the medium, of this passage of Christian love between us—*whom I have sent back, and do thou receive unto thee, for in him thou receivest the child of my affections; whom I could have wished to keep unto myself, in thy stead to minister unto my relief under the bonds which the Gospel has laid upon me; only without first knowing what might be thy mind on this matter I would do nothing, that so thy benefaction might not be as done of necessity, but of free will.*

On ver. 9 Dr. Burton remarks that, if St. Paul was thirty at the time of his conversion, he was now about fifty-seven; that *πρεσβύτης* is here *an old man*, as in Luke i. 18. Tit. ii. 2; and that to express *ambassador*, as some would render it after 2 Cor. v. 20. Eph. vi. 20, the Apostle would have written *πρεσβευτής*. To this we may add, that St. Paul has just before expressly disclaimed all assumption of *official authority* in the appeal which he chooses to address to Philemon's heart, rather than to his deliberate sense of duty; and therefore also he here describes himself as *Paul, Jesus Christ's imprisoned servant*, rather than (as in ver. 1) officially, *an Ambassador in bonds for proclaiming the Spiritual Kingdom of CHRIST JESUS*; ver. 13.

In ver. 11 we have acted upon the hint let fall in Burton's note, "Some think there is an allusion to the name *Ὀνήσιμος*;" and have preferred to translate *ἀχρηστον* of *no great profit* or *service*—as simply correlative to *εὐχρηστον*, of *great service*, and not as absolutely *unprofitable*—on the principle already indicated in the notes on Rom. ix. 21. 2 Tim. ii. 20.

On ver. 12 Macknight, after Bengel, remarks that "by

welfare. And then, by telling Philemon that *he had begotten him in his bonds*, he insinuated that his imprisonment had not discouraged Onesimus from becoming a Christian [compare here Acts xxvi. 28, 29]. He was not therefore unworthy of the pardon which the Apostle solicited for him." Macknight—who well adds, "In this beautiful passage there is a group of the most affecting arguments closely crowded together. On the one hand we have Philemon's own reputation for goodness, his friendship for the Apostle, respect for his character, reverence for his age, compassion for his bonds; on the other, Onesimus' repentance and return to his duty, his profession of the Christian religion notwithstanding the evils to which it exposed him, and his being the object of his spiritual father's tender affection. In short, every word contains an argument."

laying aside his Apostolical authority, St. Paul had let himself down to a level with a Philemon: and now to exalt Onesimus, and make known that dignity which a man acquires by becoming a sincere Christian, he calls him not *his son* simply, but *his own bowels*; or, as he puts it in ver. 17, *his very self*<sup>k</sup>."

13. ὃν ἐγὼ ἐβουλόμην κατέχειν—*whom I* (emphatic), had I consulted only my own wish and first impulse in the matter, *had* (= *would have*) *wished to detain*—exhibits an idiomatic use of the Greek Imperfect, imitated by the Latins also in their frequent use of the Indicative for the Potential mood, on which see the note on Rom. ix. 3. We have given, in the last note, the equivalent English idiom, *I could have wished to detain*; but, irrespectively of this, we might have translated: *whom I* (without first consulting *you*) *felt inclined, whom my first impulse was, to detain* &c.

14. ὡς κατὰ ἀνάγκην is not well rendered by our Translators "*as it were* of necessity;" though they may have intended thereby to convey the true meaning of the expression, *as though it were done of necessity, and not of thy free choice*. Küttner remarks, "*opposita structura docet ὡς redundare,*" as though ὡς were not to be virtually repeated before κατὰ ἐκούσιον; but this is a great mistake. The force of ὡς, *after such sort* or *in such wise* (ways) *as*, is obviously to describe in general terms, and so to characterize and (more or less loosely) to classify. Here, therefore, the meaning conveyed by it is: *that thy bounty may not be as is the case when it is done after a compulsory fashion, i. e. may not be of a constrained and reluctant character*. And, in like manner, Acts xvii. 14, πορεύεσθαι ὡς ἐπὶ τὴν θάλασσαν—most incorrectly rendered in E. V. "*to go as it were to the sea*"—means *to go as far as is gone when men go to the sea-coast*.

15. τάχα γὰρ ἐχωρίσθη. "Commentators remark on the euphemism in ἐχωρίσθη, which they render *was parted* or

<sup>k</sup> So Küttner: "τὰ ἐμὰ σπλάγχνα, *mea viscera, meum cor*; i. e. *me ipsum, dimidium animæ meæ, ut inquit Horatius.*"

separated from thee, and suppose to have been meant to suggest the probability that the separation happened *κατὰ Θεϊαν οἰκονομίαν*, by Divine Providence: comp. Gen. xlv. 5. l. 20. This did not indeed justify Onesimus' running away (Rom. iii. 8), but hence is magnified the gracious mercy of God, who had brought good out of evil." Bloomf.—and so Mac-knight.

*Ibid.* ἵνα αἰώνιον αὐτὸν ἀπέχῃς, so as for thee to, only that (as made now of One Body with thee in CHRIST) thou shouldst, have him to hold for ever. On this pregnant sense of the verb ἀπέχω, I have in full, see note on Phil. iv. 18; and to the examples there given add Luke vi. 24.

16. καὶ ἐν σαρκὶ καὶ ἐν Κυρίῳ, both in the flesh and in the Lord; both in his outward and in his inward man; 2 Cor. iv. 10, 11, 16. Eph. iv. 18. Col. iii. 3. 1 Pet. iii. 4—both as by nature walking in the flesh, and as engaged the while in a supernatural and spiritual conflict with the flesh; Rom. viii. 9, 13. 1 Cor. ix. 27. 2 Cor. x. 3. Gal. v. 24: hence, both in his civil and in his spiritual relation to thee; both as, in common with thee, a citizen of this world; and also, in common with thee, having part in the new creation of God in CHRIST JESUS (2 Cor. v. 16, 17); a citizen, in hope and expectation, of a better and heavenly world hereafter to be revealed; John xiv. 1—3. xvii. 14—16, 24. Rom. viii. 18—25. Phil. iii. 20. 1 Thess. i. 10. Heb. xi. 16. “Σάρξ, *conditio externa*, opponitur τῷ εἶναι ἐν Κυρίῳ, i. e. *Christianismo*.” Küttner—who translates, *tracta eum non tanquam servum, sed quasi amplius quidquam servo, ut fratrem dilectum maximè mihi, quanto magis etiam tibi, tum in rebus externis tum ratione Christianismi*<sup>1</sup>.

<sup>1</sup> According to the distinction between ἐν Κυρίῳ and ἐν Χριστῷ, if any choose to insist upon it—as presently to be noticed on ver. 20—the Apostle may have intended only to say, *connected with thee as he was before, and still is since, his conversion to Christianity*. But it is worthy of remark that, when the Apostle speaks, as in Rom. vii. 5, of *Man's unregenerate state* (as being yet “in the uncircumcision of his flesh,” Col. ii. 13), or what is the same thing, of the yet unbaptized Body of Mankind; he is careful to introduce the Article, as speaking *collectively* of that unregenerate and carnal Body of “the Old Man.” It is probable, therefore, that if he had meant to refer to Onesimus as he was before his conversion, he would have written ἐν τῷ σαρκί.

18. εἰ δὲ τι ἠδίκησέ σε. “This is a soft way of expressing the *loss* which Philemon had sustained *by being deprived of his slave’s service.*” Macknight.

19. ἵνα μὴ λέγω σοι κ.τ.λ. “Exprimere voluit, quantam habeat impetrandi fiduciam: ac si diceret, *Nihil est quod mihi negare sustineas, etiamsi teipsum poscerem.*” Restat una quæstio, quomodo pecuniæ solutionem promittat qui, nisi adjutus fuisset ab Ecclesiis, non habebat unde parcè et frugaliter viveret. Videtur certè in hâc penuriâ et egestate ridicula esse promissio; sed facile est videre hâc loquendi formâ Paulum *deprecari ne quid à servo reposcat Philemon.* Etsi enim non ironicè loquitur, obliquâ tamen figurâ petit ut nomen hoc inducat et deleat <sup>m</sup>. Sensus igitur est: *Nolim cum servo tuo litiges, nisi me velis ejus loco habere debitorem.* Nam statim addit Philemonem esse prorsùs suum: qui verò totum hominem sibi vindicat, non est cur de solvendâ pecuniâ sit sollicitus.” Calvin.

20. ναί, ἀδελφεῖ, ἐγὼ κ.τ.λ. *Do<sup>n</sup>, brother, let me thy spiritual father (ver. 19. 1 Cor. iv. 15) have joy of thee in the Lord; i. e. in beholding in thee the good fruit of that faith in Christ which by my ministry the SPIRIT and the WORD of God have awakened in thee.* Calvin has well remarked on ver. 10: “Quòd eum à *se genitum* prædicat, *ministerio* id factum est *non virtute*: neque enim humanum est opus hominis animam refingere et reformare ad Dei imaginem; atqui de hâc spi-

<sup>m</sup> Angl. *indirectly asks him to draw his pen through and cancel this debt.*

<sup>n</sup> “The word *ναί*, like the Hebrew *נא*, imports *beseeching*; as they say, *Nay is not put, but in the way of petition.* So Gen. xviii. 30, 32. xix. 7. Numb. xii. 13. Philem. 20, *ναί, ἀδελφεῖ, I pray thee, brother.* So also it is used in profane authors, as Aristoph. Pax, 374, *οὐκ ἄν σιωπήσαιμι· ναί, πρὸς τῶν κρειῶν.* Ibid. 1079, *ναί, πρὸς τῶν γονάτων.* Eur. Hipp. 601, *ναί, πρὸς σε τῆς σῆς δεξιᾶς εὐωλίνου.*” So Whithy on Matt. xv. 27, *ναί, Κύριε· καὶ γὰρ τὰ κυνάρια κ.τ.λ.*, where a mis-translation of this participle—“*Truth, Lord*”—has forced upon our Translators a still more incorrect rendering of *καὶ γὰρ*—*yet*, instead of *and that because, for even.* It should have been, as in our present text, *Do, Lord, help me (ver. 25); for, dogs though they be, they eat do.* And so also in Mark vii. 28.

rituali generatione nunc agitur. Quia tamen *fide* regeneratur anima et *fides est ex auditu* [Rom. x. 17], ideò doctrinæ administer *patris* vices gerit. Deinde, quum sermo Dei ab homine prædicatus semen sit vitæ æternæ, non mirum est *eum* vocari patrem, ex cuius ore semen illud concipimus. Interea tenendum est, *sic* efficax esse in animâ regenerandâ hominis ministerium, *ut propriè Deus Ipse* Spiritûs sui virtute *regeneret*. Quarè istæ locutiones Deum cum hominibus in certamen minimè committunt; ostendunt tantùm, quid per homines Deus agat."

*Ibid.* ἐν Κυρίῳ. Dr. Bloomfield in defence of the received repetition of these words in this verse, against Griesbach, Knapp, Tittman, Scholz, and Tischendorf, who, on the authority of the best MSS., have edited ἀνάπαυσόν μου τὰ σπλ. ἐν Χριστῷ, cites Rom. xvi. 8, 13. 1 Cor. iv. 17. ix. 2. Eph. vi. 21. 1 Thess. v. 12. to establish "St. Paul's invariable usage" as favourable rather to ἐν Κυρίῳ, when he would say *in the work of the Lord and the Gospel*. Among these texts, however, 1 Cor. iv. 17 supports the amended reading; and, though it might be difficult to deduce an exact and unvarying rule on this point, the general distinction would seem to be that in ἐν Κυρίῳ reference is made more especially to a man's *conversion to Christianity*; in ἐν Χριστῷ to his *regenerate estate of Salvation and Grace in the visible Church*; and in ἐν Ἰησοῦ to that consummation of God's gracious "renewal of the spirit of our minds," to which our part in CHRIST (as obtained, and held fast to the end, through our communion with Him in His Church and Sacraments) is our way and means of attaining; to spiritual conformity to the Pattern Man, JESUS, GOD'S FIRST-BORN FROM THE DEAD, in whose likeness only (put on here by turning and stedfastly cleaving unto Him in faith and perseverance in well-doing) have we sure and certain hope of being delivered through Him from the wrath to come. Compare, under this view, Eph. v. 8. 2 Cor. v. 17. 1 Thess. i. 10. iv. 14. Phil. iii. 20, 21.

21. *Relying upon thy ready obedience have I thus far written unto thee; fully persuaded that thou wilt do even more than*

*I recommend* to be done. Much to be lamented, and certainly not a little strange, is it that they who in ver. 19 had duly availed themselves of the pliant construction of the Greek aorist, and rendered ἔγραψα, *I have written*, should here (as in 1 Cor. v. 9, where see note) have translated the same verb, *I wrote!* Macknight's paraphrase is: "Do not, from my earnestness, fancy that I entertain any doubt of thee. On the contrary, *with full confidence in thy obedience have I written this to thee, being persuaded that thou wilt even do more for Onesimus than I ask.*"

22. ἄμα δὲ καὶ κ.τ.λ. This must be connected with the request made in ver. 20: *Do thou, at the same time, provide also a lodging for me.* "It seems he proposed to make some stay in Colossæ, and wished to have a house convenient for him to receive all who might be desirous of information concerning his doctrine." Macknight—who refers to Acts xxviii. 23, 30, 31; and adds on διὰ τῶν προσευχῶν ὑμῶν: "By expressing his hope that God will restore him to liberty in answer to the prayers of Philemon and his family, the Apostle implies that they were pious Christians [worthy to be called a Patriarchal church; ver. 2], for whom God had a great regard [compare Gen. xviii. 19. John xi. 5]. On this passage Whitby justly observes that, if the Apostle believed the prayers of Angels and departed Saints were effectual for procuring blessings to God's people on earth, it is strange that he has not throughout the whole of his Epistles so much as once addressed any prayers to them, nor directed others to pray to them."

23. Ἐπαφρᾶς ὁ συναιχμάλωτός μου. "Epaphras had not come to Rome with St. Paul [as Aristarchus of Thessalonica did, Acts xxvii. 2. Col. iv. 10], but had joined him afterwards; Col. i. 8. Either there had been some persecution of the Christians in Rome, which caused Epaphras to be imprisoned; or at some other time [2 Cor. xi. 23] he had been in prison with St. Paul." Burton.

24. Δημᾶς. "Hic est à quo postea desertus fuit, quem-



admodum in secundâ ad Timotheum Epistolâ conqueritur. Quòd si unum ex Pauli adjutoribus tædio fractum ad se iterùm retraxit mundi vanitas, nemo unius anni fervori nimiùm confidat; sed reputans quantum sibi adhuc itineris in stadio supersit, petat à Domino constantiam.” Calvin.

## ANNOTATIONS

ON THE

## EPISTLE TO THE HEBREWS.

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“MISIT Paulus hanc Epistolam ad ecclesiam quæ illo tempore ex Judæis conflata erat in Syriâ, Ponto, Galatiâ, Cappadociâ, Asiâ, et Bithyniâ degentibus; ceu patet ex 2 Pet. iii. 15, coll. 1 Pet. i. 1. 2 Pet. iii. 1. Sunt qui putant Paulum *ad Judæos Hierosolymitanos* hanc Epistolam misisse; obstat autem modò laudatum Petri dictum, obstat Heb. vi. 10, 11. Nam inter omnes constat, res illorum qui Palæstinam tum temporis incolebant adeò afflictas fuisse ut illi, qui extra hanc regionem degebant, necesse habuerint inopiam eorum sublevare; Acts xi. 29. Rom. xv. 25, 26. Gal. ii. 10. Quod attinet autem ad hujus Ecclesiæ statum externum et internum, ex ipsâ Epistolâ patet (1) quòd gravissimis afflictionibus pressa fuerit; nam, permittentibus Romanis præsidibus Judæi cives suos conversos ad Christum ceu apostatas persecuti sunt et bonis suis spoliaverunt; cap. x. 32—34. xiii. 13: (2) quòd non pauci istius ecclesiæ cives in animum induxerint, CHRISTUM deserendo, cultum Leviticum amplecti; cap. iii. 6, 14. v. 12. vi. 11. x. 23, 25. xii. 1—13. xiii. 9. Quòd si conferas inter se Epistolas *ad Hebræos* et *ad Galatas*, tanta apparebit argumenti similitudo, ut mox tibi in mentem veniat Galatas ipsos in iis esse ad quos pertineat Epistola ad Hebræos. Postquam enim Apostolus novem (et quod excurrit) annis eos haud viderat, urget eorum inscitiam qui tanto temporis inter-

vallo haud melius sapere didicerint (cap. v. 12); adeò ut nonnulli Christum Angelis inferiorem esse credant, et ad Legem veterem redeant, eo prætextu usi quòd *per Angelos data sit Lex*; cap. ii. 2, coll. Gal. iii. 19. Ostendit igitur Christum Angelis, Mose, et Aarone longè præstare, quum Ipse sit Jehovah; exprobratque Hebræis profanam levitatem in religione negligendâ quæ, ab ipso Domino in Judæa primùm tradita, deinde per eos qui illum coram audivissent ipsis Pauli popularibus, i. e. Hebræis Asiæ Minoris, ad hæc usque tempora confirmata fuerit; cap. ii. 3, coll. Gal. iii. 1—3. Controversiam de Apostolicâ suâ dignitate (Gal. i. 1) vitat in Epistolâ ad Hebræos, adeò ut nec inscriptionem nec nomen suum libro præfigat<sup>a</sup>; sed in universâ Epistolâ id agit ut *Judaismum* (Gal. i. 13, 14) prorsùs antiquet, et Novi Testamenti κήρυγμα ad summum fastigium perducatur, demonstrandâ Divinâ (quoad omnia munera) CHRISTI majestate, et explicandis typis quibus respondet CHRISTUS; ita ut appareat nullam fuisse sub Lege perfectam expiationem, sed umbram Futuri; Ipsumque esse Sacerdotem æternum, per Melchisedecum typicè præfiguratum.

Scripta est hæc Epistola post vincula priora, cùm Paulus Româ egressus in Italiâ commoraretur, nescio quibus impedimentis prohibitus quominùs ad ecclesias Asiæ Minoris satis citò rediret; cap. xiii. 19, 23. Neque enim de vinculis loqui-

<sup>a</sup> "One objection against St. Paul's being the author of this Epistle is taken from its beginning without any mention of his name or Apostolical authority, wherewith his other Epistles begin. But this is of no force. St. Paul was by God's peculiar designation the *Apostle of the Gentiles*, and therefore, when he wrote to *Gentiles* (and to such are his other Epistles addressed), it was very proper to begin his Epistles with notice of his Apostolical authority over them. But St. Peter, who was still living, was by the like peculiar designation of God the *Apostle of the Circumcision*. Therefore St. Paul, not only in the beginning of this Epistle omits all mention of his Apostolical authority, or so much as his name, but all along is very careful to express himself after such a manner, as might not carry with it any air of authority (for that might have made the Hebrews look upon him as assuming, and no other than in St. Peter's language an ἀλλοτριωπισκοπος), but might simply testify the sincere affection and great concern of one who pretended to no right to command them as their Apostle but only to advise them as their true spiritual friend. See ch. xiii. 22." Wells. Compare, under this view of the matter, Rom. xi. 13. 1 Cor. ix. 2. 2 Cor. x. 13—16.

tur tanquam de re adhuc præsentis, sed de jam præteritis (cap. x. 34); et cuilibet notum est eum vinculis posterioribus non solum fuisse. Spem quoque facit adventus sui (cap. xiii. 23) unà cum Timotheo, qui in vinculis posterioribus nequam à latere Pauli fuit; et mentionem facit tabernaculi et cultus Levitici, tanquam tunc adhuc subsistentis; cap. viii. 4, 13. ix. 6, 7, 25. x. 11. xiii. 10, 11. Sanè, si Hierosolymorum urbs jam tum vastata esset, et cultus Levitici exercitium desisset, Paulus id non præteriturus erat; siquidem toties de abrogatione ejus cultus perorat (viii. 7, 13. ix. 10. x. 1, 9), et *Epistolæ consilium est, Judæos adversus relapsum ad cultum Leviticum præmunire*; cap. x. 38, 39. xii. 3. xiii. 9, 13. Quæ cum ita sint, scripta est hæc Epistola anno æræ vulgaris LXIII., vel, ut aliis placet, LVIII.” Kütn. ex mente Moldenhaweri et Schmidii.

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## CHAPTER I.

1. GOD, after having in various measures and under varying forms spoken in time past to our fathers by Revelation of Himself in the Prophets, hath finally, in the days that now are, spoken unto us revealed as a SON whom He hath made HEIR OF ALL THINGS<sup>a</sup>, in Whom according-

<sup>a</sup> ἐν Υἱῷ, improperly rendered in E. V. “by His Son,” cannot (although nouns, even when most definite, may be anarthrous after a preposition) have been intended by one, who had just before written ἐν τοῖς προφήταις, to convey “by THE SON,” assumed to be known by that Name. Understanding the ἐν, therefore, to mark in this case the *dativus consilii*—of which we have an unquestionable instance in Tit. iii. 5, ἐργων τῶν ἐν δικαιοσύνῃ works that should be for our righteousness, that should justify or form our ground of acceptance with God; and (we think) also in Eph. i. 3, ὁ εὐλογήσας ἡμᾶς ἐν τοῖς ἐπουρανίοις, as who should be ἐπουράνιοι, His foreknown and predestined heirs in Christ (ibid. 6. Rom. viii. 29. 1 Cor. xv. 48); and in Eph. ii. 22, τοῦ Θεοῦ ἐν Πνεύματι God revealed as THE SPIRIT (John xiv. 16, 17)—we understand ἐν Υἱῷ ὃν ἔθηκε κληρονόμον πάντων to express the Eternal God’s Personal Revelation (and, if we may so speak from Numb. xii. 8. John i. 18, Verbal and “mouth to mouth” Declaration) of Himself, as in Man’s form and on Man’s behalf standing

*ly<sup>b</sup> He hath consummated the Ages.* “Hoc exordium ad commendationem doctrinæ CHRISTI pertinet; neque enim reverenter tantum excipiendam esse docet sed *in eâ sold acquiescendum*. Quò id melius intelligatur, notanda est singulorum membrorum antithesis. Primùm Filium Dei opponit Prophetis, deinde nos patribus, tertio variam ac multiplicem loquendi rationem, quam Deus apud Patres tenuit, postremæ Revelationi quæ nobis per Christum allata est. Sed in hâc diversitate UNUM tamen DEUM nobis proponit; ne quis putet Legem cum Evangelio pugnare, aut alium esse hujus quàm illius auctorem. Itaque, ut summam hujus propositionis teneas, hæc tibi figura pingenda est:

DEUS locutus est  
olim per Prophetas; nunc per FILIUM:  
tunc patribus; nunc autem nobis:  
tunc multifariam; nunc ut in fine temporum.

Hoc jacto fundamento, consensus inter Legem et Evangelium statuitur; quia Deus, qui semper est Sui similis, cujus sermo constans est ac veritas immobilis, utrisque communiter est locutus. Sed notandum est inter nos et Patres discrimen; quia aliter olim apud eos sermonem temperavit, quàm hodie apud nos. Ac primùm quidem apud illos *Prophetis* usus est; nobis verò *proprium Filium* legatum constituit. Conditio igitur nostra in hâc parte jam potior est. Porro in ordine Prophetarum censetur et Moses, ut sit unus ex iis qui Filio sunt longè minores. In *modo quoque revelationum* excellimus: nam visionum et reliqui regiminis diversitas, quæ fuit sub Vetere Testamento, argumento erat nondum statum esse fixumque regimen, quale rebus optimè

in the relation of SON unto Himself (Eph. i. 5); and if SON, then—in the words (doubtless) of the same Apostle who has thus introduced the One great Subject of this *sui generis* Epistle, THE CHRIST, THE GOD-MAN as, in THE REGENERATION which He hath purchased, seated NOW ON THE THRONE OF HIS GLORY—*Heir of all things*, because *Heir of GOD* (Rom. viii. 17); yea, LORD both of dead and living; John xvii. 2. Acts x. 36. Rom. xiv. 9. 1 Cor. iii. 22, 23. xv. 25. Eph. i. 20, 21. Phil. ii. 9—11. Col. i. 15—19.

<sup>b</sup> Compare, as illustrative of this use of *kai*, Paul's words recorded in Acts xxvii. 23, οὐ εἶμι, φ καὶ λατρεύω, Angl. whom I serve, as being by purchase His; 1 Cor. vi. 20.

compositis esse decet. Hùc pertinet quòd dicit *multifariàm nullisq̄ue modis*: eandem enim formam perpetuò usque ad finem prosecutus esset Deus, si fuisset illa numeris omnibus absoluta: sequitur igitur varietatem fuisse imperfectionis notam."

So Calvin, who agrees with our Translators in referring *πολυμερῶς*, *multifariàm*—"quod licebit ad verbum transferre *per nullas partes*, quemadmodum fieri solet, quum in posterum pleniùs loqui instituimus<sup>c</sup>"—to revelations made, with ever increasing fulness, *at sundry times*; whereas we have interpreted it, from ch. ii. 4. 1 Cor. xii. 11. Acts ii. 3, to mean *at one time with more, at another time with less, copiousness and distinctness* of Revelation. In ver. 2 we have (1) followed the best authenticated reading *ἐπ' ἐσχάτου*, and given it that emphasis, and difference of meaning from what might have been expressed either by *ἐπ' ἐσχάτων ἡμερῶν τούτων*, or (see Numb. xxiv. 14. Jerem. xxiii. 20. LXX) *ἐπ' ἐσχάτου τῶν ἡμερῶν*, whereby it was doubtless intended to express as Calvin has shown, *conclusively, for the last time*: and (2) not questioning that Hellenistic use of *τοὺς αἰῶνας* to express *the material universe* on which see note on ch. xi. 3, but believing that, if this had been its meaning here, *ἐποίησεν* is not the verb which the writer would have used to express *created*<sup>d</sup>, we have ventured to translate the last clause in accordance rather with what is implied in Eph. ii. 5, *συνζωοποίησε τῷ Χριστῷ fulfilled His eternal purpose of giving us a new grant of Life to be held in common with His CHRIST*, and more plainly expressed in *κατὰ πρόθεσιν τῶν αἰώνων ἡν*

<sup>c</sup> So Wells: "*πολυμερῶς* literally imports somewhat done *at several parcels* or *by several degrees*. Hence the common translation is not wrong, but falls short of what the Apostle probably intended; namely, that God spake unto the fathers, not only *at sundry times*, but also *by sundry degrees* of Revelation; still imparting further and further discoveries of the Gospel-state, as the time of its commencing drew near."

<sup>d</sup> See ch. iii. 3, 4. xi. 3, 10. Eph. iii. 9. Col. i. 16. John i. 3, and the examples adduced by Mr. Grinfield, *Schol. Hell. in loc.*: *τοῦ κόσμου παντός ἐποίησε Κύριον*. Theophyl. *Λόγος ἐστὶν εἰκὼν τοῦ Θεοῦ, δι' οὗ σύμπας ὁ κόσμος ἐδημιουργεῖτο*. Philo. *τὰ ὅλα ἦλθε δι' αὐτοῦ εἰς γένεσιν*. Ib. *Κύριος βασιλείων τῶν αἰώνων*. Ib. *ὁ δημιουργὸς καὶ πατὴρ τῶν αἰώνων*. Clem. Rom. i. 35. *ἵνα ῥυθμῆσθ τοὺς αἰῶνας*. Ib. fragm. 8. *ἐποίησεν· κατίστησεν*. Chrysost.

ἐποίησεν ἐν Χρ. Ἰησ., Eph. iii. 11—where see the note, and compare the use of ποιῶ in Acts xxiv. 17. 1 Thess. v. 24. See also on Eph. i. 8—12.

3. Ὁ Σ ὦ ν κ.τ.λ. What GOD THE SON is in Himself—THE LIGHT, namely, AND THE LIFE OF MEN: the one channel (as of return to, so) of emanation from the Father and Fountain of all being: GOD in action, GOD in generation, GOD in LOVE; John i. 1—4, 9, 18. 1 Cor. xii. 6. Eph. i. 11. iii. 15. 1 John iv. 8, 16—the Apostle proceeds now to declare. *Who being the reflection to us of His glory, and impress of (having visibly and palpably stamped, and as it were stereotyped, upon His Person as CHRIST) the relation in which He stands to us (as GOD OUR SAVIOUR; 1 Tim. i. 1. ii. 3, 4. Tit. iii. 4—7); at the same time\* upholding all things—having [it is thus the writer would proclaim our Saviour to be very and Eternal GOD] the universe suspended—on the word (the good pleasure and fiat) of His power (Col. i. 17); after having in His own Person effected His<sup>†</sup> purification of our sins (Isa. lxiii. 3, 5. Rom. iii. 21—26. viii. 3. Phil. ii. 8. 1 Pet. ii. 24) hath taken His seat (is seated now; Phil. ii. 9)*

\* φέρων τε κ.τ.λ., bearing as well, bearing the while—in classical Greek it would rather have been ἅμα φέρων, which in sense is equivalent to ἅμα τῷ φέρειν—an incidental declaration that in humbling Himself to be “the Seed of the Woman,” and in outward fashion very Man, the Mediator converted not His essential Godhead into flesh; but as CHRIST JESUS became, in a glorified Human Nature, the One Mediator between God and men (1 Tim. ii. 5) by taking our (in Him sanctified and redeemed) Manhood into GOD. Compare, in point of construction, Acts ix. 15, τοῦ βαστάσαι τὸ ὄνομά μου ἐνώπιον ἐθνῶν καὶ βασιλείων, ἰδῶν τε Ἰσραὴλ: Angl. as well as—without its ceasing, in being made a light to lighten the Gentiles, to be at the same time the peculiar glory of—the children of ISRAEL.

† καθαρισμὸν ποιησάμενος, having made for or unto Himself—that which from the beginning His mercy had allowed, and His justice (Rom. iii. 25, 26. 1 Pet. i. 18—20) would accept as—an expiation of ἕα. We have translated on the same principle, on which we rendered Tit. i. 2, ἐπηγγείλατο, made His promise: comp. Eph. iii. 11. “Quum dicit per seipsum, subaudienda est antithesis: quòd Legis Mosaicæ umbris ad id non fuerit adjunctus. Præterea discrimen ostendit inter Ipsum et Leviticos sacerdotes: nam et hi dicebantur peccata expiare, sed hanc vim aliunde mutuabantur. Denique excludere voluit omnia alia media vel adminicula, quum purgationis et pretium et vim in CHRISTO statuit.” Calvin.

on the right hand of MAJESTY on high ; having been made in our likeness, and as our Representative at the Throne of grace, as much superior to the Angels as is that which He hath inherited <sup>s</sup> for us a more excellent Name than they have.

Worthy of all acception is Calvin's comment upon the words ἀπαύγασμα τῆς δόξης καὶ χαρακτήρ τῆς ὑποστάσεως αὐτοῦ. "Utraque locutio translaticia est: nam de tantis rebus tamque reconditis nihil potest dici, nisi similitudine à creaturis sumptâ. Fatendum est improprium quodammodo esse, quod à creaturis ad arcanam Dei majestatem transfertur; sed tamen hæc quæ sensibus nostris conspicua sunt aptè ad Deum accommodantur, ut sciamus quid in CHRISTO quærendum sit, quid nobis utilitatis afferat. Nam hoc quoque notandum est, non hîc doceri frivolas speculationes, sed tradi solidam fidei doctrinam. Quare debemus in usum nostrum hæc Christi elogia applicare, sicuti ad nos relationem habent. Dum igitur audis Filium esse splendorem Paternæ gloriæ, sic apud te cogita: gloriam Patris esse tibi invisibilem, donec in CHRISTO refulgeat; ideò vocari characterem substantiæ, quòd Patris majestas sit recondita donec se veluti in imagine expressam ostendat.

Qui hâc relatione non observatâ <sup>h</sup> altiùs philosophantur,

<sup>s</sup> "By such expressions as to inherit or to obtain by inheritance, when spoken of us mere men with relation to God"—Wells observes—"is denoted either that God's promises, on account of His veracity and truth, give us upon performance of the conditions annexed thereto as firm a title to the blessings promised as is the title of inheritance—esteemed among men the most firm title that can be; or else, that the blessings wherewith God rewards the pious are so great, and so much above what they deserve, that they are not to be esteemed as the wages of a master to his servants, but the free gift and bounty of a Father to His sons." Compare Rom. vi. 23.

<sup>h</sup> In these words an effectual negative is, or ought to be, put upon all such interpretations as Dr. Bloomfield has given with his approbation, after Ernesti the perfect expression of the Divine Nature and Essence, and after Dr. Pye Smith the exact impression of His manner of existence. The mistake was in not observing that it is of GOD in CHRIST, that SON whom He hath made HEIR OF ALL THINGS—and, of His mere love to Man, so manifested in the flesh as that "he that hath seen Him hath (in some sense) seen THE FATHER," Whom yet in "His manner of existence in the Divine Nature and Essence" no man hath seen or can see (1 Tim. vi. 16)—that the Apostle in ver. 3 declares (1) what He is in His newly-revealed Person, a reflected Image and Expression to us of the Father of the glory (Eph. i. 17. Col. i. 3, 12) of our new relation to Him as THE GOD AND FATHER



frustrà se macerant, Apostoli consilium non tenent. Neque enim hìc tradere voluit, quid simile intùs habeat cum Patre Filius, Pater cum Filio; sed, quemadmodum dixi, fidem nostram ædificare cum fructu voluit, ut discamus *non aliter DEUM nobis patefieri quàm in CHRISTO*. Tam enim *in DEI essentià* immensus est fulgor, ut oculos nostros perstringat donec irradiet nos in CHRISTO, unde sequitur nos cæcutire ad lucem DEI, nisi in CHRISTO nobis affulgeat. Hæc verè utilis est philosophia, ex serio fidei sensu et experimento discere Christi excellentiam. Idem et de *charactere* sentientium: nam quum Deus per Se nobis sit incomprehensibilis, in Filio demùm Ejus forma nobis apparet. Ergò ἀπαύγασμα hìc nihil aliud significat quàm *lumen visibile* aut *refulgentiam*, cujus oculi nostri sint capaces; χαρακτηρ *vivam formam occultæ substantiæ*. Priore voce admonemur *extra CHRISTUM nihil esse lucis*, sed meras tenebras; nam, quum Deus unica lux sit quâ nos omnes illuminari oportet, *hæc unè irradiatione* (ut ita loquar) *Se in nos diffundit*. Secundò admonemur *verè et solidè DEUM in CHRISTO cognosci*: neque enim obscura est vel adumbrata Ejus imago, sed *expressa effigies* quæ ipsum refert, *quemadmodum nummus matricem* cunei quo percussus est *formam*. Plus etiam dicit Apostolus: nempe Patris substantiam quodammodo Christo insculptam esse [John xiv. 9].

Nomen ὑποστάσιως, quod ego alios secutus verti *substantiam*, meo judicio Patris non *essentiam* denotat, sed *personam*: nam illud absurdè diceretur, *DEI essentiã in CHRISTO impressam esse*, quum *eadem* sit et quidem simplex Utriusque essentia. Sed verè apteque dicitur, *quicquid proprium habet PATER in CHRISTO expressum esse*; ut, qui Hunc tenet, quicquid in Patre est simul teneat. Atque in hâc significatione patres ecclesiæ orthodoxi *hypostasin* usurpant; ut tri-

OF OUR LORD JESUS CHRIST; and this (as the supplementary, and wholly distinct, clause φέρων τε κ.τ.λ. sets forth) without having ceased, as SON OF MAN, to have "His manner of existence in the Divine Nature and Essence" in Heaven (John i. 18. iii. 13); before that (2) he proceeds to speak of Him as *reconciling the world unto Himself*, by offering in His own Person (on which *our* curse was laid) that spotless "Lamb of God" which should take away the Birth-sin of the world.

plex in DEO sit *ὑπόστασις*, unica verò οὐσία: et Hilarius passim Latinum nomen *Substantiæ* pro *Personæ* accipit. Cæterùm, etsi hîc non est propositum Apostolo disserere qualis in Se sit CHRISTUS, sed qualem Se nobis reipsâ declarat, tamen Arianos et Sabellianos satis confutat quum Christo vindicat quæ solius sunt DEI, et simul duas in PATRE ac FILIO distinctas *hypostases* notat. Nam hinc colligimus et *Filium esse unum cum Patre DEUM*, et proprietate nihilominus distingui ut *sua cuique subsistentia*<sup>1</sup> constet.”

5. ἐγὼ σήμερον γεγέννηκά σε. “The expression *σήμερον γεγέννηκα* is usually understood of the *Eternal Generation* of the Son of God; Who as *begotten*, whereas the Angels are *created* beings, holds the dignity He possesses by an *Eternal Generation*. But it does not appear how *σήμερον* can ever denote *from Eternity*. By Chrysostom and Theophylact it is referred definitely to *time*, and the best Expositors have always so understood it; though they are not agreed whether by that time is denoted the period of our Lord’s Incarnation, or of His exalta-

<sup>1</sup> Calvin has here suggested that Latin version of the term *ὑπόστασις*, *subsistentia*, which better than either *persona* or *substantia* expresses his own and our interpretation of what the Apostle meant it to convey to our minds—*relative subsistence*, namely; *subsistence* under some form of being in a *relation*, which may be either (1) *mutual*, and involve a *perfect reciprocity* of relation, as between THE THREE co-eternal and co-equal SUBSISTENCES, or (as we familiarly, and after the manner of men, call them) PERSONS, in the Unity of DEITY; or (2) *analogous*, and but for a time and at best *imperfectly reciprocated*, as in the social and moral relations of the natural Man; and as in the supernatural and spiritual relation in which (as baptized into the Death of Christ, and so born anew of Water upon which His Life-giving Spirit hath descended) redeemed and regenerate Man *stands*, by grace held *guiltless*, in the sight of “the God and Father of our Lord Jesus Christ.” Of *this*, God’s *Covenant*-relation to us in CHRIST, we understand the Apostle to have spoken here as τῆς ὑποστάσεως αὐτοῦ, and by the use of the same term in ch. iii. 14 to have expressed *our* corresponding *Covenant*-relation—as binding on *us* to be faithful and true to it in love (ἀληθεύοντες ἐν ἀγαπῇ, Eph. iv. 15, 21, 24. i. 4), as on *Him* to us-ward—the relation of “sons of God by [which means not *so made by*, but describes *the manner* of our subsistence in our present state of Grace and Salvation; under an assured hope, in faithful expectation of, and preparation of heart and life for, that glorious inheritance of which in *the Church*, we now realize the earnest by] faith in CHRIST JESUS:” Gal. iii. 26. Eph. iii. 9—12. See further on ch. xi. 1.

tion, after His Resurrection and in His *Human* Nature, to His mediatorial throne of glory. The latter view, however, is decidedly preferable: see Stuart, *Excurs.* v." So Dr. Bloomfield—and the question, if any there still be on this point, is surely decided by our Apostle's own teaching, as happily preserved for us in Acts xiii. 32, 33; where that identical Promise to which he here refers, as made by the mouth of Nathan unto "the Patriarch David" (2 Sam. vii. 12—16), is declared to have been "*fulfilled unto us, the children (in CHRIST) of the Prophets, and of the Covenant which God made with the Fathers of the typical Israel, in the act of God's having raised up JESUS*"—the Beginning and First-Born of that new creation from the Dead, wherein *He* by His Spiritual and Life-giving Presence is now **THE CHRIST IN US, OUR HOPE OF GLORY**, and *we* (*walking, as such, by faith, and not yet under a visible manifestation to the eye of sense*) are now **THE ISRAEL OF THE RIGHTEOUSNESS OF GOD IN HIM: 2 Cor. v. 7, 21. Gal. vi. 16.**

It was, then, with prospective reference (Gal. iii. 17) unto **THE CHRIST**—the One New and Spiritual Man which collectively *we* are, as through one Spiritual consecration of our natural manhood brought by Baptism into One Representative Body, and as collectively present before God (1) in the grace of our Election from all Eternity to stand unto Him in the relation of **SONS in Jesus Christ**, Eph. i. 4, 5; (2) in the Truth of that glorified Human Nature wherein the God-Man, *our* Representative and Advocate with the Father, is our most mighty Saviour and Deliverer; seeing that *He ever liveth* to make intercession for **THE CHURCH**, which is His Body (ch. vii. 8, 25. 1 Thess. i. 10. John xiv. 19)—that the Eternal Promise and Decree was spoken: **THOU ART MY SON: FROM THIS DAY FORWARD<sup>1</sup>**, unborn as thou yet art in the womb of Time, **I STAND TO THEE IN THE RELATION OF FATHER, AND THOU TO ME IN THE RELATION OF SON.** Under *this* view of the ever-memorable citation which the

<sup>1</sup> See vol. i. p. 275, foot-note (s); vol. ii. p. 245, foot-note (l): and compare note on ch. iv. 7.

Apostle has made from Psa. ii. 7, we see how apposite also is the Promise contained in 2 Sam. vii. 14—16, of which he next cites the first and fundamental clause; we see how the fulfilment unto us of this Promise, as declared in Acts xiii. 33 to have been accomplished, is further declared and elucidated by what in Col. i. 25 he calls “the fulfilment unto us of the Incarnation of God” our Saviour, even that published Mystery of the Gentile Church, CHRIST THE SON OF GOD IN US, OUR HOPE OF GLORY. We see, lastly, how well Calvin remarks upon the clause we have been considering: “Frivola Augustini argutia est, qui *hodie æternum et continuum* fingit. *Christus certè æternus est Dei filius*, quia Sapientia Ejus est ante tempus genita; sed hoc nihil ad præsentem locum, ubi respectus habetur ad homines, à quibus agnitus fuit Christus pro Filio Dei postquam Eum Pater manifestavit. Hæc igitur declaratio, cujus etiam Paulus meminit ad Rom. i. 4, *species quædam fuit æternæ* (ut ita loquar) *generationis*: nam arcana illa et interior, quæ præcesserat, hominibus erat incognita nec in rationem venire poterat, nisi eam Pater visibili revelatione adprobâsset.

In secundo etiam testimonio, *ero illi in Patrem*, valere debet eadem observatio: etsi designetur hîc Salomo qui alioqui erat Angelis inferior, tamen ipsum ex communi omnium ordine segregari quum Deus se promittit illi fore in Patrem. Neque enim illi in Patrem futurus erat tanquam uni ex Abrahæ filiis, aut uni ex principibus, sed tanquam ei qui reliquos omnes supereminet. Non aliter id de Salomone esse dictum nisi *quatenus Christum figurabat*, patet ex loci contextu: nam et totius mundi imperium Filio cujus illîc fit mentio destinatur, et asseritur imperii perpetuitas. Constat autem ex adverso regnum Salomonis angustis finibus esse inclusum, et aded non fuisse diuturnum ut, statim post ejus mortem accisum, aliquanto pòst tempore conciderit. Atqui in Psalmo [lxxxix] citantur testes sol et luna, juratque Dominus *quamdiu in cælo fulgebunt, regnum illud staturum incolume*: contrà verò regnum Davidis, brevi temporis spatio collapsum, tandem prorsùs interiit. Deinde ex compluribus Prophetarum locis colligere promptum est, illam promissionem nunquam aliter quam de CHRISTO fuisse acceptam;

ut cavillari nemo queat novum esse commentum, nam et inde invaluerat vulgò apud Judæos hic usus ut CHRISTUM appellarent *Filium Davidis*<sup>k</sup>.”

6. ὅταν δὲ πάλιν κ.τ.λ. Rather than (with our Translators, and the great majority of Interpreters) believe that the Apostle, intending only *and again*, could write ὅταν δὲ πάλιν—and not, as in Rom. xv. 10—12, repeat the καὶ πάλιν which he had just used in this sense—it were better to connect πάλιν (as in our Marginal version) with εἰσαγάγῃ, and say with Macknight “this command was given after the Resurrection of the First-Born, which being (as it were) a second Incarnation is fitly described as *bringing Him the second time into our world*; when, as the reward of His having [as Man’s Representative and Redeemer] died once for all unto Sin, He was made in the Human Nature [wherein, on His rising again, was seen the Truth and the archetype of Man’s new birth unto the Righteousness of God in Him] the object of the worship, not of men only, but of Angels: see Phil. ii. 9—11.”

Better still, however, shall we translate: *on the other hand, with prophetic reference to the time of His bringing* (when He shall bring) *in THE FIRST-BORN* [Psa. lxxxix. 27. Rom. viii. 29. Rev. i. 5] *He saith . . . . and with reference to the Angels He saith . . . . but to THE SON &c. &c.*—understanding the Apostle (1) in vv. 3—5 (with the exception only of the parenthetic, and as it were saving, clause φέρων τε κ.τ.λ.) to have spoken of that *only SON by nature*, “whom (as such) THE FATHER had sanctified and sent into the world” to be both LORD and CHRIST, as *First-Born among many* whom (as born, in the likeness of His Resurrection, unto newness of Life in God) He should not be ashamed to call His *brethren* and *co-heirs*, in whom what had been but the literal and typical righteousness of preceding Ages and Dispensations should be spiritually fulfilled (ver. 2. Rom. viii. 4, 17):

<sup>k</sup> So Küttner: “Quicquid in personis V. T. non evenerat propriè, id ad *Messiam* pertinere omnes intellexerunt Judæi. Nec aliter se res habet, Psa. lxxxix. 27, 28.”

and now (2) in vv. 6—12, to be setting forth what *that* is, which peculiarly entitles “the First-Born from the Dead” to be “the Beginning” also and Arche-typal image of GOD’s unseen and spiritual creation in Him (Rom. vi. 4. Col. i. 15, 18. Rev. iii. 14)—namely, that He is, not (as the New Man Christ Jesus) *First-Born of that New Creation only from the Dead*, but *First-Born in respect of all creation*; being *Himself before all in existence* and, as the Apostle has already intimated, holding the Universe suspended on the *fiat* of His Power (Col. i. 17); being Himself that Eternal WORD, who “in the beginning was with GOD, and was GOD:” compare Col. i. 19. ii. 9. 2 Cor. iv. 6.

To *this* great fulfilment of that Evangelical prophecy, “Be strong, fear not, behold your GOD will come with vengeance, even GOD with a recompense, He will come and save you” (Isa. xxxv. 4), the Apostle has applied the words wherewith “Moses made an end of speaking to all Israel”—saying unto them “Set your hearts unto all the words which I testify among you this day \* \* \* \* For it is not a vain thing for you; because it is *your Life*”—his citation being from the LXX. version of Deut. xxxii. 43<sup>1</sup>; and, as such, conspiring with other internal evidence to prove that the Epistle was originally written (not as some have argued, in Hebrew, but) in Greek.

7. ὁ ποιῶν κ.τ.λ. *Who maketh His Angels*—in His employment of their services<sup>m</sup>, and so, in the Economy of Grace, *dealeth with* (compare ἐποίησεν ἁμαρτίαν, 2 Cor. v. 21) *as in Nature<sup>n</sup> with—winds, &c. &c.* “Qui utitur angelis suis ut ventis, et ministris suis ut fulguribus;” Küttner—and so Dr. Wells:

<sup>1</sup> The words are: Εὐφράνθητε οὐρανοὶ ἕμα αὐτῷ, καὶ προσκυνήσατωσαν αὐτῷ πάντες ἄγγελοι Θεοῦ· εὐφράνθητε ἔθνη μετὰ τοῦ λαοῦ αὐτοῦ [Rom. xv. 10], καὶ ἐπισκυσάτωσαν αὐτῷ πάντες υἱοὶ Θεοῦ [Eph. vi. 10. Phil. iv. 13], ὅτι τὸ αἶμα τῶν νιών αὐτοῦ ἐκδικᾶται· καὶ ἐκδικήσει καὶ ἀνταποδώσει δικὴν τοῖς ἰσχυροῖς.

<sup>m</sup> Compare the language of our Prayer Book: “O everlasting God, who hast ordained and constituted the services of Angels and Men in a wonderful order; mercifully grant &c.”—and see further on ver. 14.

<sup>n</sup> “*Argumentum à simili* esse puto, quum ad Angelos transfert Apostolus quod propriè de *ventis* dictum est.” Calvin.

“*Who maketh His angels winds, and His ministers a flame of fire; giving them no higher appellations than such as are taken from mere sublunary things, wind and fire; by the former denoting their swiftness or readiness, by the latter their zeal and earnestness in executing the Divine commands. But unto THE SON He gives names of much more glorious import—no less, namely than GOD and LORD; and ascribes to Him a Sceptre, Throne, and Kingdom; nay, the Creation; for He saith &c. &c.*” This text also is from the LXX. version of *Psa. ciii. 4*, save that the Apostle has substituted *πυρός φλόγα* for what there is *πῦρ φλέγον*.

8. “The Rabbins, in their commentaries, affirm that *Psa. xlv.* was written wholly concerning the Messiah. Accordingly they translate the title of the Psalm, as we do, *a Song of Loves*; the LXX. *ψδὴ ὑπὲρ τοῦ ἀγαπητοῦ*: Vulgate *pro dilecto*; a title justly given to the Messiah, whom God by a voice from Heaven declared to be *His beloved Son*. Besides; as the word *Maschil*, which signifies *for instruction* (LXX. *εἰς σύνεσιν*, Vulg. *ad intellectum*), is inserted in the title, and as no mention is made in the Psalm of Solomon—from an account of whose *loves*, as Pierce observes, the Jewish Church was not likely to gain much instruction—we are led to understand the Psalm, not of Solomon, but of the Messiah only.” Macknight.

9. *διὰ τοῦτο ἔχρισέ σε*. “Hoc quidem verè de *Salomone* dictum est, qui idè rex creatus est quòd Deus ipsum reliquis fratribus prætulit, qui alioqui æquales erant et, perinde ut ipse, Regis filii. In *Christum* tamen magis propriè competit, qui nos sibi adoptavit consortes, tametsi jure nostro non eramus. *Unctus* autem fuit *supra nos omnes*, quia *sine mensurâ* [*John iii. 34*]; nos autem ad certam quisque portionem, prout singulis Ipse distribuit [*Eph. iv. 7. 1 John ii. 20, 27*]. Deinde nostrâ causâ unctus fuit, ut hauriamus *omnes ex Ejus plenitudine*, quasi rivuli ex fonte. Quia verò unctionem hanc *in carne suâ recepit* *Christus* [*Act. x. 38*], idè dicitur hìc *unctus à Deo suo*; nam non nisi *Humanæ Naturæ* respectu Deo subjectus est.” Calvin.

For the spiritual application of ἔλαιον ἀγαλλιᾶσεως, compare Psa. civ. 15. Acts ii. 28. xiii. 52. Rom. xiv. 17. 1 Thess. i. 6. 1 Pet. i. 8; and for τοὺς μετόχους σου, ch. iii. 14. Rom. viii. 29. Eph. iv. 15, 16. Col. ii. 19. Rev. i. 5, 6.

10—12. “Hoc testimonium [Psa. cii. 25—27] primâ facie ad Christum ineptè trahi videri posset, præsertim in causâ dubiâ qualis hîc tractatur: *neque enim disputatio est de gloriâ Dei, sed quid propriè CHRISTO conveniat; atqui nulla hîc CHRISTI mentio, sed nuda proponitur DEÏ majestas.* Fateor quidem toto Psalmo non *nominari* Christum; sed palam est ita designari, ut nemo dubitet ex professo nobis commendari Ejus regnum. Itaque accommodanda sunt Ejus personæ, quæcunque illic habentur: non enim nisi in Christo impletum est, *Tu exurgens misereberis Sion, ut timeant Gentes Nomen tuum, et omnes reges terræ gloriam tuam.* Item, *Quam populi congregati fuerint simul, et regna ut serviant Domino.* Frustrâ certè hunc Deum, per quem totus mundus in unam fidem ac Dei cultum coaluit, nisi in CHRISTO quæremus. Ergò reliqua etiam quæ in Psalmo continentur aptè quadrant Christi Personæ; hoc inter alia, quòd Deus est æternus, cœli et terræ creator; quòd Illi perpetuitas tribuitur ab omni mutatione exempta: unde majestas Ejus in summum fastigium extollitur, et Ipse ab omni creaturarum ordine eximitur.” Calvin.

13. πρὸς τίνα δὲ κ.τ.λ. *To which, again, of the Angels said He at any time*—the Apostle returns now from proving, from passages of Scripture which all the Jews acknowledged to have reference to the Messiah, that *in that human form, wherein THE INCARNATE WORD hath been pleased for a time<sup>o</sup> to make His dwelling, there dwelleth the very perfection*

<sup>o</sup> We say for a time, in the sense in which our Apostle in 1 Tim. ii. 6 speaks of the Gospel witness to the Manhood and Mediation of Christ Jesus—that in it there is plenteous redemption for *all* who, by faith in the prescribed way and means thereto, are willing and desirous to be made partakers with Him (ch. iii. 14)—as τὸ μαρτύριον καιροῦς ἰδίου, with which compare also what is said in Acts i. 6—8. The *beginning* of these times for “the re-constitution of all things,”



of DEITY, to what he had begun in ver. 5 to say of Him as *the God-Man*, the One Mediator between God and men. And as in ver. 5 the reference was to that Day of His Resurrection from the Dead, when the great purpose of His Incarnation was accomplished, and *we* by the grace of God *begotten anew unto a living hope* in Him our second Adam, then “marked off as SON OF GOD with power over all flesh that, to the full extent of what God hath given Him, He should give unto them Life Everlasting;” so here the reference is to *the times NOW, IN THE AGE OF THE CHURCH, appointed for the re-constitution of all things*, during which the ascended SON OF MAN, the King of the spiritual Israel, is seated on the Throne of His Mediatorial glory: Matt. xix. 28. Acts iii. 21. 1 Cor. xv. 25.

Calvin remarks here: “Rursus alio testimonio CHRISTI præstantiam extollit, ut inde pateat quantum emineat supra Angelos. Locus est ex Psalmo cx. qui nonnisi de CHRISTO exponi potest: nam quum Regibus nefas fuerit attingere Sacerdotium, teste Uzzix leprâ; et constet neque Davidem, neque alium quenquam ex regni successoribus, sacerdotem fuisse ordinatum; sequitur tam *novum regnum* quàm *novum sacerdotium* hic induci, quum idem Rex et Sacerdos constituitur. Præterea, *æternitas sacerdotii* [Psa. cx. 4] in solum

as introduced by “the baptism which John preached” (Mal. iv. 5, 6. Matt. xvii. 11—13. Acts iii. 20, 21. x. 37), was when ὁ Λόγος σὰρξ ἐγένετο καὶ ἐσκήνωσεν ἐν ἡμῖν—i. e. in our nature, by His Godhead *spiritualized* and by His sufferings and death in it *bought off from the curse which Sin had entailed upon it*, pitched that true Tabernacle (ch. viii. 2), the Temple of His Body, engrafted into which by Baptism it is for us also, “as living stones” of that Temple, to “be built up a spiritual house;” 1 Pet. ii. 5. THE END and consummation of these times will be when, *all* (even Death, that latest surviving enemy) *having become subject unto Him*, “THE SON also Himself shall be subject unto Him that put all things under Him,” and “GOD shall be ALL in all;” 1 Cor. xv. 24—28. “Duo igitur hæc notanda sunt: nunquam quietum fore CHRISTI regnum, sed multos fore Illi infestos à quibus turbetur; deinde, quidquid agant hostes, nunquam prævalituros, quia Christi sessio ad Patris dextram non est temporaria sed usque ad finem mundi: itaque omnes, qui Ejus Imperio se non submiserint, proterendos esse et sub Ejus pedibus calcandos. Siquis autem roget an tunc *finiendum sit* CHRISTI regnum, quum hostes suos prostraverit, respondeo *perpetuum* quidem fore, sed eo modo quem Paulus declarat, 1 Cor. xv. 25. Sic enim habendum est: DEUM tunc nobis in *Seipso* appariturum, Qui nunc in CHRISTO tantum vult cognosci.” Calvin.

CHRISTUM competit. Jam initio Psalmi collocatur *ad DEI dextram*, quæ locutio perinde valet ac si daretur Illi *secundus à PATRE locus*: est enim metaphora quæ significat *Illum PATRIS esse vicarium et primum legatum in potestate exercendam*, ut PATER regnet per Ejus manum. Angelorum autem nemo est, qui tam honorificam personam sustineat: ergò omnibus longè præcellit CHRISTUS.”

14. The Ancient Syriac version of this verse, as given by Mr. Etheridge—*Are they not all spirits of ministration, sent forth on service, on behalf of those who are hereafter to inherit Salvation?*—is to be preferred to that which our Translators have given, without sufficiently marking either the emphatic word λειτουργικά, or the distinction to be made between it and εἰς διακονίαν ἀποστ., on which Calvin: “prius epithetum perinde valet ac si dixisset *officiarios* esse; *ministerii* autem nomen humiliter est et abjectius. Est quidem honorifica servitus, quam injungit Deus Angelis; hoc tamen ipso, quod serviunt, patet longè dispares esse CHRISTO qui DOMINUS est OMNIUM; Act. x. 36. Rom. xiv. 9. 2 Tim. ii. 8.”

*Ibid.* διὰ τοὺς μέλλοντας κληρονομεῖν σωτηρίαν *on behalf of those who*—in God’s gracious election in Christ are *chosen*, and after the counsel of His will who is the unseen worker of the whole scheme of mercy (Eph. i. 4, 11) are *called to be*, and so in the use of all the appliances and means which He hath given them for this purpose—*are in the way to be*, and by natural consequence (which yet they have the power always to intercept in its progress, and defeat) *should be* eventually, *inheritors of Salvation*: compare Rom. viii. 24, 25. Phil. iii. 20. 1 Thess. i. 10. Tit. iii. 7, with οἱ σωζόμενοι, Acts ii. 47. 1 Cor. i. 18. 2 Cor. ii. 15: οἱ ἀγιαζόμενοι, Heb. ii. 11:

P Dr. Bloomfield cites Psa. clii. 21. LXX.: εὐλογεῖτε τὸν Κύριον, λειτουργοὶ αὐτοῦ, ποιῶντες τὰ θελήματα αὐτοῦ, and Numb. xxvii. 16, ὁ Θεὸς τῶν πνευμάτων καὶ πάσης σαρκός, as texts which may have suggested the terms in which the Apostle speaks of the Angels. He adds from Philo: τοῖς ἀγγέλοις ὑπηρεταῖς καὶ διακόνοις ὁ Δημιουργὸς εἴωθε χρῆσθαι πρὸς τὴν τῶν θνητῶν πίστασιν. And so Clem. Rom. i. 34, as cited by Mr. Grinfield, κατανοήσωμεν τὸ πᾶν πλῆθος τῶν ἀγγέλων αὐτοῦ, πῶς τῷ θελήματι αὐτοῦ λειτουργοῦσι παρεστῶτες.

and see this peculiar use of the verb μέλλω in Acts xxiii. 27. Thucyd. iii. 20, 22.

Here again, then, as in ver. 5, it is of the exaltation which in **THE NEW MAN**, raised up as the spiritual "Son of David," was to be the glorious heritage of God's true and anti-typical **ISRAEL**—it is of the spiritual "seed of Abraham" (Rom. iv. 13, 16, 17, 24. Gal. iii. 14, 16, 17), the collective or mystic **CHRIST**, the spiritually-discerned embodiment of what he elsewhere calls "the Righteousness of God in Him"—of which the Apostle is speaking. And well, therefore, does Macknight remark upon this passage: "The Apostle does not say *to minister to* but *for them who &c.* The angels are ministers who belong to Christ and not to men, though employed by Him [i. e. by **GOD**, the Creator both of men and Angels] for the benefit of men. Wherefore *this passage affords no ground for believing that every heir of Salvation has a guardian angel assigned to him individually.* Of the ministry of Angels for the benefit of the heirs of Salvation [i. e. the collective **CHURCH**, or Election of men in Christ<sup>9</sup>] we have many examples both in the Old and in the New Testament." It was, for example, when "**THE CHRIST** was born"—even that *Pattern Man* (ἡγούμενος) who should be the good Shepherd of God's Israel—that the Angels sang

<sup>9</sup> So Calvin: "Ex præsentis loco eximiam consolationem percipiunt Fideles quum ministros sibi attribui [immò, *sibi in CHRISTO attributos esse*] audiunt cœlestes exercitus, ut salutem ipsorum procurent. Est enim haud vulgare Divini in nos amoris pignus, habere Angelos *nostrâ causâ assiduos in opere.* Hinc etiam manat rara Fidei confirmatio, quòd salus nostra talibus præsiidiis munita sit extra periculum. Optimè igitur infirmitati nostræ consulit [consultum voluit] Deus, quum tales dat [dedit] nobis adjuutores qui Satanz nobiscum resistant, suamque operam omnibus modis impendant ad nos tuendos. Sed hoc beneficio *electos* suos peculiariter dignatur. Ergò, *ut Angeli sint nostri*, **CHRISTI membra nos esse oportet.** Quanquam possunt ex adverso objici Scripturæ testimonia, unde constat *reproborum* etiam causâ Angelos interdum emitti [emissos esse]: nam apud Daniele[m] [x. 20] commemorantur Angeli Persarum et Græcorum. Respondeo, ita Angelorum ope illos fuisse adjuutos, ut Dominus hoc modo Populi sui salutem promoveret. Successus enim et victoriæ, quas reportabant, semper *ad Ecclesiam* tanquam ad scopum suum referebantur. Hoc certum est, *quia exulamus à regno DEI per peccatum, nullam nobis cum Angelis esse communicationem nisi reconciliationem per CHRISTUM factâ*: idque in scââ, quæ in visione Patriarchæ Jacobo proposita fuit, cernere licet." Compare Gen. xxviii. 12, with John i. 51.

“Glory to God in the highest, and on earth Peace, goodwill toward men.” It was, when—in that collective Body of “our Old Man” which must die once unto Sin, that as His spiritual Body which He is filling up for Himself (Eph. i. 23) it should for ever live unto God—the race that was set before Him in the flesh was (humanly speaking) “too great for Him,” that, as in the parallel case of Elijah in the wilderness (1 Kings xix. 4—8), the Angel of the Lord once and again came and ministered unto Him. And such only is the view, which the Protestant Church of England is content to take of the office and ministry of these “servants of God that do *His* pleasure.” For thus she prays on the Festival of St. Michael and all Angels: “O everlasting God, who hast ordained and constituted the services of Angels and men in a wonderful order, mercifully grant that, as Thy holy Angels always do Thee service in Heaven, so *by Thy appointment they may succour and defend us on earth, through Jesus Christ our Lord.* Amen.”

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## CHAPTER II.

1. “Jam declarat quorsum hactenùs spectaverit, CHRISTUM cum Angelis comparando: nempe, ut Ejus doctrinæ summam auctoritatem comparet. Nam si Lex, quæ per Angelos data est, non debuit contemptim accipi, et ejus transgressio gravibus pœnis sancita est; quid futurum est, inquit, Evangelii contemptoribus, quod et FILIUM DEI habet auctorem, et tot miraculis fuit confirmatum? Hæc summa est; quo major est CHRISTI dignitas quàm Angelorum, eo plus reverentiæ deberi Evangelio quàm Legi: ita ab Auctoris personâ doctrinam commendat.

“Si cui autem videatur absurdum, *quum utraque doctrina* (tam Legis, quam Evangelii) *ex DEO sit, alteram alteri præferri*, quasi Lege posthabitâ imminuatur DEI majestas; responsio facilis est, semper quidem æquè audiendum quoties loquitur; quo tamen pleniùs Se nobis manifestat, æquum

esse ut *pro modo revelationis simul crescat timor, et obediendi studium*. Non quòd DEUS Seipso minor sit uno tempore quàm alio ; sed quia nos Ejus magnitudinem non æqualiter semper agnoscimus. Altera exoritur quæstio, *annon Lex quoque data sit per manum CHRISTI*: quod si ita sit, videtur absurdum esse argumentum Apostoli. Respondeo, in hâc comparatione *haberi rationem, hinc occultæ, illinc manifestæ revelationis*. Jam, quum in Lege promulgandâ CHRISTUS obscurè se et quasi sub involucris insinuaverit, non mirum est si præteritâ Ejus mentione dicatur *per Angelos*<sup>a</sup> allata: neque enim palam illic apparuit. At verò in Evangelii promulgatione conspicua fuit Ejus gloria<sup>b</sup>, ut jure censeatur ejus Auctor.” Calvin—who on μή ποτε παραρρῶμεν, which he translates *ne quando diffuamus*<sup>c</sup>, well observes “ Si mavis, *præterfluamus*; quanquam in eâ re parùm est momenti, quia ex antitheto verus sensus colligi potest. Nam προσέχειν et παραρρῶναι sunt opposita: prius significat *continere*, secundum verò instar cribri aut pertusi dolii *effundere*, quicquid injectum est: *attenta mens similis est vasi benè obstructo, vaga autem et ignava perforato*.”

2. For if the word spoken in the presence of Angels—see notes on Rom. ii. 27. Gal. iii. 19. 1 Tim. vi. 12. 2 Tim. ii. 2, and compare Deut. xxxiii. 2. Acts vii. 53—was confirmed<sup>d</sup>

<sup>a</sup> Translate *under the attesting presence of Angels*, and see the next note.

<sup>b</sup> See John i. 14. ii. 11, as also Acts ii. 4, 33. iv. 33. 2 Cor. iii. 18. iv. 10. &c. &c.

<sup>c</sup> Παραρρῶν, being a compound of παραρρῆς ἔω (εἰμι), and describing the state either of a vessel which leaks, or of a bird moulting its feathers, the more correct Latin version would be *ne quando caduci et evanidi sumus*; but for this it would not be easy to suggest any better English translation than the received, *lest at any time we let them slip*. Mr. Grinfield adduces Greg. Naz. *apud Westein*, ἵνα μὴ ἐξίτηλα τῷ χρόνῳ γίνηται (evanida fiant) τὰ καλά, καὶ μὴ παραρρῶν ἡ λήθης βύθοις ἀφανρούμενα: and Dr. Bloomfield from Lucian, εἰ τι ἐν τῇ τῆς ποιήσεως δρόμῳ παραρρῶν λάθῃ. This sense is certainly to be preferred to that other meaning of the verb which Hesychius has noticed: Παραρρῶμεν ἐκπίσωμεν, ἐξολισθῶμεν: with which some compare 2 Sam. xiv. 14. As regards the signification of the verb, we may add here, it makes no difference whether it be (as we have said) an Active παραρρῶω, ῶ, or a Passive aorist παρερρῶν—παραρρῶναι.

<sup>d</sup> i. e., as Dr. Wells explains it, “ was found to be the standing rule of God’s dealing with the Israelites.”

and every transgression of it in wilful disobedience found its just retribution, how shall we &c. Πᾶσα παράβασις καὶ παρακοή—every transgression involving (being also, which at the same time was<sup>e</sup> an overt act of) disobedience—seems to have been intended by the Apostle to express what is more plainly set down in the Ancient Syriac Version, as given by Mr. Etheridge: *every one who heard it and transgressed against it.* “That what is here said must be understood of wilful transgressions, is evident from the Law itself which makes allowance for sins of infirmity and inadvertence, by appointing sacrifices and other rites to be performed by way of atonement for such offences; called in ch. ix. 7. ἀγνοήματα, as those that are guilty of them are called ἀγνοοῦντες καὶ πλανώμενοι, ch. v. 2.” Wells.

3. ἦτις ἀρχὴν λαβοῦσα (τὸ ἢ τοῦ) λαλ. δ. τ. Κ., which having received as its beginning the (or its beginning in the) high honour of being spoken—Angl. *having in the first instance been spoken—by the mouth of the Lord, has been confirmed unto us* who are now His believing People *by them that heard Him*: GOD Himself further (bearing witness with them, and so) confirming their testimony by &c. Calvin remarks here: “Hic locus indicio est, *Epistolam à Paulo non fuisse compositam*; neque enim tam humiliter loqui solet ut se *unum* fateatur *ex Apostolorum discipulis*; idque non ambitione, sed quia ejusmodi prætextu tantundem detrahare ejus doctrinæ moliebantur improbi et inimici. Apparet igitur *non esse Paulum qui ex auditu se habere Evangelium scribit, non autem ex revelatione.*” But to this it may be sufficient to reply that it was one thing to hold “what *they* had delivered who from the beginning were eye-witnesses and ministers of THE WORD,” as simply a *disciple* of Christ (Acts ix. 26); another, to have that call and commission as an *Apostle* which because he had not received at the hands of those “reputed Pillars,” the Apostles and Elders of the Church in Jerusalem (Acts xv. 2, 4, 6. Gal. ii. 9), it became neces-

<sup>e</sup> See note on 1 Cor. x. 19.

sary for St. Paul—when not his official authority only, but that *sine quâ non* to his being received as an Apostle, his having *seen the Lord Jesus Christ* as He is now in the body of His glory<sup>f</sup>, was called in question—expressly and emphatically to assert (1) that *his call to be*, independently of Peter and the other “Apostles of the Circumcision,” *an Apostle was not of men, nor conveyed to him by man, but by personal and immediate Revelation of Jesus Christ, and in Him God the Father who had raised Him from the Dead*; (2) that *the Gospel which he preached among the Gentiles he had not received from man, nor been taught otherwise than by immediate revelation from Jesus Christ*; Gal. i. 1, 11, 12. ii. 2.

As regards the present text, however, and those “Jews of the dispersion” to whom the Epistle was addressed, we may be allowed to say: *Sed nunc non erat his locus*. The Apostle has no need to insist here upon his authority from the glorified “Head of the Church” Himself to declare that the Gentiles are “fellow-heirs, and of the same Body, and joint-partakers of God’s promise in Christ as proclaimed by the Gospel;” Eph. iii. 6. His heart’s desire is, that those “Jews who”—nobly distinguished herein from the great body of their countrymen—“have become believers in Christ,” should, under all the persecutions and afflictions with which they had to wrestle (ch. x. 32—34. 1 Thess. ii. 14—16) “continue in His words,” and so prove themselves to be “His disciples indeed;” John viii. 31, 32. In making known to them, therefore, that “Truth which should make them free,” as from the fear of man, so from the bondage also of their own corruption in the flesh—that “better and more enduring substance in Heaven,” Man’s ransomed and regenerate nature as now at the right hand of God exalted and embodied in JESUS, whereof their Christian Baptism has made them all partakers—he makes common cause with them, and even as “they had sympathised with *him* in his bonds,” so does he (without reference now to special “visions and revelations of the Lord”) speak only of that

<sup>f</sup> See Acts i. 21, 22. x. 40, 41. xxii. 14, 15, 18, 21. xxvi. 16, 17. 1 Cor. ix. 1.

first presentation to the Jews of the early Christian Evidences, the blessed effect of which on his own heart and mind, during those "three days" in Damascus in which "he was without sight and did neither eat nor drink," was seen by Him whose witness unto his incipient grace of *Repentance toward God and faith toward the Lord Jesus Christ* is preserved to us in the words "Behold, he prayeth;" Acts ix. 9, 11.

4. ποικίλαις δυνάμεσι κ.τ.λ. *various manifestations of that power* which in and by derivation from CHRIST God hath given unto men, *and impartitions of the gift of the Holy Ghost in such measure as consisted with His own good pleasure.* What these were in that first age of the Christian Church, may be seen in 1 Cor. xii. 4—11. There is nothing in this verse, we may notice, which forbids us to think that the writer was alluding to the supernatural gifts whereby, among others, he himself had been enabled to preach with demonstration of *spirituality and power* (1 Cor. ii. 4); but neither, on the other hand, need we hesitate to refer simply to Mark xvi. 20. Luke xxiv. 49. Acts i. 8. ix. 27, 28. xi. 25, 26. xiii. 1.

5. *For not unto Angels hath He subjected the world as it is NOW to be* (Eph. iii. 10), *whereof we speak* (ch. i. 6). . . . .  
*No! but unto Man*<sup>§</sup>—we must supply in ver. 8, after the

§ *Man*, collectively considered as *dead in ADAM* and *alive again in CHRIST* (1 Cor. xv. 22); as *lost*, when "the Lord GOD drove out the Man" (Gen. iii. 24), and *found*, when "sprinkled with the blood of the Lamb slain from the foundation of the world," and *brought nigh to God* in the Person of his ever-living High-Priest and Intercessor, "the Man Christ Jesus;" 1 Tim. ii. 5, 6. Hence Calvin's admirable comment upon this passage: "Sed primo loco excutiendus est Psalmus quem adducit: quia videtur ineptè ad CHRISTUM trahi. Commemorat illic Davides beneficia quibus humanum genus prosequitur DEUS. Postquam enim in caelo et stellis consideravit DEI potentiam, ad homines descendit in quibus peculiariter apparet mirabilis Ejus bonitas. Ergò non de uno quopiam homine loquitur, sed de universis. Respondeo, hoc totum non obstare quominus restringi debeant istæ sententiæ ad CHRISTI personam.

"Fateor quidem initio collocatum fuisse hominem in possessione mundi, ut omnibus DEI operibus præesset: verùm suâ defectione promeruit ut dominio hoc abdicaretur. Hæc enim justa in beneficiario ingratitude pœna est, ut



citation from *Psa. viii. 4—6*, in which *ἄνθρωπος* stands in prominent opposition to *ἄγγελοις* the emphatic word in

Dominus, quem agnoscere et debitâ fide colere recusat, jure priùs à Se concessio eum spoliât. Itaque, simulatque Adamus se per peccatum à Deo alienavit, bonis omnibus quæ acceperat meritò privatus est : non quòd eorum *sum* perdidit, sed quia *jus legitimum* retinere non potuit postquam Deum reliquerat. Immò in usu ipso voluit Deus extare signa privationis: quale est, quòd belluæ ferociter in nos insurgunt, et, quæ conspectum nostrum revereri debuerant, sunt nobis formidabiles; quòd ad obsequium, aliæ nunquam, aliæ vix assuescunt; quòd nocent variis modis, quòd terra culturæ non respondet; quòd cœlum, aer, mare et alia nobis sæpe infesta sunt. Fac autem ut omnes creaturæ in officio subjectionis manerent, quicquid tamen usurpant filii Adami, illis in *furtum* imputatur : quid enim *sum* esse dicent, quum ipsi Dei non sunt [cf. *1 Cor. iii. 22, 23*].

“Hoc jacto fundamento, patet istam Dei beneficentiam nihil ad nos pertinere donec per CHRISTUM restitutum fuerit jus, quod in ADAMO perdidimus; quâ ratione docet Paulus *sancificari nobis cibos per fidem* [*1 Tim. iv. 5*], et alibi pronuntiat *infidelibus nihil esse mundum, quia pollutam habeant conscientiam* [Tit. i. 15]. Hoc est, quod habuimus initio hujus Epistolæ: CHRISTUM à PATRE ordinatum esse HÆREDEM UNIVERSORUM. Certè totam uni [sc. τῷ Πρωτοτόκῳ] hæreditatem vindicando reliquos omnes excludit tanquam alienos [Eph. ii. 12. iv. 18. Col. i. 21], et meritò; exulamus enim omnes à regno DEI: quæ igitur suis domesticis [Eph. ii. 19] alimenta destinavit, ad nos rapere fas non est. At CHRISTUS, per quem in familiam co-optamur, simul in *societatem juris sui* nos admittit, ut toto mundo cum DEI benedictione fruamur. Unde et Paulus *fide* docet *Abrahamum factum esse hæredem mundi* [Rom. iv. 13]; quatenùs, scilicet, in CHRISTI corpus *insitus* fuit. Quòd si ab omni DEI beneficentiâ arcentur homines, donec per CHRISTUM compotes facti fuerint, sequitur *dominium illud cuius Psalmus meminuit nobis periisse in ADAMO*; ideoque *de integro oportere nobis donationem instaurari: porrò instauracionem à CHRISTO tanquam à capite incipere*.

“Non est dubium igitur, quin respicere in CHRISTUM debeamus quoties agitur de HOMINIS principatu in omnes creaturas. Hùc pertinet, quod nominatim dixit Apostolus *orbem futurum*; accipit enim pro *renovatio*. Quod ut clarius fiat, concipiamus animis quasi *duplicem* mundum; *priorem*, vetustum qui peccato Adami corruptus est [ἡ σάρξ: Rom. vii. 5. viii. 5, 6. ἡ ἐκ φύσεως ἀκροβυστία: Rom. ii. 27. ἡ ἀκροβυστία τῆς σαρκὸς ἡμῶν: Col. ii. 13]; *alterum*, ordine posteriori [1 Cor. xv. 46], ut est per CHRISTUM instauratus [ἡ παλιγγενεσία: Matt. xix. 28. τὸ πνεῦμα τῆς ζωῆς ἐν Χρ. Ἰησοῦ: Rom. viii. 2, 9, 15, 23. ὁ Κύριος: 2 Cor. iii. 16 - 18. Philem. 16. ὁ Χριστός: Rom. xvi. 7. 1 Cor. xii. 12. 2 Cor. v. 17. Gal. iii. 16, 17. ἡ ζωὴ τοῦ Θεοῦ: Eph. iv. 18. ἡ οἰκουμένη ἡ μέλλουσα: Heb. ii. 5]. Status enim primæ creationis *obsolevit*, et unâ cum homine *occidit, quoad HOMINEM*. Ergò, *quoad nova fiat restitutio per CHRISTUM* [Act. iii. 19—21. 2 Cor. v. 17] Psalmus hic locum non habebit. Nunc apparet non vocari *orbem futurum* duntaxat *qualem è Resurrectione speramus* [2 Pet. iii. 11—13], sed *qui cepit ab exordio regni CHRISTI, complementum eorò suum habebit in ultimâ Redemptione* [Rom. viii. 23]. Cæterum, cur Davidis nomen suppresserit, mihi non constat. Certè *quendam* non contemptum, sed honoris causâ [ric, nonnemo], tanquam *unum ex Prophetis vel classicis scriptoribus* appellat.”

ver. 5—*for in that HE HATH PUT ALL IN SUBJECTION TO HIM, nothing is there* (of created things; 1 Cor. xv. 27) *that He hath left NOT made subject unto him.* “Between these two expressions, αἰὼν ὁ μέλλων and οἰκουμένη ἡ μέλλουσα”—observes Dr. Wells *in loc.*—“the difference seems to be only this. The former denotes simply *the duration of the Gospel or Christian state*; the latter *the Gospel state* with reference to its being *here on Earth*, i. e. *the Kingdom of the Messiah* succeeding the four great kingdoms mentioned by the Prophet Daniel, and in like manner styled each of them οἰκουμένη—as having *territorial dominion and extent* over the greatest part of the then inhabited world.”

To the same effect, also, Macknight: “The Gospel Dispensation is described as μέλλων αἰὼν, *the age to come*, ch. vi. 5, but never as οἰκουμένη μέλλουσα *the habitable world to come*. That phrase, if I mistake not, signifies the heavenly country (ch. xi. 16) promised to Abraham and to his spiritual seed. Wherefore as ἡ οἰκουμένη, in Luke ii. 1. Acts xi. 28, by an usual figure of speech signifies *the inhabitants of the world*, the phrase which the Apostle has here employed may very well signify *the inhabitants of the world to come* [rather throughout all coming time; *the world under the Christian era, the age of THE SPIRIT, the age of THE CHURCH*]. If so, the Apostle’s meaning will be that God hath not put *the heirs of Salvation* (ch. i. 14), the future inhabitants of His *heavenly Canaan*, in subjection to Angels; to be by *them* conducted into that better world, as the Israelites were conducted into the typical land of Promise (Exod. xxiii. 20). The heirs who are to inhabit the world to come, God hath put under the conduct of THE SON alone—hence called *the Captain of their Salvation*; ver. 10—and He, when He shall have brought the children whom God hath given Him (ver. 13) into that heavenly country, will deliver up His Kingdom, and Himself (as SON) be subject unto *Him that put* all things under Him; that GOD may be ALL in all: 1 Cor. xv. 24.”

Under this view we are led to recognize in the Apostle’s ἡ οἰκουμένη ἡ μέλλουσα, what our Lord Himself has described as “THE REGENERATION, when THE SON OF MAN shall be

*seated on the Throne of His Mediatorial glory,"* and St. Peter as those "times of refreshing from the Presence<sup>h</sup> of the Lord," which are the prescribed and long predicted *times* also for the re-constitution of all things (Acts iii. 19—21); and of the "glory, and honour, and Immortality" to which these times are to conduct them (ver. 10. Rom. ii. 7. v. 2. viii. 18. 1 Pet. i. 5), *they* are the predestined heirs whom God, from all eternity having elected in CHRIST unto the grace of *standing to Him in the relation of SONS IN JESUS CHRIST* regards now in His love as "holy and held guiltless for Christ's sake," and in THE CHURCH—which is *His filling up* on earth of that *One Spiritual Body wherein their true Life*, hereafter to be revealed from Heaven, *is hid with Christ in God*—hath blessed with all manner of spiritual blessing *as those who are*, and on *His* part are most lovingly *designed to be* to all eternity, *His true and spiritual Israel, His first-born*, His ἐπουράνιοι ἐν Χριστῷ, τῷ βραχύ τι παρ' ἀγγέλους ἡλαττωμένῳ ὅπως χάριτι Θεοῦ ὑπὲρ παντὸς γεύσῃται θανάτου. See ch. xii. 23. Rom. viii. 16, 17. 1 Cor. xv. 48. Gal. vi. 16. Eph. i. 3—5. ii. 23. Col. iii. 3, 4.

8. νῦν δὲ οὐπω κ.τ.λ. *But up to the present time* (it will be said) *we see not ALL THINGS MADE SUBJECT UNTO HIM.* *No*—replies the Apostle to the objection which, as his manner is, he has thus anticipated: *not in Man*, as *walking* (in the age of THE CHURCH, militant here on earth) *by faith*, and *not under a visible manifestation* of what he is called to be, and in the Person of the One New Man (His Redeemer and Sanctifier) *is now* in Heaven; Rom. viii. 24. 2 Cor. v. 1—7. Gal. ii. 20. Eph. iv. 21—24. Phil. iii. 20. 1 John iii. 2—*it is in JESUS, CROWNED WITH GLORY AND HONOUR because of His having* as Man's substitute *submitted Himself unto Death* (Phil. ii. 8, 9), *that we recognize the Man who has* in very deed *been MADE for A LITTLE while LOWER THAN THE ANGELS, in order to His taste of Death being in the grace of*

<sup>h</sup> ἀπὸ προσώπου τ. κ. would seem to mean *commencing from the Personal Manifestation of our Lord* in the flesh; compare 2 Cor. iii. 16, 17. iv. 6.

God held to have been *for every one* of the family of Man ; i. e. (as ὑπέρ, both *on behalf* and *in the room of*, expresses) a *taste*, or *personal*<sup>1</sup> *experience* and *suffering* of that bitterness of dying—not the death of the crucified and accursed *body* only (Rom. viii. 10. Gal. iii. 13. v. 24), but far more, “the second death ;” the separation from God of the soul which His Presence hath forsaken ; Matt. xxvii. 46. Luke xxii. 44, 53. 2 Thess. i. 9—which as the wages of Sin, every child of Adam must have tasted *in his own person*, but for the grace of God which *dealt with Him as though He had been that natural embodiment of sin* which without Him *we* were, who now are called to be a spiritual embodiment of what the Apostle terms “the Righteousness of God in Him ;” 2 Cor. v. 21.

The difficulties which have been thought to beset our Apostle’s masterly *application to the second or Spiritual Adam*—even to man’s ransomed and regenerate nature, as embodied and ever-living before God in the God-man Christ Jesus—*of what the Psalmist beyond all question wrote with a single eye to the first Adam*, and to man’s natural birth-right, as in the Image of His Maker “having dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth,” may be seen in Bp. Middleton’s (*in loc.*) able exposition and defence of the principle “that various passages of the O. T. admit of a two-

<sup>1</sup> This we hold to be the peculiar significancy of the phrases θανάτου γεύσασθαι, θάνατον θεωρεῖν, *personally to encounter* and so to *have actual experience* of “the King of Terrors”—and herein we have incidentally proclaimed unto us that *Christ did truly die* for us, and in so dying drank that full *cup of trembling* which, but for His being our Substitute, every one of us must have drunk of ; *divided*—as is now “the cup of blessing,” which *His death* has purchased for us—*among us all* ; see Luke xxii. 17.

Macknight remarks : “*Tasting of death* and *seeing death* are Hebrew forms of expression which simply denote *dying*, without reference to the time one continues dead, or the *pain* he suffers in dying : see Matt. xvi. 28. John viii. 51, 52. Chrysostom, however, and others of the ancients were of opinion that the phrase imports our Lord’s *continuing only a short time in the state of the dead.*”

Not unlike, we may notice, is the classical use of *σάινω*, as in Soph. Antig. 1214, παιδός με σάινει φθόγγος. Eur. Rhes. 55, σάινει μ’ ἔννευχος φρουκτωρία : with which compare Æsch. Eum. 253, δσμῆ βροσιῶν αἱμάτων με προσγελά, and translate the verb *strikes upon my sense*.

*fold* application; being *directly* applicable to circumstances then past, or present, or soon to be accomplished; and *indirectly* to others which God's Providence was about to develop under a future Dispensation." It may be sufficient to notice here that, while we make no question that by *βραχύ τι* the Psalmist simply intended "but a little space<sup>1</sup>," we need only turn to Rom. x. 6, 7 (where see the note) to satisfy ourselves that the writer of that Epistle—in some degree disclosed herein to be the writer also of the Epistle now before us—would not hesitate to do the text which he was citing the gentle violence of making *βραχύ τι*, in *his* application of it, express "space of *time*," and not "of *order and degree*." In ver. 9 however, on which Abresch (as cited by Bp. Middleton) had remarked "It is inconceivable how the Interpreters are embarrassed in settling the construction and sense," we are compelled to differ from the learned Prelate, who holds that "the Subject is τὸν δὲ βραχύ τι . . . Ἰησοῦν, and the Predicate all that follows"—the Copula, βλέπομεν, being on this hypothesis most unaccountably mixed up with the enunciation of the Subject, instead of being placed (as for distinctness it surely must have been) *after* Ἰησοῦν—and understands the subjoined clause ὅπως κ.τ.λ. to be "the reason assigned, *why* Christ suffered death, as mentioned in διὰ τὸ πάθημα." The Apostle, be it observed, in place of ὀρῶμεν in the interposed objection in ver. 8, has here substituted βλέπομεν—why? Because in the great *fact* on which THE REGENERATION hinges, JESUS CHRIST in the Truth of His *man's* Nature RAISED FROM THE DEAD IN THE GLORY OF THE FATHER—and so in the very terms of the Psalm, crowned with the glory and honour of having, in the grace of God, brought *many* with Him unto glory (Dan. xii. 2. 1 Cor. xv. 23. 1 Thess. iv. 14)—*his spiritual eye saw*, what he would have his spiritual brethren in Christ see, how truly *the whole*

<sup>1</sup> Such is the strict meaning of *βραχύ τι* in Acts v. 34, ἐκίλευσεν ἔξω βραχύ τι τοὺς ἀποστόλους ποιῆσαι, "advised them to bid the Apostles withdraw a little, out of hearing:" though the transition from "withdrawing a *short distance*" to the accompanying idea of "being within call," and so "withdrawing for a *short time*," is so easy and obvious, that this passage is generally adduced as authority for *βραχύ τι* being translated in our text "a little *while*."

*family* of man was identified with that SON OF MAN—delivered to die, as in God's sight *the embodiment of our offences*, and raised from the dead as the new *embodiment of what should thenceforth be our righteousness in Him*—whose manifestation for a time in “the body of our humiliation” was *in order* (ὁπως κ.τ.λ.) to that *tasting of Death* for each individual member thereof, which in the wondrous scheme of Man's redemption was to result in His being invested with power over all flesh to give them part with Him in “the body of His glory.” See Phil. iii. 20, 21, and compare in particular that clause which so plainly identifies the author of this Epistle with the author of the Epistles to the Corinthians (for see also 1 Cor. xv. 25—28) and to the Philippians, κατὰ τὴν ἐνέργειαν τοῦ δύνασθαι αὐτὸν καὶ ὑποτάξαι ἑαυτῷ τὰ πάντα.

10. ἔπρεπε γὰρ αὐτῷ κ.τ.λ. *For it was what seemed meet to HIM because of Whom* (from Whose volition; Rev. iv. 11) *are all things, and through Whom* (therefore, after such mode of existence, and produced through such agency and means, as *He* wills) *are all things*<sup>k</sup>—it was what Divine Justice (Rom. iii. 26) required in that scheme of Divine Goodness and Mercy, which should give effect unto the Eternal Promise (Tit. i. 2) which when *the only SON by nature* should have received of THE FATHER (Acts ii. 33), “the Spirit of glory and of God” was to be shed forth, and be “abiding on”

<sup>k</sup> “Poterat uno verbo DEUM appellare, sed admonere voluit pro optimo id habendum quod statuit Ipse cujus et voluntas et gloria rectus est omnium finis; quia, sicuti Ejus virtute sustinentur omnia, ita Illius gloriæ servire debeant.” Calvin—and this we think a better interpretation of ἔπρεπεν αὐτῷ, than to translate with Bp. Shuttleworth “it accorded with the character of Him &c.,” or to say with Kuinoel in l. “πρέπειε in N. T. poni solet de eo quod necesse est, quod honestas vel officii ratio postulat: itaque idem valet quod ὁφείδει, infr. ver. 17, ἀγαθαίων, viii. 3, κρίνον ἰσρί. Matt. iii. 15.” Macknight compares Rom. xi. 34, 36, and adds, “The Apostle in this passage simply affirms, that it belonged to the Sovereignty of God to determine that mankind should be saved through the Death of His Son.” It is probable however that, as in Rom. xi. 36, ἐξ αὐτοῦ, so here δι’ οὗ has reference to THE FIRST, δι’ οὗ like δι’ αὐτοῦ to THE SECOND—whilst, otherwise than as implied in εἰς δόξαν ἀγαθόντα, the Apostle's argument has not yet led him to speak of THE THIRD—PERSON of God, as known to us through the Revelation of “Jesus Christ whom God hath sent.”

the Church, or *complement* of that spiritual Body wherein He is "the Beginning and First-born of God's creation from the Dead;" John xiv. 16, 17. Eph. i. 22, 23. iii. 10, 11. Col. i. 18. 1 Pet. iv. 14—*that in bringing many sons to glory* (Rom. v. 17. viii. 29, 30. ix. 23, 24) *He should make their Archetype* (Rom. v. 14. vi. 4) *and Leader in the way of Salvation attain that end and consummation*<sup>1</sup> *through a course of sufferings*: see ch. xii. 1—13. Luke xxiv. 26. Acts xiv. 22. xxvi. 22, 23. Rom. v. 3—5. Col. i. 24. 1 Thess. iii. 4. 2 Tim. ii. 8—7. James i. 2, 3, 12. 1 Pet. iv. 12, 13, 19. v. 9, 10.

"Εἰς δόξαν ἀγαθόντα may be"—Dr. Burton suggests—"an allusion to God's leading the Israelites into the earthly Canaan, and ἀρχηγόν may refer to Moses or Joshua, as a type of Christ." But, while in its ordinary use and acceptation ἀρχηγός, *princeps*, denotes no more than *first* or *leading man* (as of a file of soldiers; comp. πρωτοστάτης Acts xxiv.

<sup>1</sup> "On the exact force and nature of the metaphor in τελειῶσαι some difference of opinion exists, which may best be settled by considering its mode of signification, and how that signification arises. Now τελειοῦν properly signifies to *perfect* or *render perfect*. But there is also inherent in the term a notion of *reward* and *felicity*, with an *agonistical* reference to reaching the goal and receiving the prize. Hence *he who proclaims the victor and bestows the prize* is said τελειοῦν τινα, and *those who have received their prize* are described as τετελειωμένοι (ch. xii. 23): a term very applicable to Christ, who [did not account *his prize enough for Him* (Phil. ii. 6) simply to BE, as He had ever been, *on a footing of equality with God*; but making Himself as *One of us*] *for the glory that was set before Him endured the Cross, despising the shame*; ch. xii. 2." Bloomf. See note on Phil. iii. 12, and compare ch. v. 9. 2 Tim. iv. 7.

Küttner—together with Ernesti's interpretation which we hold to be the true one: "τελειῶσαι idem significat quod præcedens εἰς δόξαν ἀγαθόντα"—adduces from Schmid "id q. ἀγιάζειν, *consecrare*; quo sensu τελειῶσαι respondet Hebr. קָדַשׁ, quod *de consecratione Pontificis* habes Exod. xxix. 33. Cf. John xvii. 19. Heb. vii. 24, 25, 28." But the Apostle has not yet begun to speak of Him as the High Priest of those who are *His brethren*; to wit, "in one Spiritually-consecrated manhood (1 Pet. i. 2) wherein," whether Jews or Greeks, "they both have access through Him to THE FATHER"—and Valcknaer well observes, "Neque tamen negandum est Paulum in talibus spectasse ad *certamina Græcorum*; quippe qui usitatas in illis loquendi formulas accuratissimè videtur annotasse, certè felicissimè transtulit ad res maximas significandas: velut in insigni loco 2 Tim. iv. 7. Inde lumen quoque accipit nostrum τελειῶσαι, quod significare poterit illi, qui *per certamina venit ad metam, præmiium dare certaminis*. Nam in hoc stadio [nostro, cap. xii. 1] præcursor fuit JESUS qui, in cælum relatus, *Res suorum et Dominus à Deo constitutus est*; quod prædicat Petrus, Act. ii. 36."

5), and so *author, originater*, there is a peculiarity in that relation in which Christ stands, as *the Beginner and First Born of God's new creation of men in the Church*, which bids us look further back than to Joshua or to Moses for the *one* typical person who therein prefigured Him, and which our Translators have not sufficiently brought out in any of the terms *Prince, Captain, Author*, by which they have rendered this same word ἀρχηγός, here and in ch. xii. 2. Acts iii. 15. v. 31. That peculiarity is, that the *many brethren predestined to be conformed unto that Image* (Rom. viii. 29. 2 Cor. iii. 18. Phil. iii. 21) wherein *in the glory of the Father* He was raised as His First-Born from the Dead, are also *the children whom God hath given Him* (ver. 13), and who in Him (their *Everlasting Father*; Isa. ix. 6) were all present before God in the day when the Scripture THOU ART MY SON was accomplished—and so He virtually “quickeneth them with His Christ,” and *brought them unto glory* (Eph. ii. 5, 6. Col. ii. 13, 14)—even as in Adam “all men since born his sons” were present before God in that day when, through his eating of the fruit of which God had commanded him, saying THOU SHALT NOT EAT OF IT, “Sin entered into the world, and Death by Sin; and so ὁ θάνατος διήλθε, through the first man Death passed upon all men, for that (in him) all sinned;” Rom. v. 12. viii. 20.

Thus *Adam*—whose *one* overt act of disobedience provoked judgment which entailed *condemnation and death* upon all his race; yea, even upon those whom innocency (as in Infants) or imbecility (as in Idiots) exempts from the imputation of having *in themselves* contributed to that “vanity” under which they labour in common with all the natural creation (Rom. viii. 20)—*Adam*, as our Apostle teaches (Rom. v. 14), *is the type* which should mould our spiritual apprehension of *Him for whom we look* (Phil. iii. 20), “JESUS, our Deliverer from the wrath to come;” 1 Thess. i. 10. As Adam was the Archetype in which the whole race of man sinned, and so the Beginner of death in us; our leader in that way of vanity, and of bondage unto a corrupt nature both in body and soul, in which *as men we are still under a sore judgment in the flesh* (1 Pet. iv. 6); even so CHRIST THE LORD, OUR RIGHTEOUS-



NESS is, in His glorified Human Nature, the Archetype and the Truth of *that which in Him* all that were dead in Adam *have been declared free*, and in God's own appointed way are now invited and privileged, *to become*. He is our Leader and Exemplar in that *way of Salvation* in which, if we are faithful unto death, He will Himself invest us with that body, in which we look to have with Him "our perfect consummation and bliss"—our natural body, then at length but *not till then*, "conformed to the body of His glory;" ch. xii. 2. Acts v. 31. Phil. iii. 21. And meanwhile, He is the Beginner in *the children whom God hath given Him* of that true, inner and spiritual, Life in God (Eph. iv. 18. 1 Pet. iv. 6), that *Righteousness of God* (our Justification and ground of acceptance) *in Him*, which—for here we are *all* "without strength," *all* "sinners," *all* needing to be "converted and become as *little children*" (Matt. xviii. 3. Rom. v. 6, 8)—without *our* having in any degree contributed to it by works of an exculpatory character that we have done (Tit. iii. 5), is to result—if our free choice defeat not its gracious purpose towards us—not simply in our present restoration to that *state of grace* from which in Adam we fell, and were made "children of wrath;" but through "the abundance of the grace," derived to us from that Head as members of Whose body we have "the free gift of Righteousness," in our "reigning in Life through" our having part in "the One (New) Man, Jesus Christ:" Rom. v. 16, 17.

11. ὁ τε γὰρ ἀγιαζῶν καὶ οἱ ἀγιαζόμενοι ἐξ ἑνὸς πάντες. *For both the Sanctifying Son* [supplied from πολλοὺς υἱούς, the prominent subject of ver. 10] *and the sanctified—the Spiritually-begotten* (Matt. i. 20) and Spiritually-consecrated HEAD in whom all the members of His heavenly Body (1 Cor. xv. 47, 48), how many soever they be, have once for all been *truly and effectually made clean and consecrated* to God's service (ch. ix. 14. John xvii. 19), and they who in the foreknowledge of God, the Father of *this their present state of progressive glory* in THE CHURCH (2 Cor. iii. 18. Eph. i. 17), are elect in a Spiritually-consecrated manhood, unto a course of holy obedience, and submission of themselves in faith,

wherein He will look upon them in mercy as *sprinkled with the blood* of His dear Son Jesus Christ; ch. x. 22. xii. 24. 1 Pet. i. 2. Rom. i. 5. xvi. 19—*are all of One*<sup>m</sup> quickening Spirit; in Him *essential and inherent* (ch. ix. 14. 1 Cor. xv. 45), in them (1) *derived from Him* (Matt. xxviii. 18, 19. John v. 21, 26. xvii. 2) through that outward washing with water which is His prescribed form of cleansing and sanctifying, as being Spiritually-present therein (John iii. 5. xiii. 8. xiv. 18. Eph. v. 26); and (2) *abiding on, yea dwelling in*, them in that Visible Church wherein they continue stedfast in Apostolical doctrine and Church-membership, and in the breaking of the one symbolical Loaf, and in Congregational Prayers: Acts ii. 42.

*Ibid.* οὐκ ἐραισχύνεται κ.τ.λ. “Locus hic sumptus est ex Psalmo xxii. 22. CHRISTUM autem illic—vel *Davidem in CHRISTI personâ* loquentem induci, testes primùm sunt Evangelistæ qui plures versus inde citant—nempe, *Partiti sunt sibi vestimenta*: item, *Dederunt in escam meam fel*: item *Deus meus, Deus meus, ut quid me dereliquisti?*—deinde res ipsa idem ostendit: nam in historiâ Passionis cernere licet vivam rerum omnium quæ illic narrantur effigiem; et Psalmi clausula quæ est de vocatione Gentium nonnisi uni Christo aptari potest. *Convertentur ad Dominum universi fines terræ: adorabunt coram Eo cunctæ familiæ Gentium: Domini est regnum, et Ipse dominabitur Gentibus*: horum omnium veritas in

<sup>m</sup> “Dicit *ex uno esse*, h. e. *ex unâ naturâ* ut ego quidem interpretor, Auctorem sanctitatis et nos qui sumus Ejus participes. Communiter intelligant *ex uno Adamo*; nonnulli ad DEUM referunt, neque absurdè. Sed ego potius *eandem naturam* designari existimo, et *unum* intelligo in neutro genere; ac si diceret *ex unâ massâ nos esse compositos*. Hoc verò ad augendam nostram fiduciam non parùm valet, *nos cum FILIO DEI tam arcto necessitudinis vinculo coherere, ut sanctitatem quâ indigenus reperire in naturâ nostrâ liceat*. Neque enim tantùm *quatenus DEUS est nos sanctificat*, sed *Humanæ quoque Naturæ* [qualis in Ipso renata est] *vis sanctificandi inest*: non quòd eam habeat à seipsâ, sed quòd solidam plenitudinem sanctitatis in eam effudit DEUS, ut inde hauriamus omnes [John i. 16. Col. ii. 9, 10]. Quòd pertinet illa sententia, EGO PROPTER EOS SANCTIFICO MEIPSUM: John xvii. 19. Ergò, si nos profani et immundi, non procul quærendum est remedium *quod nobis offertur in carne nostrâ*. Si de unitate *spiritualis* accipere quis malit, *quæ alia est piis cum Filio Dei, quàm hominibus vulgò inter se*, non repugno: libenter tamen sequor quod magis receptum est, ubi non est à ratione dissentaneum.” Calvin.

solo CHRISTO exstat, qui non exiguis spatiis (ut Davides) ampliavit regnum DEI, sed extendit per totum mundum, quum antea certis finibus quasi conclusum foret. Quarè non dubium est quin hæc quoque sit vox Ipsius, quæ h. l. adducta est.

“ Propriè autem et significanter docet Eum *non erubescere* : quantum enim inter nos et Ipsum interest! Multum se demittit quum nos dignatur *fratrum* nomine; loquitur enim *non amplius mortalis Homo in specie servi, sed immortalis gloriâ indutus post Resurrectionem* : itaque perinde valet hic titulus, ac si nos secum in cælum eveheret. Præterea notandum est, quas sibi partes sumat CHRISTUS; h. e. *prædicandi nominis DEI* : quod fieri cœptum est promulgato Evangelio, et quotidie fit Pastorum ministerio. Unde colligimus in hunc finem offerri nobis Evangelium, ut in DEI notitiam nos adducat, quò bonitas Ejus inter nos celebretur: deinde CHRISTUM esse Evangelii auctorem, utcunque offeratur per homines. Atque hoc est quod dicit Paulus, se et alios *pro CHRISTO legatione fungi, et tanquam CHRISTI nomine exhortari* : 2 Cor. v. 20.” Calvin.

12. ἐν μέσῳ ἐκκλησίας. “The term ἐκκλησία signifies properly, in the Jewish sense, *the assembly of the nation congregated at Jerusalem*; but in the Christian sense, as here, *the assembly of the faithful which forms THE CHURCH UNIVERSAL.*” Bloomfield—who remarks on ver. 18: “The citations in this verse are by some supposed to be from Psa. xviii. 3, or from 2 Sam. xxii. 3. The Psalm, however, contains no allusion to the Messiah<sup>a</sup>, and the best Commentators are now agreed that both citations are from Isa. viii. 17, 18: of which, as Dindorf observes, there could have been no doubt but for the second καὶ πάλιν, which some thought could not be meant of the same passage: yet the same thing occurs

<sup>a</sup> Yet Calvin argues, “Quando hæc sententia habetur Psalmo xviii. 3, credibile est inde hùc fuisse adductam: præterquam enim quòd Paulus, ad Rom. xv. 9, alium versum *de Gentium vocatione* regno CHRISTI accommodat, ipsa argumenti series satis demonstrat Davidem sub alienâ personâ illic loqui: siquidem tantæ amplitudinis, quæ illic magnifice prædicatur, vix tenuis umbra in Davide apparet.”

again in ch. x. 30. The argument (says Stuart) is this: *Men exercise trust or confidence in God*: This is predicated of them as dependent, and possessing a feeble nature. Now the same thing is predicated of *the Messiah*: consequently *He possesses a nature like theirs*, and therefore they are His *brethren*. So also Abp. Newcome paraphrases it."

13. ἰδοὺ ἐγὼ κ.τ.λ. Calvin's masterly defence of our Apostle's application of *this* text is worthy of being transcribed at length. "Certum est quidem Esaiam *de se* loqui: nam quum ipse spem liberationis daret populo, et promisso nullam inveniret fidem, ne tam obstinatâ vulgi incredulitate fractus deficiat, jubet eum Dominus *obsignare inter paucos fideles doctrinam quam annuntiat*; ac si diceret, etiamsi à multitudine respuatur, fore tamen aliquos qui recipiant. Hoc responso fretus Esaias animum colligit, *seque et discipulos qui sibi dati sunt* testatur fore semper promptos ad sequendum Deum. Nunc videndum cur sententiam hanc Apostolus trahat ad CHRISTUM. Primùm, quod ibidem legitur *Dominum fore in petram scandali et lapidem offensionis regno Israelis et Judæ*, in CHRISTO impletum esse nemo sanus negat. Et sanè, sicuti restitutio ab exilio Babylonico *prælium quoddam fuit præcipue Redemptionis quæ nobis simul et Patribus CHRISTI manu comparata est*, ita etiam, quòd tam pauci ex Judæis illo Dei beneficio usi sunt, *præsagium fuit excæcationis future* quâ factum est ut, CHRISTUM rejicientes, ipsi vicissim à DEO rejecti perirent. Observandum est enim, quæ *de instauratione Ecclesie* apud Prophetas extant promissiones, à tempore quo reducti sunt ab exilio Judæi ad regnum usque CHRISTI pertinere; quoniam hunc reducendi populi finem habuit Dominus, ut staret Ecclesia ad adventum FILII, per quam demùm verè constitueretur. Quæ cum ita sint, *non Esaiam solum alloquitur Deus, quum jubet OBSIGNARI LEGEM ET TESTIMONIUM, sed sub ejus personâ omnes ministros suos quibus futurum erat certamen cum populi incredulitate*; idèd-que CHRISTUM in primis, quem majore contumaciâ impeturi erant Judæi quàm superiores omnes Prophetas. Et hodiè usque videmus, qui in locum Israelis subrogati sunt, non modò repudiare Ejus evangelium, sed in Ipsum quoque

furiosos ruere. Verùm, utcunque Evangelii doctrina Ecclesiæ domesticis sit lapis scandali, non vult tamen Deus ipsam intercidere; quin potiùs *obsignari* jubet *inter discipulos*; et Christus doctorum omnium nomine, tanquam eorum Caput—immò unicus Doctor qui eorum ministerio nos regit—pronunciat in tam deploratâ mundi ingratitude semper tamen fore aliquos qui se Deo obsequentes exhibeant. En! quomodo locus Esaiaë CHRISTO rectè aptetur. Hinc colligit Apostolus nos *cum Eo unum* esse, quia Se nobis aggregat, dum Se et nos pariter offert DEO PATRI: unum enim corpus efficiunt, qui sub eâdem Fidei regulâ Deo obsequuntur. Quid aptiùs ad Fidei commendationem dici possit, quàm in eâ nos esse FILII DEI comites, qui suo exemplo nos hortatur ac viam præmonstrat? ”

14. *Forasmuch, then, as the children are all of one flesh and blood* (Acts xvii. 26), *He also, after their likeness, Himself became partaker with them in the same elements of their mortal nature*°; *to the end that through Death, of which only as being “very Man” did He become capable, He might enfeeble him that holds the sway* (is that Enemy of God and Man who for the time triumphs, and, as we see, *reigns in the world-wide dominion) of Death, that is, the Devil; and liberate those sons of God by anticipation and hope under all their unwilling subjection to vanity and vexation of spirit* (Rom. viii. 20, 21), *as many as—for all were not so thoughtful, so spiritually-minded, so devout, as that they—through fear of death* (and we may add with Nature’s great poet and interpreter, “of something after<sup>p</sup> death”)—*were all their lifetime held fast in*

° “Locus observatu dignus est, quia non tantùm veritatem Humanæ in Christo Naturæ asserit, sed quia fructum quoque ostendit qui inde ad nos emanat. *Factus, inquit, homo est FILIUS DEI, ut conditionis ejusdem ac naturæ nobiscum esset particeps.* Quid ad fidei nostræ confirmationem aptiùs dici poterat?” Calvin.

p So Calvin: “*Mors* hic non separationem modò animæ à corpore significat, sed pœnam quæ ab irato Deo nobis infligitur: unde enim mors nisi ex irâ Dei adversus peccatum? Hinc ista *servitus per totam vitam*, h. e. perpetua anxietas quâ constringuntur infelices animæ: nam ex peccati conscientia semper obversatur Dei iudicium. Ab hoc metu nos Christus liberavit, qui maledictionem nostram subeundo sustulit quod in morte erat formidabile. Tametia enim nunc

*bondage* to a corruption of body, and not less (as the best and wisest of them felt and deplored) of soul also, from which they vainly struggled to emancipate themselves. Such, for example, was the Psalmist who exclaimed, "Wherefore has Thou made all men *in vain* (or *for nought*)? What man liveth, and shall not see Death? shall he deliver his soul from the hand of the grave?" (Psa. lxxxix. 47, 48)—and such too is that type of *Man, as by grace converted* unto the "One Name under Heaven whereby he must be saved," set forth in the Apostle's exclamation "Wretched man that I am! who shall deliver me from this body [of Sin, and so] *of Death*?" Rom. vii. 24.

Παραπλησίως is well explained by Chrysostom, in opposition to the error of the *Docetæ*, to mean οὐ φαντασία οὐδὲ εἰκόνη, ἀλλ' ἀληθεία—though this great *Truth* of Man's nature *in Jesus* is really set forth in the words μετέσχε τῶν αὐτῶν, which in the terms of our fourth Article declare that "He took His body, with flesh, bones, and all things appertaining to the perfectness of man's nature;" whilst παραπλησίως—in illustration of which Dr. Bloomfield cites from Demosthenes παραπλησίως καὶ ὁμοίως, and from Thucyd. i. 140. ὁρῶ δὲ καὶ νῦν ὁμοία καὶ παραπλήσια ζυμβουλευτέα μοι ὄντα, Angl. *the same or nearly the same advice as before*—must not be pressed more closely than to denote that, when Christ "took Man's nature in the womb of the blessed Virgin, of her substance" (Art. ii.), He was made flesh ἐν ὁμοιώματι ἀνθρώπων, and, though *not* begotten of an earthly father, was yet (like Adam, whose spiritual *antitype* He is) found in all points (κατὰ πάντα ver. 17) "outwardly, as a man;" Phil. ii. 7, 8.

16. οὐ γὰρ δήπου κ.τ.λ. After the evidence which he has adduced from Scripture of texts *historically fulfilled* in the Person of the God-Man, "JESUS our Deliverer from the wrath to come" (1 Thess. i. 10), the Apostle now more confidently asserts what in ver. 5 he had but half enunciated:

quoque morte defungimur, vivendo tamen ac moriendo tranquilli sumus et securi ubi Christum habemus nobis præseuntem." See note on 2 Tim. i. 10, and with ἑνοχοὶ δουλείας, Angl. *bondslaves*, compare Gal. v. 1.

for beyond all question, it is NOT ANGELS that He is taking by the hand, but ABRAHAM'S SEED (Rom. iv. 13. Gal. iii. 16) it is that HE IS TAKING BY THE HAND—and preparing to “receive unto Himself, that, where He is, there also may His servants be” (John xii. 26. xiv. 3. xvii. 24): compare Psa. lxxxviii. 18, 19, 21, 26. LXX.—and therefore He must needs be &c. &c.—“ἐπιλαμβάνεσθαι, respondet h. l. Hebr. לָקַח notatque vindicare, liberare; ἀπαλλάττειν, ver. 15. Sic Sirac. iv. 12, ἡ Σοφία υἱὸς ἑαυτῆς ἀνῆψωσε καὶ ἐπιλαμβάνεται τῶν ζητούντων αὐτήν. Qui ἐπιλαμβάνεται interpretati sunt de assumendâ Humanâ Naturâ, non Angelicâ (uti Theodoretus ad ver. 17, et inter recentiores Calovius) exemplorum auctoritate prorsus destituuntur, et tautologiam efficiunt coll. vv. 14, 17.” Küttner. Compare ch. viii. 9. Matt. xiv. 31. Luke i. 54. xiv. 4, and the Marginal version of this text.

17. ὁθεν ὤφειλε. “ὁθεν, quare, in hâc Epistolâ aliquoties occurrit, in cæteris Pauli scriptis nusquam legitur; extat tamen in oratione Pauli, Act. xxvi. 19: ὤφειλε id q. ἔδει, Luc. xxiv. 26, 46. Ἰλάσκεσθαι exprimit Hebraicum יָסַח, tegere, e conspectu removere, adedque etiam expiare.” Küttner.

*Ibid.* ἐλεήμων καὶ πιστός. “Sic interpretor: ut misericors esset, idedque fidelis; nam in sacerdote, cujus partes sunt iram Dei placare, opitulari miseris, erigere lapsos, sublevare laborantes, misericordiâ in primis requiritur, quam in nobis generat communis sensus. Rarum enim est ut tangantur aliorum ærumnis, qui perpetuò beati fuerunt: certè ex quotidianâ hominum consuetudine sumptum est Virgilianum illud: *Non ignara mali, miseris succurrere disco*. Non quòd experimentis necesse habuerit FILIUS DEI formari ad misericordiæ affectum; sed quia non aliter nobis persuasum esset Ipsum esse clementem et propensum ad nos juvandos, nisi exercitatus fuisset in nostris miseriis.” Calvin: and so Dr. Bloomfield on ver. 18—where δύναται, expressing internal qualification, capability or virtue, answers to our English *well may*—

¶ Compare the use of the same verb in 2 Tim. ii. 13, ἀρνήσασθαι ἑαυτὸν ὅτι δύναται (Angl. is incapable of, cannot be supposed to): 1 John iii. 9, οὐ δύναται ἀμαρτάνειν.

“there is here implied, with the *power*, the *disposition* also to succour: an assertion founded on the common sentiment of every age that *experience* of suffering peculiarly fits men to sympathize with and succour the afflicted. So Philem. ap. Max. Tyr. lxiii. p. 93, 6: ἐκ τοῦ παθεῖν γίνωσκε καὶ τὸ συμπαθεῖν· καὶ σοὶ γὰρ ἄλλος συμπαθήσεται παθῶν. Meleag. in Anthol. Gr. i. p. 14: οἶδα παθῶν ἐλεεῖν.” See further on ch. iv. 15, whence it will appear that the last verse of this chapter would be most correctly rendered: *For in that He hath suffered from having Himself been tempted* (Matt. iv. 2—10. Luke iv. 2—13), *He well may*—He is so constituted (ch. v. 2) as to, He may be confidently expected to—*succour such* of His brethren *as are still subject to temptation* unto sin.

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### CHAPTER III.

1. κλήσεως ἐπουρανίου μέτοχοι, *partakers in* (joint subjects of) *a heavenly calling*; i. e. a call to be ἐπουράνιοι (1 Cor. xv. 47, 48. Eph. i. 3, 10, 14, 18. Phil. iii. 14, 20), *inhabitants of a heavenly Canaan*; ch. xi. 16. What follows, we shall do well to connect with ver. 2: *contemplate . . . . . as faithful, &c.* Macknight remarks: “As *confession* is sometimes put for the thing confessed, *our confession* may well mean *our religion*; of which Jesus is called the *Apostle*, because He was *sent from God* to reveal it; and the *High-Priest*, because we receive its blessings through His mediation: ch. xiii. 15.” And so Burton: “Philo Judæus speaks of the Jewish High-Priest as ὁ μέγας ἀρχιερεὺς τῆς ὁμολογίας: *de Somniis*, vol. i. p. 654. The Jews call the High-Priest *their Apostle*, and *the Apostle of God*. Our Saviour speaks of Himself as *sent* by the Father; John v. 38. vi. 29, 39. viii. 42. xvii. 18.”

2. ἐν ὄλῳ τῷ οἴκῳ αὐτοῦ. The Apostle here, and in ver. 5, is quoting from Numb. xii. 7, οὐχ οὕτως ὁ θεράπων μου Μωϋσῆς· ἐν ὄλῳ τῷ οἴκῳ μου πιστός ἐστι. “The Jewish



Church, which Moses was employed to form, being called by God Himself *His house*, because He was present with it and was worshipped in it; our Apostle might well call the Christian Church, which Jesus was appointed to form, *the house of God*; 1 Tim. iii. 15. The *faithfulness* of Moses in forming the Jewish Church consisted in this, that he did not conceal any of God's laws on account of their being unpalatable to the Israelites; nor did he alter them in the least degree, to make them acceptable; but delivered the whole law as it was spoken to him, and formed the tabernacle and the ritual of their worship exactly according to the pattern showed unto him. Even such also was the faithfulness of Christ in all the appointments of the Christian Church." Macknight.

With τῷ ποιήσαντι αὐτόν Burton compares Mark iii. 14. Acts ii. 36. 1 Sam. xii. 6, μαρτὺς Κύριος ὁ ποιήσας τὸν Μωϋσῆν καὶ τὸν Ἀαρών.

3—6. "This passage represents the constitution of Revealed Religion, in the different modes of its administration and progress, under the figure of a well-arranged *domestic establishment*. Of this establishment God, the Supreme Father, is the primary Author and Sovereign Head (ὁ ποιήσας): it is therefore, throughout, called *His household*. In describing the arrangements of the household, the Apostle pursues a train of resemblances, and differences, between MOSES, the leading person under one administration, and CHRIST as set over it under another. Moses was *appointed* to his station by competent authority; so was Christ. Moses was *faithful* to his charge; so is Christ. But Moses, eminent and dignified as was his station, was no more than a *servant* of God; whereas Christ is *the Son* of the Sovereign Lord and Supreme Father of this holy family. Moses was himself *part of* [ἐν, *in* (ver. 5) opposed to ἐπί, *over*] the household; but Christ is ὁ κατασκευάσας αὐτόν, the immediate *constructor* of the establishment. Moses was honoured suitably to the work that was given him to do; Christ has *higher* honour, in proportion to the superiority of the lord over the domestic; and because He is *the constructor of the whole*—

τὰ πάντα, all the parts and arrangements of this Divine Economy—because *He* is GOD.” Dr. Pye Smith, *Script. Test.* vol. iii. p. 313.

Under this view of the word οἶκος—which, as being more in accordance with Gal. vi. 10. Eph. ii. 19, and even with St. Peter’s οἶκος πνευματικός (1 Pet. ii. 5), is to be preferred to Calvin’s, which we subjoin<sup>a</sup>—we shall do well to act on Burton’s suggestion, “τοῦ οἴκου is not *than the house*, but *of or in the house*; πλεῖον τιμὴν τοῦ οἴκου, *a greater share of honour in the house* ;” and regarding it as a “genitive of reference,” translate with closer adherence to the original text: *For He<sup>b</sup>, as compared with Moses, is One that hath been deemed worthy of more abundant glory; in the exact ratio in which, in relation to the household in any case<sup>c</sup> he hath more abundant*

<sup>a</sup> “Frequens est et Scripturæ familiaris metaphora, ut vocetur Ecclesia domus DEI: quia autem ex Fidelibus componitur, idè singuli nominantur *vivi lapides*; interdum etiam *casa quibus instructa est domus*. Nemo igitur unus sic eminet, quin membrum sit et sub corpore universo contineatur: solus DEUS ARCHITECTUS supra opus suum collocandus est [Matt. xxiii. 9, 10]. Porro DEUS in CHRISTO habitat, ut in Eum competat quicquid de DEO prædicatur. Siquis objiciat *Christum quoque esse partem ædificii, quia fundamentum est, quia frater noster, quia societatem nobiscum habeat*; deinde *non esse Architectum, quia et Ipse à Deo formatus sit*, prompta est solutio,—fidem nostram ita in Eo fundatam esse, ut nihilominus nobis præsideat; sic esse fratrem nostrum, ut sit interea et Dominus; sic formatum esse à Deo *quatenus Homo est*, ut Spiritu suo vivificet tamen omnia et instauret *quatenus æternus est DEUS*. Variis translationibus utitur Scriptura ad exprimendam Christi erga nos gratiam; sed nulla est que derogat Ipsi honori de quo nunc disserit Apostolus. Si rursus objicitur *Mocen non fuisse minus architectum quàm Paulum, qui hoc titulo gloriatur*, respondeo transferri ad prophetas et doctores hoc nomen, sed improprie; quum sint duntaxat organa, et quidem mortua, nisi Dominus e caelo efficaciam inspiret: deinde, sic eos laborare in extruendâ Ecclesiâ ut ipsi quoque ad ædificium accedant; at CHRISTI diversam esse rationem, Ipsum enim propriâ Spiritûs sui virtute semper ædificasse Ecclesiam: præterea Eum exstitisse supra communem sortem, quoniam ita erat *terrum DEI Templum* ut simul DEUS esset INHABITANS.”

<sup>b</sup> So Macknight, who compares Acts x. 36, and adds, “If it were necessary in this passage to supply any substantive with οὗτος, it should be ἀπόστολος from ver. i.—*this Divine Legate*—not ἀνθρωπος.”

<sup>c</sup> Thus interpreted, τοῦ οἴκου is to be classed with other instances of the *hypothetic* use of the Greek Article, which see in note on Rom. ii. 15. And that *this* is the right interpretation in this context, is rendered the more probable by the transition which the Apostle has made from τοῦ οἴκου to πᾶς οἶκος in ver. 4, which might be translated *for in every case a household is formed by some one or other*. Indeed our Translators would seem to have spoken of *the house* in this

*honour than another who is the former of it. For every household is formed by somebody: and so too in that great Household, the elect family of God in Christ Jesus<sup>d</sup>, the Former and Sovereign Disposer of the whole is GOD (1 Cor. xii. 6. Eph. i. 11). Accordingly, Moses &c. &c.*

“There is nothing in the context”—Macknight well observes—“that should lead us to think that the Apostle is speaking of *the creation of the world*; neither does his argument require such a sense. Besides I do not know that the word *κατασκευάζω* is ever applied in Scripture to the act of *creation*°. As the Apostle is evidently speaking of the *forming* of Churches or religious societies, I am of opinion that *πάντα* in this clause refers to them. *He who hath formed all both the Jewish and the Christian, Churches [rather τὰ πάντα, “the whole company of THE CALLED, whether Jews or Gentiles;” 1 Cor. i. 24. Rom. ix. 24] is GOD. For both Moses and Jesus formed their respective Churches in subordination to GOD, the Supreme Ruler.”*

5. εἰς μαρτύριον τῶν λαληθ., *to bear witness unto things hereafter to be declared; i. e. more plainly and universally*

*hypothetic or generic sense, not with particular reference to τῷ οἴκῳ in ver. 2.*

<sup>d</sup> This is what the Apostle had in his mind, as suggested by the words *ὅλε τῷ οἴκῳ αὐτοῦ*. The more literal version of *ὁ δὲ κ.τ.λ*—we may add—would be *whilst He &c.*: and so we may compare Gal. iii. 20, *ὁ δὲ Θεὸς εἰς ἑστίαι;* *whereas, or and yet, God is but one party*; the only difference between these two *minor* propositions being that here the particular instance is not *set off* against (or, more correctly perhaps, does not *branch out* from) the general principle, otherwise than as an *eminent illustration* of it. This we have endeavoured to express in the above free version of the Apostle’s syllogistic and imperfectly enunciated argument.

° This verb is so applied in Isa. xl. 28. Wisd. ix. 2. LXX: but as the noun *κατασκευή* means *furniture, stock* in the widest sense, as of a house, town, farm, &c.; so the verb derived from it means rather *to construct or combine* out of existing materials, than *to create* out of nothing; and so *to furnish a house*, or as here *to form and regulate a household*; assigning to each individual his proper place and privilege therein. Compare ch. ix. 6. xi. 3, 7. As regards the received reading *τὰ πάντα*, it may be well to notice that, if it should be *set aside* in favour of the better authenticated *πάντα* without the article, we might still translate: *and so in that large Household, the Church, there is the Former and Disposer of all things, God.*

*revealed*; compare the use of this same verb in ch. i. 1, 2. xii. 25. Acts vii. 38, 44. Rev. i. 12. iv. 1. "This shows that Moses was *faithful*, not only in forming the Tabernacle and its services according to the pattern which God had shown him, but in his exact record also of all the Divine revelations vouchsafed unto him. For these, equally with the types and figures of the Levitical ritual, were [so many antecedent testimonies which in after ages should be] *proofs* [from God of the truth] of things to be more fully spoken by the Christ. Hence our Lord told the Jews, *Had ye believed Moses, ye would have believed Me, for he wrote of Me*; in the figures, namely, and more especially in the prophecies of his Law, where the Gospel Dispensation, the coming of its Author, and His character as Messiah, are all described with a precision which adds the greatest lustre of evidence to *the testimony of JESUS*: see Luke xxiv. 44." Macknight.

6. Χριστὸς δὲ κ.τ.λ. *But CHRIST as a SON, over what in His case—differing herein from that of Moses, who was faithful as an upper servant in GOD'S entire household, the Church Catholic—is His own household.* Here—rather than in the ὁ κατασκευάσας αὐτόν of ver. 3, to which some (not noticing what place these words hold in the Apostle's argument) have hastily and inconclusively annexed the remark—we have indeed a direct assertion of **THE DIVINITY OF CHRIST**; for that **HE**, our Lord and Saviour—**HE**, the Spiritual Adam who is *in* His regenerate members, and into whose image they are being changed, in that "newness of life" in His Church and Sacraments which is both the *earnest unto them*, and the *evidence in them*, of the Truth of that "Life in God" which they have in common with Him, as He *is* now "in the body of His glory"—**HE** is that Personal Manifestation unto us of "GOD revealed as SON whom He hath made **HEIR OF ALL THINGS**," in Whom, as so proposed to our contemplation by faith (ver. 1), we see "what is *the hope* to which we are called in Him;" we see what is "the rich abundance of the glory" of being joint-heirs with Him in His Church—**ALL THINGS ARE YOURS: FOR YE ARE CHRIST'S, AND CHRIST IS GOD'S** (1 Cor. iii. 28. Eph. i. 18. Col. i. 12); we see what Baptism, and

what our Christian profession, doth outwardly and Sacramentally represent unto us ; we see the *type* and *model* of what in our derived SONSHIP we must be, both individually and collectively—*faithful unto Him who hath made us what*, whether individually or collectively, *we are* “in that mystical Body of His Son, Christ our Lord” wherein “He hath knit together His elect in one communion and fellowship :” *Collect for All Saints’ day.*

The nearness of this interest in CHRIST’S *Sonship* at once and *Inheritance*, which *they* have whom as Son (John v. 21, 26. viii. 36) He hath made free to open their mouths, and be “heard out of their piety” (ch. iv. 16. v. 7)—less as His *household*, than as His *family* ; in their new relation unto God, as “not servants now, but sons” among whom He is but as the “First-born among many brethren ;” ch. ii. 11. Rom. viii. 29—the Apostle sufficiently proclaims, when he adds: *Whose family<sup>f</sup> and household are we, so far forth as we are holding the freedom which we have<sup>g</sup> as sons*

<sup>f</sup> This wider acceptation is not more than the word *οἶκος* will in itself very well admit of, nor more than came within the scope of the Apostle’s argument ; as we see in ver. 14, where what he here expresses by *οὗ οἶκος* is again expressed by *μήτροι τοῦ Χριστοῦ*, i. e. *τὰ παῖδια ἃ τῷ Χριστῷ ἔδωκεν ὁ Θεός* (ver. 14), those *many sons*, elect in Him unto glory, who stand (as arraigned at the bar of Divine Justice) in the grace of that One Son through whose obedience they are accounted and dealt with as righteous ; yea as collectively “the Righteousness of God in Him ;” Rom. v. 15—19. 2 Cor. v. 21.

<sup>g</sup> The word *confidence*, by which our Translators have rendered both *τῆς ὑποστάσεως* in ver. 14, and *τὴν παῖρησιαν* here, is not inapplicable to the latter term, if we understand it of that *filial confidence*, the ground or basis of which (compare 2 Cor. ix. 4. xi. 17) is our *status*, or stand-point (Rom. v. 2. 1 Cor. xv. 1) ; whether *political*, as “citizens of the heavenly Jerusalem” (ch. xii. 22. 1 Cor. xv. 48. Phil. iii. 20) ; or *domestic*, as we are “*children*” of God in Christ Jesus.” We might also render *τὴν παῖρησιαν*, in one word, *our privilege*—making the Article express *relation to ἡμεῖς*, as again in *τὸ καθύχημα* to *τὴν παῖρησιαν*, which, because *τὸ καθύχ. τ. ἰλ.* becomes thus an adjunct of it, governs *βεβαίαν* in the feminine.

The view we have taken of the word *παῖρησιαν*, which has been our clue to the interpretation of vv. 6, 14, and which is equally applicable to ch. iv. 16. x. 19, 35. Eph. iii. 12. 1 John ii. 28. iii. 21. iv. 17. v. 14, may be illustrated and confirmed from Eur. Ion. 671 ; where the foundling, having discovered (as he believes) *one* parent in Xuthus, himself not an Athenian by birth, prays that in the event of his discovering his *other* parent—

ἴκ τῶν Ἀθηνῶν μ’ ἢ τεκοῦσ’ εἴη γυνή,  
ᾧς μοι γίνηται μητρὸς ἐν παῖρησιαν.

born in God's house (John i. 12, 13), *and its attendant exultation of Hope* (Rom. v. 2. viii. 24), *firm unto the end*; thus, under that outward form of THE CHURCH with which, regarded as "the city of the living God" (ch. xii. 22), we familiarly associate *pride of citizenship* and *freedom of speech* in all who have not wilfully relinquished or forfeited their political interest and birth-right therein, plainly intending to speak of that inner and spiritual *membership with Christ* in His Mystical Body—itself termed by the Apostle ὁ Χριστός: ver. 14. 1 Cor. xii. 12—of which we are verily and indeed partakers, *so far forth only* as we are holding fast that *beginning* of our incorporation into it which God gave us when we were born again, and so brought into *our new relation to Him*, in Baptism.

7. "These words are quoted from Psa. xcvi. 7, which the Apostle tells us was written by *David*; ch. iv. 7. Wherefore, seeing he here calls David's words *a saying of the Holy Ghost*, he teaches us that David wrote by inspiration of God; as our Lord Himself testifies, Matt. xxii. 43. The judgments of God executed on sinners in ages past, being designed for the instruction and reproof of those who come after, the Holy Ghost by the mouth of David very properly founded His exhortation to the people in *that* age on the sin and punishment of their fathers in the wilderness. And the Apostle, for the same reason, fitly applies the same exhortation to the Hebrews of *his* day, to warn them against hardening their hearts when they [now that they have] heard God's voice speaking to them in the Gospel of His SON<sup>h</sup>." Macknight.

*Ibid.* ἐὰν τῆς φωνῆς αὐτοῦ ἀκούσητε is not correctly

<sup>h</sup> "Pergit in exhortatione suâ ut CHRISTO LOQUENTI obediant; et, quò plus gravitatis habeat, confirmat eam Davidis testimonio. Nam, quum acrius pun-  
gendi essent, melius fuit vitandæ offensionis causâ opponere alienam personam. Si simpliciter illis exprobrasset patrum incredulitatem, minus benignè fuisset auditus; at quum Davidem adducit, res minus est odiosa. Summa autem est: sicut ab initio Deus voci suæ obediri voluit, perveraciam autem ferre non potuit quin graviter ulcisceretur; ita hodie, nisi dociles nosmet præbeamus, non leviores de nostrâ contumaciâ poenas sumpturum." Calvin.

rendered by our Translators "if ye *will* hear His voice." In the English idiom it should rather have been *To-day*, *that* [in strictness, as though it had been written τῇ ἡμέρᾳ<sup>i</sup> ἧ ἄν, *in the which it shall be that*] *ye have heard* &c.; in Latin, "ut qui in Apostolis CHRISTUM, in Christo DEUM LOQUENTEM *audiveritis*!" The clause, under this view, becomes a sort of "running comment" upon<sup>k</sup>, and exposition of, σήμερον—it being in the Apostle's mind to say that, in whatever measure and mode of Revelation (ch. i. 1) the Author and Giver of men's *many and various measures* of Moral Light (John i. 9. 2 Cor. iv. 6. James i. 17) shall have spoken to the inner sense of Man, whether individually or collectively, *that* is in the sight of God *his day* of grace and acceptance (2 Cor. vi. 2) which, while it lasteth (ver. 15), it is for him to improve by hardening not his heart, nor showing himself in effect as unconvinced and unchanged in heart and conduct, as though God had *not* spoken. And this *limiting* at once *and explanatory* force of εἰ ἄν we might more clearly express by resolving it into its component particles εἰ ἄν, and attaching to the former that meaning which more properly belongs to its compound ἐπεὶ, *ex quo, since, from the time that—so*

<sup>i</sup> Not unlike is the construction of εἰ, or (as Dindorf has edited) ἧ in Soph. Aj., 496-9 :

εἰ γὰρ θάνῃς σὺ, καὶ τελευτήσας μ' ἀφῆς,  
ταύτη νόμιζε κέμῃ τῇ τόθ' ἡμέρα  
βίᾳ ξυναρπασθῆσαν Ἀργείων ἔπο  
ξὺν παιδί τῷ σῶ δουλίαν ἔξειν τροφήν.

<sup>j</sup> That time-honoured Rule of Latin Syntax under which this construction would fall—"QUI, *causam significans*, Subjunctivum postulat"—has been thus expanded in a *Syntaxeos Latince, necnon Græcæ, Compendium in usum Scholæ Neopandunensis concinnatum*: "QUI Subjunctivum postulat quoties indicat, vel quâ sub conditione (*on what ground, within what limits*) prædicetur antecedens sententia, vel quam in se vim habeat et effectum; quorum illud Græcè subjicitur per εἰ (*for that*), hoc per ὡς vel ὅπως ἄν—(virtual) *whereby so, that so—or (eventual) so as to, so that &c. &c.*"

<sup>k</sup> By this we would express the distinction which must be observed between such a *particular* and *precise* indication of σήμερον as might have been made by εἰ, used as in Acts xvi. 15, εἰ κεκρίκατέ με (&c.); or by ὅτι, as in John ix. 17, σὺ τί λίγεις περὶ αὐτοῦ, ὅτι (seeing that) ἠνοιξί σου τοὺς ὀφθαλμούς; and such a *general* application as we understand it to have been intended that we should make of this Scripture, as addressed to *all times and all generations* of men.

that *ἐάν* (here, and in 1 John iii. 2, *ἐὰν φανερωθῆ*), shall be held to be equivalent to *ἐπειδάν*, *when once or from the time that*<sup>1</sup> *ye shall have heard the voice of GOD speaking to you.*

8. τοῦ πειρασμοῦ . . . . οὐ ἐπειράσαν με, *the temptation in the wilderness*—i. e. (see Matt. iv. 7. Luke iv. 12, where it is not for nothing that the Evangelists have used the compound *ἐκπειράσεις*) the wilful and wayward spirit of putting the conducting “Angel of His Presence with them” ever more and more to the proof (Acts xiii. 18. Rom. ii. 4)—*wherewith your fathers tried Me*—of what Spirit I was, whether able and willing to provide for them in their wanderings (Psa. lxxviii. 17—19)—*they would have Me proved*<sup>m</sup>, *albeit* (*καί*, and yet, at the same time that<sup>n</sup>) *they had seen my works during a space of forty years.* Macknight translates οὐ, *where*<sup>o</sup>; and adds “This, which is the Syriac and Vulgate translation, is more just than our English version, because the word *when*

<sup>1</sup> It is under this view of *ἐάν* that we interpret Matt. xvi. 19, ὃ ἐάν δήσῃς of “a thing which, *from the time that Peter*”—and Matt. xviii. 18, ὅσα ἐάν δήσῃς of “a great variety of things which, *from the time that the joint Ecclesiastical Supremacy of the Apostles—had declared to be binding upon men’s conscience and religious observance in the Church, should be, one and all of them, so held to have been things bound in the Upper Court of Heaven, that they shall hereafter be the outward Law of Christ whereby men shall be judged, when summoned to appear before Him in the clouds of Heaven.*” See Appendix to Vol. i. p. 16.

<sup>m</sup> A remarkable instance of this use of the Greek aorist occurs in Soph. Aj. 1126-8 :

δικαία γὰρ τόνδ' εὐτυχεῖν, κρείωντά με ;  
κρείωντα ; δεινόν γ' ἔπας, εἰ καὶ ζῆς θανών.  
Θεὸς γὰρ ἐσώζει με, τῷδε δ' οἴχομαι.

<sup>n</sup> So Dr. Bloomfield : “*καὶ εἶδον* may be rendered (as it is by Dr. French in his translation of this Psalm) *although they had seen* ; which is required by the Hebrew ׀ : and this sense of *καί*, like that of the Hebrew ׀ is not unfrequent.”

<sup>o</sup> So Kittner also, who translates : “*nolite pertinaces esse et duri, sicut Meribā ; i. e. in loco qui à risis et rebellionis adversus Deum nomen habebat : Exod. xvii. 7. Ipsa vox מריבה ab LXX. vertitur μάχη, Gen. xiii. 8 : at in Psalmo xcv. cum Paulo consentiunt.*” Henderson translates the Psalm : “Harden not your hearts, as at Meribah ; as in the day of Massah, in the wilderness ;” and adds, “The origin and reason of these names, which are in my opinion better retained than translated, may be found in Exod. xvii. 7.”



implies that *at the time of the bitter provocation* the Israelites had seen God's works forty years—contrary to the history, which shows that the bitter provocation (Numb. xiv. 2—4) occurred in the beginning of the third year from the Exodus—whereas the Vulgate translation, agreeably to the matter of fact, represents God as saying by David that the Israelites tempted God in the wilderness during forty years, notwithstanding all that time they had seen God's miracles."

10. αἰὲ πλανῶνται, τ. κ., αὐτοὶ δὲ κ.τ.λ. "*They are always wandering from Me in their heart* (Isa. xxix. 3. Matt. xv. 8), *whilst on their part* (the reason being, because) *they have taken no knowledge of* (been at no pains to acquaint themselves with) *my ways?* Rom. i. 19—21, 28, 32. x. 18, 19. On *προσώχθισα* Valcknaer has remarked, "Ad animum iratum et offensum fuit translatum, in dialecto præsertim Macedonicâ; neque enim inveniatur ap. alios Scr. Gr. veteres, sed aliquoties ap. Versores LXX. Psa. xxxv. 4, *προσώχθισε* posuerunt Alexandrini ad exprimendum verbum Hebr. significans *spernere, despiciatui habere*; illic Aquila posuit ἀπέρριψε, *abjecit*; Theodotion ἀπόσατο, quasi *cubito removit*. Is in stylo sublimi egregiè dicitur *προσοχθίζειν* τινι, qui infensus (tanquam ὄχθος, *dura cautes*) longè repellit irrita alicujus lamenta."

11. ὡς ὤμοσα, *so that I swear*; "sic ἠψῆ denotat *ita ut, adeo ut*; 1 Sam. iii. 11. 2 Reg. ix. 37: et LXX. in utroque loco verterunt ὥστε." Kütn.

*Ibid.* εἰ εἰσελεύσονται. "*Formula est juramenti, in quâ aliquid subaudiendum est; ut imprecatio vel simile aliquid, quum homines loquuntur; quoties autem loquitur Ipse DEUS, perinde valet ac si diceret Ne existimer verax, nulla posthac fides habeatur Mihi, nisi ita sit!* Defectiva tamen locutio timorem et reverentiam commendat, ne temerè prosliamus ad jurandum, quemadmodum multi horrendas execrationes subinde effutire solent." Calvin. Compare Gen. xiv. 23. Numb. xiv. 30. LXX. Mark viii. 12.

12. *See to it, Brethren, that there shall never be in you—*

the Apostle supplies now, in the apodosis of the sentence commenced in ver. 7, the practical application of the Scripture which he has cited at length, as written for our admonition (Rom. xv. 4. 1 Cor. x. 11, 12. 2 Tim. iii. 16); and pursues, to the end of ver. 15, his exhortation (enforced in ver. 14 by a more pointed reiteration of what he had said in ver. 6) to active and vigilant improvement of our present *day* and *means of grace*.

14. *For we are very<sup>p</sup> members*—"incorporate in the Mystical Body"—of THE CHRIST, *so far forth only as we are holding the beginning of our standing in that relation to God firm unto the end*. This caution—thrown in parenthetically (as the verse is distinguished in some editions) and therefore expressed in few and forcible terms—was suggested by the mention of that *hardness of Man's heart*, as he is by nature, an alien from God and from His covenants of Promise (Ezek. xi. 19. xxxvi. 26. Eph. ii. 12. iv. 18. Col. i. 21), against which, "so long as this infection of nature doth remain, yea, in them that are regenerated" (Art. ix.), it never can be out of place to caution those who *in hope only are saved*, or more plainly to describe their present state of Grace and Salvation in Christ Jesus, "have been made *heirs in hope* (not yet *actual inheritors*) of Life Everlasting;" Rom. viii. 24. Tit. iii. 7. 1 John iii. 2. It is to our *status*, or stand-point, in this new relation and character wherein we "are no more strangers and foreigners, but fellow-citizens with the Saints and of the household of GOD," that we understand the Apostle to have applied the term τῆς ὑποστάσεως: but—as we have already intimated on ver. 6, and on ch. i. 3, foot-note (i.)—rather to our being, in the gift and grace of "the Life of God" in the soul, μέτοχοι τοῦ Χριστοῦ than to what we are in our external discipleship, οἶκος Χριστοῦ or οἰκεῖοι τοῦ Θεοῦ

<sup>p</sup> γηγόναμεν, *we have become*—a predication made with the same emphasis which we may notice in Pilate's more fully expressed ὁ γίγραφα, γίγραφα, John xix. 22—and (it is implied) *are &c. &c.* The Syriac version, as given by Mr. Etheridge, is: "For we are made participators with [or, are conjoined with] the Meshiha, if from the beginning and unto the end in *this very standing we steadfastly persist.*"

(Eph. ii. 19); to *our hypostatic union* (as we are now in the baptized "body of our humiliation") *with Christ*, as He is now in the spiritual "body of His glory" (Phil. iii. 21), and not simply to our political incorporation into, and present and prospective means of grace in, His professing CHURCH; to our being in short, as seen by Him who seeth in secret, "alive unto God" in spirit (Rom. vi. 11. viii. 10), rather than to our visibly carrying about us "the deadness of the Lord Jesus in the body" (2 Cor. iv. 10). We might, indeed, have translated it, in one word, THE PERSON—i. e. THE NEW MAN, or new Head and Representative of the creation of God (Rom. viii. 19—21. Rev. iii. 14); THE CHRIST (as He now is) IN US, in a glorified Human Nature—and if this translation were received, then, if not from Eph. iv. 22—24. Col. iii. 9, 10, beyond all question from Gal. iii. 27 might it have been demonstrated that Christian *Baptism*, whereof the Apostle universally and unconditionally declares "As many of you as have been *baptized into CHRIST* have *put on CHRIST*," is "*the beginning* of our putting on the One New Man," in that fulness of grace which makes us verily and indeed *have part in CHRIST*.

But whilst with his whole heart the writer of this note believes that, as often as Baptism is administered in due form of Congregational Prayer (Acts ii. 17—21, 38—41. xxii. 16. Rom. x. 13), the baptized person (whether infant or adult) *does* "receive *of* the fulness" of that One Person of THE CHRIST, wherein two Natures, the Divine and Human, are (each one in its entireness and perfection) inseparably united); that *this* participation in the Divine Nature (2 Pet. i. 4)—the having part, namely, in that *Truth* of "the Word of God made very Man" (John xvii. 17) which is the consecration in Him of our entire Manhood, "the spirit, and the soul, and the body," to be that Temple wherein "under a bodily form dwelleth the entire perfection of the Godhead" (Col. ii. 9. 1 Thess. v. 23)—is in THE REGENERATION, and in THE KINGDOM OF HEAVEN that now is in THE AGE OF THE CHURCH, the "one talent" which amid great diversity of ministrations and gifts, apportioned "to each according to his several ability," *the same Lord over all* has made the first

elementary gift of that abundant grace wherein He is “rich unto all that call upon Him<sup>9</sup> :” whilst such (on the most certain warrant, as he believes, of Holy Scripture) is the writer’s full assurance of faith, he is far from believing that in our Baptism we each of us *so* receive of the grace of a Regenerated Manhood as that ἡ ἀρχὴ τῆς ὑποστάσεως, or, in one word, our *regeneration*—which if we would be saved through Christ, we are to *hold fast unto the end* of our probation in the flesh—can be described in every case as “Christ taking up His dwelling in us<sup>†</sup>.” No! as the Divine Hypostasis—whereof, for the time during which *the life of the soul* in Man was being repurchased, the Incarnate Son of God was the reflected Image, the palpable expression, the Personal and immediate Exponent to Mankind—is, as we have seen on ch. i. 2, the Personal relation under which THE HIGH AND HOLY ONE THAT INHABITETH ETERNITY is pleased to stand unto us, as “the reconciled God and Father of our Lord Jesus Christ;” so, for set times and seasons (Acts i. 7. iii. 19—21. 1 Tim. ii. 4—6) assigned for *the redemption of the mortal body also* unto a spiritual “life in God” (Rom. viii. 11, 23. Phil. iii. 21), the Hypostasis of what the Apostle terms THE CHRIST—i. e. of that silently-advancing and unseen filling-up of the eventual ALL IN ALL (Eph. i. 10, 23. Col. ii. 10. iii. 11), which finds meanwhile its more or less perfect expression and embodiment in His visible Church—is the grace of our election in Christ to be, from the day and hour of our admission thereto, “no more servants, but *sons* ;” unto whom—if *true to their place in God’s love*, as “holy and without blame in His sight,” they on their part do lovingly *grow* in His grace Who is their Head (Eph. i. 4. iv. 15. 2 Pet. iii. 18)—THE SON, the outpoured Love of God, will so make Himself known and felt as a quickening and transforming gift “which they have of God,” that (as the Apostle has described to us *his* experience) He is *revealed in* (Gal. i. 16. iv. 6, 19) and will *make His*

<sup>9</sup> Compare Matt. xxv. 14—30. Mark xiii. 34—37. Luke xix. 11—27. John i. 9. xii. 48. xvii. 2, with Acts ii. 17—21. xxii. 16. Rom. x. 12, 13. 1 Cor. xii. 4—11.

<sup>†</sup> This is Archdn. Wilberforce’s definition of our “regeneration:” see his *Doctrine of Holy Baptism*, ch. i. p. 28.

*abode with* them (John xiv. 18—23); His Spiritual Presence and Agency having called up a spiritual image of “Christ who is the Image of GOD” within their hearts: compare Luke xxiv. 35. Acts iii. 20, 26. Rom. v. 5. 1 Cor. vi. 19, 20. 2 Cor. iv. 4, 6.

And who would deny, now, that our first admission to this state of grace in CHRIST is, when in our Baptism we “put on CHRIST:” when coming, by faith, unto the chief cornerstone of that living Temple which God in Christ is building up for His own habitation as its Indwelling Spirit, we receive that which enables, enjoins, and on *our* part (by our free acceptance of it) engages us “to be ourselves also (as we shall be able to bear it) builded as living stones” of “a spiritual house” hereafter to be revealed from Heaven: when of God’s bounteous mercy “delivered from the dominion of Darkness, and translated into the Kingdom of the Son of His love,” the Father of this *our present*\* glory makes us meet to have part with His Church and People in the light which now shineth?

We conclude, then, that by the words τὴν ἀρχὴν τῆς ὑποστάσεως the Apostle meant to speak of that grace of God, *freely bestowed upon every recipient of Christian Baptism*, which brings those who by their birth were made “children of wrath” into a state of reconciliation, wherein (as he describes the collective grace of the Corinthian Church) “in the Name of the Lord JESUS, and under *the operation of THE SPIRIT* of our God, they are persons that have had their past sins washed away, that have been consecrated, that have been made free to live” in willing devotion of “themselves, their souls and bodies, to be a reasonable, holy, and lively sacrifice unto GOD;” the *Truth* of which in Man’s nature hath not yet been realized and perfected (ch. x. 10, 14. John xvii. 19. Phil. iii. 12. Col. ii. 10) save in the One Representative Person of JESUS, our ever-living High-Priest and Intercessor—whose glory, as “holy, innocent, without stain (of Birth-sin), widely removed from those who are living in sin, and exalted far above the heavens,” we have

\* Compare Rom. viii. 30. ix. 4. Eph. i. 17, 18. Col. i. 12, 13. 2 Pet. i. 3. 1 John ii. 8.

now reflected to us in that which was indistinctly seen in the veiled face of Moses; *the living Presence*, namely, *and mediation of Christ*, as outwardly represented and embodied in each Church and Congregation of His ministering servants, both lay and clerical: whilst the individual character, which this our collective impersonation of THE CHRIST would impress on every one of us—the visible image, as it were, and superscription whereby men may take knowledge, and *we* too may take knowledge of ourselves, that “Jesus Christ is in us”—this χαρακτήρ τῆς ὑποστάσεως, as after the Apostle we may describe it, is no other than that which the seal of Baptism proclaims to be the Covenant-grace wherein we stand, *Deadness in the body unto Sin* combined with *manifestation of Life in the spirit unto God*. See Rom. v. 2. vi. 11. 2 Cor. iii. 13, 18. iv. 10. xiii. 5: and compare our xviiith Article.

15. ἐν τῷ λέγεσθαι, *subject to, under* the condition or circumstance of, *its being said*, may be understood (as our Translators and others have taken it) to mean simply *while it is said*—though the Apostle, had he thus intended to repeat what he had said in ver. 13, might have been expected rather to have written ἄχρις οὗ λέγεται κ.τ.λ.—but it seems better (regarding ver. 14 as parenthetical) to connect this verse with ἵνα μὴ σκληρυνθῇ τις ἐξ ὑμῶν, and translate *even while it is said*; i. e., even while the warning voice of that Scripture (which is for all time) is yet speaking to you, *in your day* of grace and proffered mercy. *For who were they that, after having heard* the voice of the Lord speaking to them (Deut. iv. 32, 33. v. 25, 26) *did provoke* Him to anger?—(it is thus the Apostle proceeds to enforce his *word* of warning by that

<sup>1</sup> Τίνας . . . ἀλλ' οὐ πάντες κ.τ.λ. Angl. *who but all they that ἔγ.?*—q. d. “*who did*, and (Gr. *but*) *all did not*, provoke!” so that ἀλλ' οὐ in ver. 16 amounts to precisely the same thing as εἰ μὴ, ver. 18: “*who did*, if not *all* &c.!” compare 2 Cor. xi. 29. “Τίνας (ita) legendum, uti vv. 17, 18: quod rectè vidit Chrysostomus. Bene locum intellexit Syrus, qui sic interpretatus est: *Quinam enim sunt illi, qui audierunt et irritarunt illum? nonne omnes isti qui ex Aegypto egressi sunt?* Similiter ἀλλ' οὐχί occurrit Luc. xvii. 8. Οἱ ἐξελθ. ἐξ Αἰ. διὰ Μ., est relatorum permutatio, cum pro eo quod *alter fecerit* ponitur id quod per illud *in altero efficitur*; et contra. Κῶλον h. l. exprimit Hebraicum קָוָה, *cauteler*, apud LXX. Numb. xiv. 29: ἐν τῷ ἐρήμφε ταύτη πεσεῖται τὰ κῶλα ὑμῶν: adde *Ibid.* vv. 32, 33.” Küttn.

which had actually happened to their fathers, the objects of God's grace and mercy in the typical Exodus)—*were they not all they that &c.?* *With whom, again (δέ) . . . ? was it not &c.?* *Unto whom, lastly (δέ) did He swear . . . but unto them that were disobedient.* We see, then—καί, according to the well-known facts of Scripture History—that *what hindered them from entering in* to the promised rest of Canaan *was their disobedience, arising from hardness of heart and unbelief* (ver. 12). Contrast here εἰς ὑπακοὴν πίστεως, Rom. i. 4. εἰς ὑπακοὴν καὶ ῥαντισμὸν αἵματος Ἰησοῦ Χρ., 1 Pet. i. 2: and with οὐκ ἠδυνήθησαν, compare Mark vi. 5, οὐκ ἠδύνατο ἐκεῖ οὐδεμίαν δύναμιν ποιῆσαι διὰ τὴν ἀπιστίαν αὐτῶν.

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#### CHAPTER IV.

1. *Let us not be high-minded therefore* (Rom. xi. 20. 1 Cor. x. 11, 12) *but fear, lest at any time, though there is still a promise left of ENTERING INTO HIS REST, any of you should be deemed to have fallen short of it* (John xii. 48. Rom. iii. 23. 1 Cor. ix. 27. Phil. iii. 10—12). *For we have had our good tidings* (Luke ii. 10, 11), *even as they had theirs* (Numb. xiii. 27—30): *yet did not the word addressed to the outward ear profit them*—let us then, warned by their example, be not faithless, but believing)—*from its not being mixed with faith on the part of them that heard it*\*. Faith, then, in our Apostle's estimate of it, is that Divine "preparation of the heart in Man," that good "salt in ourselves" (Mark ix. 50), which we must have ere we can *inwardly digest* the spiritual food that enters in by the listening ear, and fills the converted soul with all joy and peace in believing. And well does Calvin remark upon this passage: "Observanda est relatio inter *Verbum* et *fidem*, quæ talis est ut fides à Verbo separari nequeat, Verbum autem à fide separatum nihil con-

\* A similar construction is found in Hom. II. i. 24, ἀλλ' οὐκ Ἀτρεΐδῳ Ἀγαμέμνονι ἠνδάνε θυμῷ, but not unto (or on the part of) Agamemnon, son of Atreus, was it a thing that his mind had pleasure in.

ferat<sup>b</sup>: non quòd Verbi efficacia à nobis pendeat; neque enim, si omnes homines mendaces fuerint, ideò verax esse desinet Qui mentiri non potest; sed vim suam non aliter profert Verbum erga nos, quàm ubi fides aditum facit. *Est enim potentia DEI in salutem, sed credentibus; in eo revelatur Dei justitia, sed ex fide in fidem.* Ita fit ut *perpetuò sit efficax Verbum Dei et salutare hominibus, si ex se æstimetur ac suâ naturâ; sed fructus non sentiatur nisi à credentibus.*”

3. “Jam locum illum, quem citaverat ex Davide, exornare incipit: hactenùs enim tractavit secundùm literam, ut loquuntur, h. e. in genuino sensu; nunc autem expoliendo amplificat, ideòque *alludit* magis ad verba Davidis quàm interpretetur. Ejusmodi ἐπεξεργασία est in Ep. ad Rom. x. 6, in tractando Mosis testimonio; nec absurdum est, ut ad præsentem usum accommodetur Scriptura, similitudinum (ut ita dicam) coloribus illustrare quod illìc simplicius dicitur. Præcipua hujus loci difficultas hinc provenit, quòd violenter à multis torquetur; quum Apostolus nihil aliud velit quàm, requiem quandam nobis asserendo, ejus desiderio nos acuere, et simul metu pungere ne per incredulitatem ab eâ prohibeamur.” Calvin.

Translate: *For we that are believers—even that people of God* (ver. 9), foreknown from the beginning of the world; Acts xv. 14—18. Rom. xi. 2. Gal. vi. 16. Tit. iii. 8—*do enter into a state of rest* (ver. 10); *agreeably to that which is implied in that He hath said, “So that I swear in my wrath: THEY SHALL NOT ENTER INTO MY REST;” notwithstanding that THE WORKS, it is certain (τοι), have been FINISHED from the time of the world’s foundation: for He hath spoken elsewhere of the seventh day on this wise, AND GOD RESTED &c.: Gen. ii. 1, 2. LXX.* “The quotation shows that this rest was still reserved for somebody; and if

<sup>b</sup> The same, *mutatis mutandis*, may be remarked of the relation between *faith* and “*works which are the fruits of faith.*” *Faith itself cometh by hearing, and hearing by the word of God*—yet, as Professor Scholefield (*Sermon on James ii. 14*) illustrates his subject from Plato, “The cause of an effect is one thing; whilst that *without which the cause cannot operate as a cause, and produce its effect, is another.*”



the Jews replied that *God's rest* meant His resting from the works of the Creation, and that *they* had entered into this when *He gave them His sabbaths*, St. Paul replies that this could not be *the rest* intended, because David spake of it as something still future, though the rest of the Sabbath had existed from the beginning." Burton.

6. ἐπεὶ οὖν ἀπολείπεται κ.τ.λ. "Dicit *reliquum esse ut quidam ingrediantur*; nam, si *non intrare* pœna est incredulitatis, *credentibus ingressus patet*. Paulò plus habet difficultatis quod subjicit continuò post, *alium nobis hodiernum diem*<sup>c</sup> statui in Psalmo, *quia priores exclusi fuerint*: nihil enim tale exprimere videntur verba Davidis, tantùm hoc sonant quòd Deus infidelitatem populi ultus sit, eum terræ possessione abdicando. Respondeo valere consequentiam *nobis offerri quod illis ablatum est*, quum admoneat Spiritus Sanctus *non esse committendum nostrâ culpâ ut eodem pœnæ genere mulctemur*. Quid enim? Si nobis hodie nihil promitteretur, an locum haberet hæc admonitio, *Videte ne vobis idem quod patribus contingat?*" Calvin.

The logical connexion of vv. 6—9 is: *Seeing then* from the very terms of the last cited text (ver. 5) *that it is still left open for some persons or other to enter into HIS REST . . . . .* seeing again that *He maketh definite mention of a DAY*—and how this bears upon his argument, the Apostle has indicated in ver. 8—*we conclude that there is a holy rest still left open unto* (the true Israel) *the spiritual and believing People of God: for he that hath* (in the words of the Psalmist) *entered into HIS REST, is he that hath himself also ceased from his antecedent*<sup>d</sup> *works, just as GOD did from His—ἀπὸ τῶν ἰδίων,*

<sup>c</sup> Angl. "*another day which we can call our to-day.*" We notice this as a confirmation of the view which we have taken of the Apostle's application of this oft-repeated text.

<sup>d</sup> So we may best express what, it will be seen from Calvin's masterly comment upon this text, the Apostle intended to convey by the words ἀπὸ τῶν ἰργῶν αὐτοῦ, *from his own works*. "*Est illius perpetui Sabbati definitio*"—he writes; and the reader is referred, for an explanation of this, to the note on 1 Cor. v. 7—"in quo summa hominum beatitudo consistit, ubi quædam est inter illos et DEUM similitudo, quæ cum Ipso cohareant. Quicquid enim unquam de

from those works that properly appertained unto Him. Let us be careful, therefore, to enter into that rest—that “ceasing from Man whose breath is in his nostrils,” that “exalting of the Lord alone in this, the Day of His power;” *Psa. cx. 3. Isa. ii. 17, 22*—that there may be no stumbling among us after the same pattern of disobedience—proceeding from an evil heart of unbelief (*ch. iii. 12, 19*) namely—as that which in the above cited text of Scripture is, as it were, *stereotyped* for the perpetual admonition of the Church.

We thus make *ἡ κατάπαυσις* here—like *ἡ καταλλαγὴ*, *Rom. v. 11. 2 Cor. v. 18*, and *ἡ εἰρήνη*, *1 Thess. v. 23. Rom. v. 1*, and *ἡ δικαιοσύνη ἡμῶν*, *Rom. iv. 25. v. 18*, and *ἡ δόξα*, *Eph. i. 17, 18. 1 Pet. iv. 14. 2 Pet. i. 8*—describe that *our present* state of grace and glory, wherein (1) by the free bounty of God our Saviour we have been once for all discharged from that House of Bondage unto Sin, the wages of our serving in which had been *death*; *Rom. vi. 7, 14*:

*summo bono* disputarunt Philosophi, insipidum ac nugatorium fuit; quia hominem in seipso detinebant, quum necesse sit extra nos exire ut felicitatem reperiamus. *Summum igitur hominis bonum nihil aliud est quam cum Deo conjunctio*: eò pervenimus, cum ad Ejus exemplum sumus compositi. Porro istam conformationem Apostolus in eo sitam esse docet, si ab operibus nostris quiescamus: unde sequitur *hominem se abnegando beatum fieri. Quid enim aliud est cessatio ab operibus nostris, quam carnis mortificatio? dum sibi homo renuntiat, ut vivat Deo. Hinc semper faciendum est exordium, quum de regulâ piè sanctèque vivendi agitur: ut homo, sibi quodammodo mortuus, Deum patiatur vivere [Gal. ii. 20]; ferietur ab operibus propriis, ut locum Deo agentis concedat: fateri enim necesse est tum demùm rectè constitutam esse vitam, quum Deo subjecta est. Atqui propter ingentem pravitatem hoc nunquam fit, donec à propriis operibus cessaverimus: talis, inquam, repugnantia est inter Dei gubernationem et nostros affectus, ut in nobis agere, nisi otiosis, nequeat [cf. Juv. Sat. vii. 65. Pectora nostra duas non admittentia curas].*

“Quia verò hujus quietis complementum nunquam attingitur in hâc vitâ, semper eò nitendum est. Ita *fideles ingrediuntur*, ut currendo assidue proficiant. Cæterùm non dubito quin ad Sabbatum datâ operâ alluserit Apostolus, ut Judæos revocaret ab externâ ejus observatione: neque enim aliter potest ejus abrogatio intelligi quàm cognito ejus spirituali fine. Proinde duo simul agit: nam et Gratia excellentiâ commendando nos ad eam fide recipiendam stimulat, et obiter interea ostendit quænam vera sit Sabbati ratio; ne in externâ cæremoniâ Judæi præposterè hæreant. Qui enim *alium fuisse finem præcepti tenet quàm externum otium aut cultum terrestrem*, is in CHRISTUM respiciens facile *Ejus adæntu cæremoniæ usum abolitum esse* perspicit: corpore enim aspectu umbræ protinus evanescent. Ergò hoc primum semper agendum est, ut CHRISTUM doceamus esse LEGIS finem.”

(2) by our very acceptance of this complete discharge, are committed and pledged to *cease* now from yielding our members as instruments of unrighteousness unto Sin (Rom. vi. 12, 13. 1 Pet. iv. 1, 2); nay more, after His example who *having died once unto Sin, is living* now in Man's emancipated nature *unto God*, we are called—in “the abundance of the grace, and of the gift, of Justification” we are made free, we are *glorified* in being made free, to use the hallowed way and means that on God's part shall enable us—to *live no longer unto ourselves* (nor unto that will of the natural man which, it may be, we have wrought in the time past of our lives) *but unto Him who hath died for us, and been raised* in that glory of being “the everlasting Father” of God's new creation in Him, the present effect of which is that (as St. Peter describes it) **THE SPIRIT** of the glory, and of the God unto whom we stand now in a new Covenant-relation, **ABIDETH ON US**. Compare John xiv. 15—19. 1 Pet. iv. 14.

12. From the mention of that expansive text of Scripture, on which he has been discoursing from ch. iii. 7, even to the present verse, the Apostle is led now to speak of that *word addressed to Man's inner sense*, wherein **HE** that in time past spake unto the Fathers in the Prophets, and unto us in these last days is speaking as **GOD THE SON**, is identified with that Moral Light which from the beginning hath been the only *true* light of every man born into the world; and so, with that Pattern Man by whom (as having in various measures and under various forms “spoken unto them;” John xii. 48) God will hereafter “judge the world,” on the momentous question of our “righteousness”—our final acceptance with Him; Acts xvii. 31. *For the word of God—is no dead letter*, he might have said; *it is spirit, and it is life* (John vi. 63); but here, as elsewhere, he compares it rather to that “sword of the Spirit,” which—although divested now of those terrors of **LAW**, and of awful Majesty (ch. xii. 18, 19), which had long cut us off from all approach unto “the way of the Tree of Life” (Gen. iii. 24)—we must not on our part shrink from encountering, as that only blade of celestial temper which can so probe the very *joints* (as it were) *and marrow* of that Self which it would bid us immolate, as to

lay bare in the innermost thoughts and purposes of the heart both *what is, and what is not, of God* in that “living soul” whereon “a quickening spirit” must have been engrafted from above, ere we can realize to ourselves the part which we are invited to have in the living mediation of JESUS THE SON OF GOD, our High-Priest and Deliverer from the wrath to come: ver. 14. 1 Cor. xv. 45, 46. 1 Thess. i. 10.

This, if we mistake not, is what the Apostle’s vivid imagery was intended to convey. *For the word of God* (he writes) *is endowed with life and energy*—it is for all time, and for all men; it makes itself felt *within* ° Man to be “the power of God unto Salvation to every one that believeth;” Rom. i. 16. Col. iii. 16. 1 Thess. ii. 13. James i. 21. 1 Pet. i. 23—and *sharper than any two-edged sword* †; *piercing even to the dividing asunder of soul and spirit*, as it were ‡ *of joints and marrow, and cognizant of the thoughts and purposes of the heart. Accordingly there is no creature that is not seen through, in His presence; but all is naked and laid bare to the eyes of Him unto whom we have to account.* “Τραχηλίζω propriè significat *in collum seu cervicem resupino*: hinc τετραχλισμένα, πεφανερωμένα: Hesych. Significatus hic translatus videtur vel à resupinatione noxiorum, qui contumeliæ causâ per vias urbis ducebantur; ut est apud Sueton. *Vitell.* c. 17: vel à victimis resupinatis et excoriatis quarum exta adspicienti patent: Chrysost. Hom. vii. p. 759.” Küttn.

#### 14. Hactenùs de CHRISTI Apostolatu disseruit<sup>h</sup>; nunc ad

° Calvin remarks on this verse: “Quicquid hic de Verbi efficacîâ disserit, hùc pertinet ut *sciant impune non posse contemni*: ac si diceret, Quoties nos Dominus voce suâ compellat, seriò agit nobiscum ut omnes interiores sensus nostros afficiat: itaque nulla est pars animæ quam non oporteat permoveri.”

† Compare Isa. xi. 4. Rev. i. 16. xix. 15.

‡ The sign and the thing signified are here mixed up together, as is not unusual with the best authors. So, when Sophocles is describing the invading Argive army under the similitude of “a flying eagle,” we read

Στάς δ' ὑπὲρ μελάθρων φονί-  
αισιν ἀμφιγανῶν κύελψ  
λόγχαις ἐπτάπυλον στόμα,  
ἔβα πρὶν ποθ' ἀμετίρων αἰμάτων γίνουσι  
πλησθῆναι: Antig. 116—121.

<sup>h</sup> “Theodoret, who has divided this Epistle into sections, begins his *second*

alterum Ejus munus transit. Diximus enim duplicem personam FILIO DEI fuisse impositam, quum ad nos missus fuit, nempe *Doctoris* et *Sacerdotis*. Itaque, postquam hortatus est Judæos ut obedenter amplectantur CHRISTI doctrinam [Col. iii. 16], nunc demonstrat quem fructum Ejus Sacerdotium attulerit: appositè autem Sacerdotium connectit cum Apostolatu, quum admonet hunc utriusque esse finem ut perveniamus ad DEUM. Illatione (οὕτως) utitur, quia hoc quoque caput prius attigerat [c. iii. 1]; sed, quia Sacerdotii vis non percipitur nisi ex doctrinâ, hanc viam sterni oportuit, ut animos ad Christum audiendum præpararet." Calvin—who further remarks on ver. 15: "In nomine FILII DEI, quod posuit, subest ea majestas quæ nos ad timorem et obsequium; verùm si nihil aliud in CHRISTO contemplemur, nondum pacatæ erunt conscientiæ; quis enim non reformidet FILII DEI conspectum, quum reputamus qualis sit nostra conditio, nobisque in mentem veniunt peccata nostra. Deinde Judæis aliud obstare poterat, quia Levitico sacerdotio assueverant: illic cernebant hominem mortalem unum ex aliis electum, qui Sanctuarium ingrediebatur ut deprecatione suâ fratres suos reconciliaret DEO. Hoc magnum est, quum mediator qui potest DEUM erga nos placare, *unus est ex nobis*. Hæc illecebra poterat Judæos illaqueare, ut sacerdotio Levitico semper assent addicti, nisi occurreret Apostolus et ostenderet FILIUM DEI, non modò excellere gloriâ, sed æquâ *bonitate et indulgentiâ erga nos* esse præditum. In hoc igitur capite versatur, quum dicit Illum *exercitatum esse nostris infirmitatibus et nobis condolare*. Quod ad *συμπάθειαν* pertinet, nolo subtiliùs disputare; frivola enim non minùs quam curiosa ista quæstio, *Num CHRISTUS usque hodie sit obnoxius nostris miseriis?* Nec verò Apostolus talibus argutiis et otiosis speculationibus fatigare nos voluit; quia non disputat *qualis in se CHRISTUS sit*, sed *qualis erga nos*. *Similitudinem naturæ* intelligit; quo significat CHRISTUM *simul cum carne nostrâ affectus quoque induisse*, ut non modò se verum hominem comprobaret, sed ipso experimento ad juvandos miseros

section with this verse, which ought in our division to have been the beginning of ch. v." Macknight.

homines edisceret : non quia opus talibus rudimentis habuerit FILIUS DEI, sed *quia nos aliter, quam de salute nostra curam gerit, mente apprehendere non possumus.*"

15. *For we have not an High-Priest that cannot—μὴ δυνάμενον, qui nequeat, Angl. such as to be unable, or not so constituted as to—sympathize with our infirmities; but One that on full proof has been found in all points after our likeness—i. e. very "Son of Man;" Gen. v. 3. Rom. viii. 3. Phil. ii. 7, 8—only without sin. Πεπειραμένον—too long suffered to pass, in our English version of it, as though it came from πειράζω, whose Perf. Pass. (as seen in its derivative substantive πειρασμός) is πεπείρασμαι: whence also the attempted emendation of some MSS., πεπειρασμένον—is both more correctly, and with advantage to the context, rendered *proved* or *put to proof*, εἰς πείραν ἐληλυθότα. For, although the issue of our Lord's Temptation in the wilderness demonstrated the truth of the Apostle's position, ὁ Θεὸς ἀπειραστός ἐστι κακῶν (James i. 13), can it be said that the being *tempted* to sin—yea to such sins as hunger, spiritual pride, ambition (time and place conspiring) have power to betray the noblest minds into—formed no part of the vicarious sufferings of our Immanuel? Nay, is it not this very *accident* of His Human Nature (this *having Himself known what it is* as Man to *suffer, being tempted* of Man's ghostly enemy) that qualifies Him, as the One Man found *without sin*, to mediate between God and those unto whom He stands now in the relation of "an High-Priest"—on the one hand as "merciful" toward sins of unavoidable infirmity, which "infection of nature doth remain, yea in them that are regenerate," as on the other hand He is "faithful unto Him that appointed Him" to offer that precious Blood, without which there had been no remission? What the Apostle meant to say was, not (as our Translators appear to have understood him) that the Incarnate Son of God "was in all points tempted like as we are, *yet was* without sin"—the very devils, who witnessed the historical truth of this, believed it and confessed Him to be "the Holy One of God"—but that in JESUS, God's "First-born from the Dead" and, in His now glorified*

Human Nature, THE HOLY ONE from whom we derive that unction which (even as we now are) makes us not unmeet to be *His brethren* (ch. ii. 11. 1 John ii. 20, 27. iii. 2), we have “an Advocate with the Father,” so entirely *One with us* (as once in human suffering, so now in human sympathy with those who are still *suffering from being tempted*; ch. ii. 18. v. 2), that—not more encouraged by His proved *Deity* “in the days of His flesh,” than by the proved *Humanity* also which He has taken up with Him into Heaven—well may we cling to the hope (ch. vi. 19, 20. 1 John iii. 3) which our Christian profession has set before us; well may we come *with filial confidence* (ch. iii. 6) to that Throne of Grace, where the Presence of “the Son of Man” (Dan. vii. 13, 14. Acts vii. 56) ensures that, if we are treading in the steps of His most holy life on earth, we shall find mercy, and obtain grace to help us in our every hour of need. Compare 1 Pet. ii. 21. iv. 1.

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## CHAPTER V.

1. ὑπὲρ ἀνθρώπων καθίσταται κ.τ.λ., *is appointed to represent<sup>a</sup> and act for men in relation to GOD*—τὰ πρὸς τὸν Θεόν, *quoad* or *quod attinet ad DEUM*.

*Ibid.* ἵνα προσφέρῃ κ.τ.λ. “These words indicate the more

<sup>a</sup> Calvin's note here is worthy of all acceptation. “Primò dicit assumi ex hominibus sacerdotes; deinde non rem privatam agere, sed totius populi; tertio non inanes debere ad placandum Deum accedere, sed sacrificiis instructos; quartò infirmitatum nostrarum non debere esse expertes, quò libentiùs succurrant laborantibus; postremò non temerè debere ad munus obeundum prosilire, sed tum demùm honorem esse legitimum ubi à DEO electi sunt et comprobati. Nunc de singulis membris breviter tractemus. Priùs tamen coarguenda est eorum inscitia qui hæc trahunt ad tempus nostrum, quasi idem hodie esset sacerdotum usus ad victimas offerendas: quanquam non longà refutatione opus est. Quid enim apertius quàm veritatem quæ in CHRISTO est cum figuris conferri! quæ, ut tempore fuerunt priores, ita nunc cessarunt. Quarè plus quàm ridiculi sunt qui MISSÆ sacrificium stabilire volunt ex hoc loco. Redeo ad verum Apostoli sensum. Sacerdotem ex hominibus dicit assumi: hinc sequitur CHRISTUM oportuisse eorum

especial *purpose* for which the office was appointed. In *προσφ.* we have a sacrificial term found also at Matt. v. 23. John xvi. 2. The terms δῶρα and θυσίαι are properly distinct; the former being the *original* term applied to the most ancient kind of oblation, that of the fruits of the earth; and generally to the *unbloody* sacrifices afterwards called *thank-offerings*—whence Josephus says of the Essenes, εἰς τὸ ἱερὸν ἀναθήματα στέλλοντες θυσίας οὐκ ἐπιτελοῦσι—the latter describing the various *sin* and *trespass-offerings* consisting of slain beasts. Sometimes, however—as in ch. viii. 4, and often in the LXX.—the term δῶρον includes both kinds of sacrifice.” Bloomf.

2. μετριοπαθεῖν δυνάμενος κ.τ.λ. *Being one that can feel like any other man*<sup>b</sup> *towards the ignorant and erring*—i. e., not simply (as might perhaps be argued from the fact of there being but *one* Article prefixed to these two predicates) *towards those who err through ignorance*; but more generally, and more agreeably to the Apostle’s argument, towards those who go astray, at one time through the ignorance, at another through the weakness (inseparable even from man’s *regenerate* nature) wherewith they are still encompassed in the flesh. “The words”—Dr. Bloomfield remarks—“are, in the Hellenistic use of them, nearly synonymous: see Psa. xxiv. 7, compared with 2 Chron. xxviii. 13, where ἀγνοεῖν is put, *per ὑποκορισμὸν*<sup>c</sup>, for ἀμαρτάνειν. And so ἀγνοεῖ and ἀγνόημα in Ecclus. v. 18, and ἀγνόημα in Heb. ix. 7.”

*esse Hominem*; nam, quia longè a Deo distamus, in Ejus conspectu quodammodo assistimus in *Sacerdotis personâ*: quod non fieret, nisi unus esset ex nobis. Itaque, quod communem nobiscum naturam habet FILIUS DEI, ad hoc non minuit Ejus dignitatem, ut magis nobis commendet: nam ideò ad conciliandum nobis Deum idoneus est, quia Homo est.”

<sup>b</sup> Μετριοπαθεῖν (μετριοπαθῆ εἶναι) ἡγουν συμπαθεῖν: Theophyl. Œcumen. συγγινώσκειν ἐπιεικῶς: Hesych. The above translation was suggested by Thucyd. i. 76, θαναμαστὸν οὐδὲν πεποιήκαμεν οὐδ’ ἀπὸ τοῦ ἀνθρωπειοῦ τρόπου, εἰ κ.τ.λ. Demosth. c. Mid. 527. 13: τίς ἀνθρωπίνη καὶ μετρία σπῆψις φανεῖται τῶν πεπραγμένων αὐτῶ; and may be illustrated by that which the Peripatetics maintained against the Stoics, τὸν σοφὸν μετριοπαθῆ μὲν εἶναι, ἀπαθῆ δὲ οὐκ εἶναι: Angl. *is a man of subdued feelings, not one without the feelings of a man.*

<sup>c</sup> So Klüttner: “Peccatores vocantur ἀγνοοῦντες *per χαριεντισμὸν*, qui bene convenit verbo μετριοπαθεῖν: *at πλανᾶσθαι fortius est.*”



“Μετριοπαθεῖν, quod verbum hīc usurpat Apostolus, variè exponunt tam Græci quam Latini interpretes. Ego simpliciter idem valere puto, ac si dictum esset *accommodare se ad συμπάθειαν* [Angl. *to let oneself down to the wants and weaknesses of others; to feel as other men do*]. Summa hæc est: CHRISTUM non modò propter carnis et naturæ unitatem nobis *fratrem* esse, sed infirmitatum nostrarum societate *ad indulgentiam et facilitatem induci et quasi formari*. Participium *δυνάμενος* plus valet quàm in communi sermone; sumitur enim pro *idoneo* vel *apto*<sup>d</sup>. *Errantes et ignorantes pro peccantibus* accepit more Hebraico: nam *ἵψψ* pro quovis *delicti* genere Hebræi accipiunt.” Calvin.

4. ἀλλὰ καλούμενος ὑπὸ Θεοῦ, *but only when called by God*, as was done in the case of Aaron; Exod. xxviii. 1. “Tametsi hoc pro causæ præsentis circumstantiâ dictum est, licet tamen generalem doctrinam inde colligere, nullum in Ecclesiâ regimen erigendum esse hominum arbitrio, sed expectandum esse DEI jussum; deinde certam eligendi regulam sequendam esse, ut se nemo propriâ libidine ingerat. Utrumque distinctè notandum est, neque enim hīc de personis tantùm diserit Apostolus sed de ipso officio. Negat, inquam, probum et sanctum esse munus, quod sibi homines finxerint absque DEI mandato: *unde constituo Papale sacerdotium adulterinum esse, quia in hominum officinâ fabricatum est*. Nusquam jubet

<sup>d</sup> *Δυνάμενος* might, in fact, have been correctly rendered here, *being one that should*—in virtue, namely of the nature which God hath given him. And the same, *dynamical* rather than purely *mechanical*, properties of the strictly analogous gifts and agencies of Divine Grace (Eph. vi. 10. Phil. iv. 13) are indicated in James i. 21, and Acts ii. 47, where *τοὺς σωζομένους* (interpreted on this principle) is most faithfully expressed in our received version *such as* [by the grace of God, namely, if they hinder not its rightful operation and effect] *should be saved*.

<sup>e</sup> Hence probably the question proposed in the Ordination of Priests and Deacons, and in the Consecration of Bishops: “Do you think in your heart that you be truly called &c.?” “The *ὁ* before *καλούμενος*, found in the common text, has been cancelled (on the authority of many MSS. and early Edd.) by Bengel, Griesbach, Matthæi, Knappe, Tittman, Vater, and Scholz [and Tischendorf], and rightly; *καλούμενος* being directly opposed to *ἐαυτῷ*, *not of his own accord, but being called thereto by God*. On the same authority the *ὁ* before *Ἀαρὼν* has been cancelled.” Bloomf.

DEUS, ut sibi nunc sacrificium offeratur expiandis peccatis; nusquam mandat, ut in hunc usum instituantur sacerdotes. Quum igitur suos sacerdotes Papa ad sacrificandum inauguret, pro legitimis esse habendos negat Apostolus." Calvin.

5. Υἱός μου κ.τ.λ. "Videri posset longè petium hoc testimonium; neque enim, si à *Deo Patre genitus* fuit Christus, ideò et *Sacerdos ordinatus*. Verùm si reputamus *ad quid revelatus fuerit* Christus mundo, facilè constabit Illi qualitatē hanc necessariò convenire. Primò tamen memorià rependendum est quod primo capite diximus, hanc Christi genituram de quâ Psalmus loquitur fuisse *testimonium* quod Illi Pater reddidit *apud homines*. Itaque non est hìc mutua inter PATREM et FILIUM relatio, sed potiùs *hominum* respectus habetur, apud quos illustratus est. Qualem autem nobis FILIUM manifestavit DEUS? an nullo honore nullàque facultate præditum? Immo, ut inter Deum et homines Mediator esset. Ergò sacerdotium continet genitura." Calvin.

By this last remark Calvin's theological interpretation of the Apostle's citation here from Scripture—respecting which we must never omit to compare Acts xiii. 33. 1 Pet. i. 3. iii. 21—is shown to be very different from Küttner's: "Υἱός μου εἶ σύ, hæc vox edita est cœlitùs, quum Jesus baptisate ad Pontificis munus suscipiendum inauguraretur; Exod. xxix. 4. xl. 32. Sic, legitimè vocatus et inauguratus, ἐπλήρωσε πᾶσαν δικαιοσύνην: Matt. iii. 15." And assuredly, it is no unimportant distinction which, in that Life of "God manifested in the flesh" wherein was set forth the true type of that which "in *our* mortal flesh" also should be called *the Life of God* (2 Cor. iv. 11. Eph. iv. 18), we are led on reflection to make between such ἀρχὴ τῆς ὑποστάσεως τοῦ Χριστοῦ as commenced when, on our Lord's coming out of the water in which He had been baptized, it was "declared and pronounced" of Him Οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός, ἐν ᾧ ἐυδόκησα, and that consummation of the Divine decree (Psa. ii. 7) Υἱός μου εἶ σύ, ἐγὼ σήμερον γεγέννηκά σε, wherein unto One born into our world, and made in the likeness of men, the Father of all Being "gave to have Life in Himself" (John v. 26)—to be, as the anti-typical Adam, "a quickening

Spirit" (1 Cor. xv. 45)—to have "power over all flesh," and to "quicken whom He will" (John v. 21. xvii. 2)—to be that One sanctifying Son, through whose continual intercession at the right hand of God "the many," who have been brought unto the spiritual glory of standing in this relation of *God's adopted children in CHRIST JESUS*, are being more and more sanctified in body, soul, and spirit, as "they that have part in the offering of the body of Jesus Christ once for all;" ch. ii. 11. x. 10, 14. It is by right of *Primo-geniture*, then,—as the Beginning and Head of God's new creation in Him of men that are "alive, after having been dead;" Rom. vi. 13. Eph. ii. 10. Rev. i. 18. iii. 14—that Christ is the High-Priest of Man's nature, as in Him redeemed from Death, and once for all re-consecrated as God's living Temple (Eph. ii. 20—22. 1 Pet. ii. 4, 5), through His having offered up HIMSELF in it; ch. vii. 27. ix. 12, 28. x. 10—14. John xvii. 19.

6. ἐν ἑτέρῳ (ψαλμῷ) λέγει Σὺ κ.τ.λ. "*Tu es sacerdos in æternum eadem lege<sup>t</sup> quæ Melchisedecus*; i. e. ut perpetuò *sacerdos simul et rex sis ex decreto DEI*; confer omnino Zach. vi. 12, 13. Heb. vii. 1. viii. 1, 2. Utrumque exprimit מֶלְכִּי־צֶדֶק, *regem et sacerdotem*; sic Davidis filii vocantur מְלִיכִים, profectò non *sacerdotes* quum essent e tribu Judæ, sed ἀνάρχαι, uti rectè Alexandrini 2 Sam. viii. 18: quod patet ex 1 Paral. xviii. 17, ubi de iisdem οἱ ὅ [LXX] καὶ υἱοὶ Δαυὶδ οἱ πρῶτοι διάδοχοι τοῦ βασιλείως. Quarè Judæi, quum concoquere non possent Messiam *sacerdotem simul ac regem* fore, posteriorem tantum notionem loco nostro subjecerunt; sed malè, quum utrumque convenerit Melchisedeco, adeòque etiam Christo: Gen. xiv. 18. Heb. vii. 1. Christus similiter suos reddidit τῶ Θεῷ ἡμῶν βασιλεῖς καὶ ἱερεῖς: Apoc. v. 10. 1 Pet. ii. 9." Küttn.

"The *particulars* of the comparison of the priesthood of Christ with that of Melchisedec are not immediately brought

<sup>t</sup> "Melchisedec having neither predecessor nor successor in his office, his priesthood could not be called *an order*, if by that phrase is understood a succession of persons executing that priesthood. Wherefore *κατὰ τάξιν* [Angl. *of the same rank or class*] must mean *after the similitude* as it is expressed in ch. vii. 15." Macknight.

into view, but suspended until the writer has introduced other considerations relating to Christ as a Priest (vv. 7—9), and given vent to his feelings of concern for those whom he was addressing, by suggesting various considerations, adapted to reprove (vv. 11—14), to warn (vi. 1—9), and to excite and animate them; vi. 10—20.” Stuart ap. Bloomf.

7. *ὁς ἐν ταῖς ἡμ. τ. σ. αὐτοῦ.* “*Dies carnis* nemini dubium est hīc accipi pro præsenti vitā; undè sequitur carnis nomine non *substantiam* nominari, sed *qualitatem*; quemadmodum I Cor. xv. 50. Desipiunt igitur fanatici homines qui somniant CHRISTUM *nunc carne sud exutum*, quia dicatur superasse dies carnis. Aliud enim est *esse verum Hominem*, tametsi *beatâ Immortalitate præditum*; aliud esse obnoxium humanis ærumnis et infirmitatibus, quas sustinuit CHRISTUS quamdiu in terris versatus est, nunc verò in cœlum receptus deposuit. Nunc rem inspiciamus. CHRISTUS qui FILIUS fuit, qui remedium quæsivit apud PATREM, qui fuit exauditus, tamen mortem passus est quò ad obedientiam erudiretur. Singulis inest magnum pondus. Nam per *dies carnis* significat miseriis nostris tempus finitum esse; quod non exiguam levationem affert. Tria etiam quæ sequuntur non parùm addunt consolationis. *Filius* erat Christus quem sua dignitas communi sorte eximebat, et tamen hūc se nostrâ causâ demisit. Quis nunc mortalium eandem conditionem audeat recusare? Accedit quòd, si rebus adversis premimur, non ideò expungimur e filiorum DEI numero, quum præeuntem cernamus Eum qui *solus naturâ Filius* est. Nam quòd *nos filii censemur*, id fit adoptionis duntaxat beneficio, quatenùs nos in societatem suam admittit Qui solus jure suo hunc sibi honorem vindicat.” Calvin—who adds on *δείσεις τε κ.τ.λ.*: “Non dubito quin de illâ precatione loquatur quam Evangelistæ referunt, *Pater, si fieri potest, tollatur à Me calix iste!* item de alterâ, *Deus meus, ut quid dereliquisti Me?* In hâc enim mentio fit apud Evangelistas *validi clamoris*; in illâ non est credibile siccos fuisse oculos, quum præ ingenti mæstitiâ guttæ sanguinæ ex toto corpore fluerent. Certum est in extremas angustias tunc fuisse coactum: ergò et veris doloribus pressus fuit, et seriò oravit Patrem ut sibi opem ferret.

Quorsùm hoc pertinet? nempe ut, quoties nos urgent et cruciant nostra mala, redeat in memoriam nobis **FILIUS DEI** qui iisdem laboravit. Simul autem admonemur non aliunde in malis salutem esse petendam quàm ab uno **DEO**. Quæ enim melior nobis orandi regula, quàm **CHRISTI** exemplum? Ille autem rectà ad **PATREM** se contulit; quod ita *debere* fieri indicat Apostolus, quum dicit obtulisse preces *Ei qui eripere potuit e morte*: nam his verbis significat rite Eum oràsse, qui ad unum **DEUM** liberatorem confugerit." Compare Matt. xxvi. 53, 54. John xviii. 11: in both of which passages we find the most memorable exhibition of that εὐλάβεια, *devout and pious deference* (ch. xi. 7. xii. 28) to God's declared will and purpose that "thus it must be," which was acknowledged on the part of the Father of mercies by the appearance of "an angel from Heaven, strengthening" what was mortal in Him from whom, as laden with the sins of the whole world, the indwelling Presence of **DEITY** was, during that brief obscuration of Man's spiritual Fountain of Light and Life, to be withdrawn; Matt. xxvii. 46. It was with reference, doubtless, to what we find recorded in Luke xxii. 43, that our Apostle wrote καὶ εἰς. ἀπὸ τῆς εὐλαβείας, *and having been heard* (not *for*, not simply *out of consideration for*, but) *out of His devotedness*—out of that pious devotion of Himself "to do the will of **HIM** that sent Him and to finish **HIS** work," which formed the characteristic feature of the Life and Ministry of Christ Jesus.

8. καίπερ ὦν Υἱὸς κ.τ.λ. *SON though He was* by nature (John i. 18. iii. 13)—and as such *needing* not to be brought by a preparatory course of discipline into participation of the **FATHER'S** holiness; ch. xii. 10—*yet did He learn His obedience from things which He suffered*<sup>s</sup>—it was His being

<sup>s</sup> "Non quòd vi cogendus esset"—Calvin remarks upon this verse—"vel opus haberet talibus exercitiis; sicuti boum vel equorum ferocia domatur: satis enim superque voluntarius fuit ad præstandam **PATRI** obedientiam quam debebat: verùm id factum est nostri respectu, ut experimentum specimenque ederet suæ subjectionis usque ad mortem. Sensus igitur est, passionum experientiâ **CHRISTUM** fuisse edoctum quousque **DEO** nos subijci ac parere oporteat. Quare nos quoque ad **Ejus** exemplum variis sermibus et tandem morte ipsâ erudiri

humbled and proved in all respects as a man (ch. iv. 15. Deut. viii. 2), that drew forth in Him the obedience of a Son—and so the Filial character *having been fully developed*<sup>b</sup> in Him, *He became to all such as will follow and be led by Him the Author of Eternal Salvation, &c. &c.*

11. *Of whom we have much to say to you, and that not easily explained, seeing that ye have become dull in your powers of hearing spiritual instruction.* “Δυσερμήνευτον, *difficilem explicatu, dicit τὸν λόγον: cur? ob ignorantiam eorum ad quos scribebat: ὅτι νωθροὶ γέγονατε.* Non *in se* δυσερμήνευτος aut *quā Paulum* illa doctrina erat, sed *quā Hebræos.* Supple igitur εἰς ὑμᾶς: id sermonis structura postulat.” Küttn.

12. τοῦ διδάσκειν ὑμᾶς τινὰ κ.τ.λ., *that some one should teach you the first principles of the Oracles of God—τῆς ἀρχῆς*, here and in ch. vi. 1, being a mere “genitive of quality” (see note on Eph. iv. 16), which our idiom would express rather by an adjective, as *elementary, initial, first* or *fundamental*. It gives a simpler construction thus to connect τινά with διδάσκειν—rather than make it, as in the received translation, τίνα (ἔστι) τὰ στοιχεῖα κ.τ.λ.—and it accords well with that view of the authorship of the Epistle which has been suggested on ch. ii. 3. Calvin also translates *rursus opus habetis ut quis vos doceat, &c.* Macknight is undoubtedly wrong in connecting τινά with τὰ στοιχεῖα, and translating *certain first principles*.

*Ibid.* γάλακτος καὶ οὐ στερεῆς τροφῆς—compare 1 Cor. iii. 2, γάλα ὑμᾶς ἐπότισα, καὶ οὐ βρῶμα, and on the significancy of

formarique convenit ad Dei obedientiam; immò nos multo magis, qui ingenio sumus contumaci et indomito, nisi Dominus ad ferendum jugum suum talibus rudimentis nos subigat. Hæc utilitas, quæ ex cruce provenit, debet ejus acerbitem in animis nostris lenire: quid enim optabilius est quàm nos obsequentes reddi Deo!”

<sup>b</sup> Compare, under this view of the word τελειωθείς, Matt. v. 48, ἴσασθε οὖν ὑμεῖς τέλειοι, ὡς περὶ ὁ πατήρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς τέλειός ἐστι. Eph. iv. 15, ἀληθεύοντες δὲ ἐν ἀγάπῃ ἀξήσωμεν εἰς αὐτὸν τὰ πάντα. Col. iv. 12, τέλειοι καὶ πεπληρωμένοι ἐν παντὶ θελήματι τοῦ Θεοῦ. Jam. i. 4, τέλειοι καὶ ὁλόκληροι, ἐν μηδενὶ λειπόμενοι.

this phraseology “milk *and not* solid food”—so frequent with St. Paul, as to make it here an incidental proof that St. Paul wrote the Epistle—see on Col. ii. 18, foot-note (p). Calvin had noticed the true force of the connecting *καί*, when he wrote “*ita inter lac et firmum cibum discernit, ut sanam doctrinam utroque nomine intelligat.*” He further remarks upon this verse, “Ignoscendum quidem est iis qui nondum CHRISTUM gustarunt, si adhuc *solido cibo* sunt impares; verum qui per tempus debuerat crescere, si puer semper maneat, veniã indignus est. Videmus enim Esaiam reprobis hanc notam inurere, quod *pueris* sint similes *recens à mammã abstractis*; cap. xxviii. 9. *Doctrina* quidem CHRISTI tam pueris *lac* subministrat, quàm adultis *firmum cibum*: sed quemadmodum lacte nutricis alitur infans, *non ut semper à mammã pendeat, sed ut paulatim formetur ad robustiorem victum*; sic initio *lac* e Scripturâ sugendum est, ut ejus *pane* deinde vescamur.”

13. πᾶς γὰρ ὁ μετέχων γάλακτος κ.τ.λ. “Eos intelligit qui ob teneritudinem *solidam* adhuc *doctrinam* respuunt: nam alioqui à *lacte* non abhorret qui adultus est. Sed pueritiam sensûs [*childishness of perception*] hinc reprehendit, quã fit ut cogatur DEUS perpetuò nobiscum balbutire.” Calvin.

Translate: *for every one* (in whom the Spiritual Man is as yet so imperfectly developed, that he may be described as one) *who is taking milk hath no experience of*—he hath not *proved*, he hath not *verified* in himself—the *Doctrine* of its being our<sup>1</sup> **RIGHTeousNESS** before God to be **FOUND** (as

<sup>1</sup> We might have interpreted λόγου δικαιοσύνης to mean “the announcement which the Gospel has made of the terms on which for Christ’s sake God will hold communion with men, and not impute their many trespasses unto them”—comparing Acts iii. 26. xiii. 26. Rom. i. 16, 17. iii. 21—26. 2 Cor. v. 18, 19. We might more briefly also, and in theological terms, have set this forth as *the doctrine of Justification*; but in part agreeing with Calvin—“neque enim meo iudicio Apostolus hinc disputationem notat *quomodo justificemur coram Deo*, sed simpliciter accipit nomen *δικαιοσύνην* pro *integritate cognitionis* quæ nos ad perfectionem adutorum ducit”—we have preferred to connect the Apostle’s λόγος δικαιοσύνης with his λόγος τοῦ Χριστοῦ ch. vi. 1. Col. iii. 16, and *μυστήριον τοῦ Χριστοῦ* Eph. iii. 4, 6, 9. Col. i. 26, 27. ii. 2 (elsewhere called also ἀλήθεια Χριστοῦ, 2 Cor. x. 10. xiii. 3, and ἀλήθεια ἐν τῷ Ἰησοῦ, Eph. iv. 21. compared with John xvii. 19. Heb. x. 10, 29), and with that practical use and improve-

on that first ground which Baptism lays for “the hope of glory” in us, so in our every evidence and earnest of “what we shall be”) AFTER AN HEAVENLY AND SPIRITUAL MANNER, IN CHRIST’S LIKENESS: *for he is no better than a babe; whereas what we may call the strong meat of Evangelical Doctrine is for full-grown men in CHRIST, who from long use* (διὰ τὴν ἔξιν, *because of the familiar habit, because of its having become a second nature with them)* *have their inward senses practised in distinguishing between good and evil.* Christian athletes—the Apostle would teach us by a metaphor most familiar to him—as many as are *grown* and *proved men* in Christ, by their habitual use and improvement of their spiritual faculties acquire the power of readily distinguishing true from false doctrine; see 1 Cor. ii. 15. 1 Thess. v. 21. 1 John iv. 1. And these spiritual faculties (Macknight remarks) the Apostle calls *senses*, because he had just been speaking of *babes*, who from want of experience are not able by their senses to distinguish wholesome food from that which is pernicious.

14. πρὸς διάκρ. καλοῦ τε καὶ κακοῦ. “Sic describunt Hebræi *sapientiam perfectam*, quæ justum cuique rei pretium apponat. Sic debebat Messias γινῶναι ἀγαθὸν καὶ κακόν, Esa. vii. 16: et Satanus Protoplastis dicebat, ἔσεσθε ὡς θεοί, γιγνώσκοντες καλὸν καὶ πονηρόν, Gen. iii. 5. Contra *pueri* sunt οὐκ εἰδότες ἀγαθὸν ἢ κακόν, Deut. i. 89.” Küttn.

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## CHAPTER VI.

1. *Wherefore*—seeing that there is “solid food” prepared for those who “*grow* in grace, and knowledge of our Lord

ment of the new relation to God (ch. iii. 14) into which they have been brought by Baptism,—that full and personal realization of the doctrine delivered unto them; Eph. iii. 19. Col. i. 25—whereunto he would stimulate every one of those whom he is addressing: compare ch. vi. 11, 12, 19. xi. 1. Rom. v. 2. viii. 24, 25. Phil. iii. 9. 1 Pet. i. 3—5 1 John iii. 2, 3.



and Saviour Jesus Christ;" comp. 1 Cor. ii. 6—16. Phil. iii. 15—*leaving the elementary doctrine of THE CHRIST* unto which we have already attained (Phil. iii. 16), and in that ability which God hath given us "building up ourselves on our most holy faith" (Jude 20), *let us aim to<sup>a</sup> arrive at FULL GROWTH*—even at *Man's estate in CHRIST*, or in other words, *the full development of THE SON, THE NEW AND SPIRITUAL MAN OF GOD within us*; ch. v. 9, 14. Gal. iv. 19. Eph. iv. 13. 1 Tim. vi. 11. 2 Tim. iii. 17—*not to be over and over again laying our foundation in<sup>b</sup> CONVERSION FROM DEAD WORKS and FAITH TOWARD GOD—doctrine for the period of Baptism<sup>c</sup>, and of imposition of hands* (Confirmation, coupled with

<sup>a</sup> "Optimis Scriptoribus Græcis familiaris est phrasis *φίρεσθαι ἐπὶ τι*, significans animosè rem aliquam *persequi*. Severà lege incumbere studiis philosophicis erat *φίρεσθαι ἐπὶ τὴν φιλοσοφίαν*. Idem quod hic *φίρ. ἐπὶ τὴν τελειώρητα* dicebatur quoque in schola Pythagoræ: sed sensu hic legitur multò sublimiori; veri enim nominis *τελειότης* nonnisi *Christiano* convenit." Valck.

<sup>b</sup> "Θεμίλιον μετανόιας καὶ πίστεως *elementa posita in pœnitentiâ et fide*; vel *elementa*, id est *fidem et pœnitentiam*. Genitivus *explicat* nomen quod eum regit." Kùttn.

Calvin remarks here: "Hic respexit ad usitatam *catechismi* formulam: unde probabilis conjectura sumi potest, Epistolam hanc non statim ab exordio promulgati Evangelii scriptam esse, sed quum jam aliquam *πολιτείαν* rationem in Ecclesiis constitutam haberent; sc. ut Catechumenus, priusquam admitteretur ad Baptismum, fidei suæ confessionem ederet. Erant autem certa capita de quibus Pastor Catechumenum interrogabat; quemadmodum ex variis Patrum testimoniis constat. Præsertim de *Symbolo* quod vocant *Apostolico* examen habebatur: ille primus quasi ingressus in Ecclesiam erat iis qui jam adulti CHRISTO nomina dabant, quum priùs alieni fuissent ab Ejus fide. Hujus moris ideò meminit Apostolus, quia breve tempus Catechumenis præfixum est, quo ita initiarentur in CHRISTI doctrinâ, quemadmodum pueros magister in alphabeto instituit, ut statim altiùs eos transmittat. *Pœnitentiam et fidem* nominat, quibus constat tota Evangelii perfectio, in quibus pergendum est toto vitæ cursu. Verùm quum addit *ab operibus mortuis*, significat se de *initiali pœnitentiâ* loqui. Tametsi enim *omne peccatum mortuum est opus*, vel quia mortem generat, vel quia ex spirituali animæ morte procedit, tamen *Fideles qui jam SPIRITU DEI renati sunt, non dicuntur propriè respicere ab operibus mortuis*. Regeneratio quidem in illis est *inchoata*, sed *quamlibet exiguum novæ vitæ semen hoc saltem facit, ut non ampliùs mortui censeantur coram DEO*. Ergò, non generaliter *totam pœnitentiam comprehendit* Apostolus, cujus meditatio usque ad finem vigere debet; sed *initium tantùm pœnitentiæ* notat, quo auspiciantur vitæ novitatem qui nuper, immò jam primùm, ad fidem conversi sunt. Ita et *fidei* nomen significat breve illud compendium doctrinæ, quod vulgò *Articulos Fidei* nominant."

<sup>c</sup> In illustration of this classical use of the plural *βαπτισμῶν*, which Calvin

the authoritative admission of *adults* into the Church)—*as also in the doctrine*<sup>d</sup> *of a RESURRECTION OF THE DEAD, and of FINAL JUDGMENT. And this thing*—this attaining unto the measure of “a fully-developed MAN IN CHRIST JESUS;” Col. i. 28—*we will accomplish, so far forth as* in relation to us (either, as we are *in ourselves*, by lengthening or abridging our term of probation in the flesh; or as we are *in relation to others*, by determining the time, place, and other circumstances of our ministry in the body) *GOD shall permit.*

Calvin’s comment on ver. 2, which we have exclusively followed, is full of interest and instruction to the Church. “Si parenthesi includas hæc duo membra *Baptismatum doctrine et manuum impositionis*, contextus meliùs fluat. Nisi enim appositivè legas, hoc erit absurdi, quòd bis idem repetet: quæ enim Baptismalis est doctrina, nisi quam hic recenset de fide in Deum, de pœnitentiâ, de judicio et similibus? Cæterùm *Baptismatum* plurali numero dici putat CHRYSOSTOMUS, *quia priorem Baptismum, redeundo ad principia quodammodo abolerent.* Cui ego non assentior: neque enim *pluribus Baptismis* destinata est hæc doctrina, sed βαπτισμούς nominat *solennes ritus vel statos baptizandi dies.* Cum Baptismis *manuum impositionem* conjungit, quia, ut duo erant Catechumenorum ordines, ita duplex erat cæremonia. Nam, qui erant extranei, non ante veniebant ad Baptismum quàm editâ fidei professione: in illis igitur Catechesis Baptismum *præcedere* solebat. At liberi Fidelium, quoniam ab utero adoptati erant et jure promissionis pertinebant ad corpus Ecclesiæ [Act. ii. 39. 1 Cor. vii. 14], *infantes* baptiza-

has well rendered *statos baptizandi dies*, compare Thuc. vii. 16, *περὶ ἡλίου τροπῆς τὰς χειμερινάς.* viii. 101, *πρῆμιαίτερον μίσεων νεκρῶν.* Herodot. viii. 76, *ἐπειδὴ ἐγένοντο μίσαι νέκρες.* Xen. Anab. i. vii. 1, *περὶ μίσας νέκρας.* Æsch. Agam. 546, *ἐν μισημβριναῖς κοίραις.* Liv. ii. 5, *ut mediis caloribus solet.*

<sup>d</sup> Dr. Bloomfield has noticed that “*διδασχῆς* being expressed in *one* clause, it was doubtless intended to suggest itself in the rest also,” and so “by *μετανοίας, πίστεως, βαπτισμῶν* &c. are meant, not the things themselves as *acts*, but as subjects of consideration or *doctrines.*” In this view we so far agree, as to think it needful to repeat *διδασχῆς* in the latter clause of this early Apostolic creed—(1) *μετανοίας ἀπὸ νεκρῶν ἔργων καὶ πίστεως ἐπὶ Θεόν:* (2) *ἀναστάσεως νεκρῶν καὶ κτήματος αἰωνίου*—though, as it will be seen, in a different relation to it from that in which (as *characterized* by the genitives *βαπτισμῶν ἐπιθισειῶς τε χειρῶν*) it stands to the clause preceding.

bantur; transactâ verò infantiâ, postquam instituti erant in fide, se quoque ad catechesin offerebant, quæ in illis Baptismo erat *posterior*: sed aliud symbolum tunc adhibebatur, nempe *manuum impositio*. Hic unus locus abundè testatur hujus cæremonie originem fluxisse ab Apostolis; quæ tamen postea in superstitionem versa est, ut mundus semper ferè ab optimis institutis ad corruptelas degenerat. Finxerunt enim esse *sacramentum quo Spiritus regenerationis conferatur*; quo figmento BAPTISMUM lacerarunt; nam, quod erat ejus proprium, ad impositionem manuum transtulerunt. Sciamus igitur à primis auctoribus institutum fuisse, ut esset solennis precandi ritus; quemadmodum etiam Augustinus nuncupat. Fidei quidem professionem, quam adolescentes pueritiam egressi edebant, voluerunt adprobare hoc symbolo; nihil autem minus cogitarunt quàm vim BAPTISMI discernere. Quamobrem hodie retinenda pura institutio, superstitio autem corrigenda. Atque hic locus ad PÆDOBAPTISMI adprobationem facit. Quorsùm enim *eadem doctrina* in aliis vocaretur *Baptismi doctrina*, in aliis *Impositionis manuum*, nisi quia posteriores accepto jam Baptismo in fide erudiebantur, ut non aliud restaret quàm illis manus imponere?"

4. ἀδύνατον γὰρ κ.τ.λ. The *measure of this declared impossibility*—on which some in time past \* have insisted so

\* "Hic locus occasionem multis præbuit repudiandæ Epistolæ; præsertim quum inde se armarent Novatiani ad negandam lapsis veniam. Ideò Occidentales potius fidem Epistolæ abrogarunt, quòd illis infesta erat Novati secta, nec tantum valebant doctrinâ ut refellendo argumento pares essent. Sed patefactâ Apostoli mente, mox patebit nihil hic esse quod tam deliro errori suffragetur. Alii quibus sancta erat Epistolæ auctoritas, dum absurditatem conantur diluere, nihil quam cavillis effugiunt: nam *impossibile* nonnulli pro *raro et arduo* accipiunt, quod à verbi significatione longè est alienum. Plures ad *pœnitentiam* restringunt *quâ solebant in ceteri Ecclesiâ catechumeni ad Baptismum præparari*. Quid magnum verò diceret Apostolus, si admoneret primas pœnitentiæ non esse ampliùs locum? Nodus hujus quæstionis est in verbo *prolapsus*: quisquis vim ejus intellexerit, facile se omni difficultate expediet. Porrò notandum est *duplicem* esse lapsum; alterum *particularem*, alterum *universalem*. Qui in specie aliquâ aut etiam pluribus modis deliquit, à Christiani hominis statu lapsus est; itaque omnia peccata totidem sunt lapsus: verùm Apostolus non de furto, aut perjurio, aut cæde, aut ebrietate, aut adulterio hic disputat; sed notat

rigorously, as to have driven others to the opposite extreme of so softening as to explain away its meaning—the Apostle on his part would seem to have furnished in the subjoined clause *ἀνασταυρούντας ἑαυτοῖς τὸν Υἱὸν τοῦ Θεοῦ καὶ παραδειγματίζοντες*, which (as we understand him) he intended to be the *exponent* of what that power should be—of which who that sees it thus enunciated (not to say *exposed* to view) will not join with him in saying, that *there is no such power*—that shall be found able once more to renew, and bring back to a better mind, those disappointing and decayed trees of the Lord's own planting for Trees of Righteousness (Isa. lxi. 3), who—being, as St. Jude describes them, “without fruit, *twice dead*, and *such as in natural husbandry (men being their judges) are plucked up by the roots*”—have committed that deadly “sin against the Holy Ghost,” that wanton and wicked holding out against the striving of God's Spirit within them, which makes all that in the grace of Christ should have been for their welfare *an occasion only of falling*; and so places them even beyond the reach of the Church's prayers (1 John v. 16), because by their own deliberate apostasy they have placed themselves—more hopelessly now (2 Pet. ii. 21) than if they had never known the way of Righteousness—beyond the pale of the Church's blessings; “without CHRIST,” and if so, “without GOD in the world:” Eph. ii. 12.

Translate: *For those that have once been enlightened (ch. x. 26, 32. 2 Cor. iv. 6. Eph. i. 17, 18) and had taste*

*universalem ab Evangelio defectionem, ubi non unâ aliquâ ex parte in Deum offendit peccator, sed Divinâ gratiâ se penitens abdicat. Ut hoc melius intelligatur, subaudienda est antithesis inter DEI gratias quas recensuit et hunc lapsum. Labitur enim qui deficit à verbo Domini, qui se gustu doni cœlestis privat, qui participationem Spiritûs deserit: hoc autem est DEO in totum renuntiare.*

“Nunc videmus, quosnam à spe veniæ excludat: nempe *apostatas*, qui se à CHRISTI Evangelio quod prius amplexi erant, et à DEI gratiâ alienarunt; quod nemini contingit, quin *peccet in SPIRITUM SANCTUM*. Si quis roget cur talis apostasiæ mentionem hic faciat Apostolus, quum Fideles compellet qui procul aberant à tam sceleratâ perfidiâ; respondeo, maturè ab eo indicari periculum, ut sibi præcaveant: quod notatu operæ pretium est. Furtim Satanas obrepit, et sensim nos allicit, ita ut errando nesciamus nos errare; proinde non immeritò Apostolus omnibus Christi discipulis prædicit, ut sibi in tempore caveant: nam diuturnus torpor ferè veternum generat, quem sequitur mentis alienatio.” Calvin.

(personal and felt experience) of the heavenly gift of God's grace, and election of us to be His children in Christ (Rom. iii. 22—24. v. 2, 15—17. 1 Cor. xv. 48. Eph. i. 3—6. Tit. iii. 4—7)—if<sup>f</sup> after having been made partakers of the outpoured Spirit of Holiness<sup>g</sup>, and after having fed on God's goodly provision of food convenient for them (Luke iv. 4. Eph. v. 26), and therein experienced infused abilities (1 Cor. xii. 6. Eph. i. 11. iii. 7, 16—19. Phil. ii. 13. iv. 13. 1 Thess. ii. 13) and powers of a world to come, they yet shall fall away from that Body into which they have been grafted—there is no possibility of renewing over again unto a changed heart and mind, so that<sup>h</sup> for themselves, and for what from

<sup>f</sup> Making τοὺς ἀπαξ φωτ. γενοσ. τε κ.τ.λ. the accus. after ἀνακαινίζειν, and subject of the sentence contained in vv. 4—6, the limiting condition under which this predication is made, literally translated, would be when they have both been made partakers &c., and fallen away; i. e. have been made partakers &c., and yet have fallen. So John xv. 24; "now have they both seen and hated (i. e. seen with their own eyes, and yet hated) both Me and My Father."

<sup>g</sup> It is much to be wished that that "gift of THE CHRIST" (John iii. 16. Eph. iv. 7), of which St. Peter speaks as ἡ δωρεὰ τοῦ ἁγίου πνεύματος, and in which he points out the fulfilment of the Divine Promise made by the mouth of Joel (Acts ii. 17, 33, 38)—the Christ, we mean, as no longer known now κατὰ σάρκα, but, as He is κατὰ πνεῦμα ἁγιασμένης, the inner Life and Light of those, His ministering servants, who are still warring in the flesh; Eph. v. 14. 2 Cor. iv. 10—were more distinctly realized as the present "grace wherein we stand" (ch. iii. 14. Rom. v. 2) in the Church, or Body of Christ that in God's sight was quickened and raised up with Him in the day of His Resurrection from the dead: and that our present inability to think or speak more definitely of the work of a purely Spiritual Agent—which has occasioned both the Giver and the gift of our "unction from THE HOLY ONE" (i. e. from THE CHRIST as He now is) to be represented to us by the same words Πνεῦμα Ἅγιον—had not had the further effect of too much diverting our thoughts from this "living hope" in CHRIST into which we have been baptized, and from being diligent, as "members incorporate in the mystical Body of the Son," therein to "purify ourselves even as He is pure," to roam as it were in quest of a more purely spiritual and unfettered communion with that Parent Spirit of the Universe which, only as in CHRIST JESUS it is given to men to have part in what (as the Truth of their consecration in Him) is NOT FLESH BUT SPIRIT, will make men His living Temple. Compare John xiv. 15—17. Rom. viii. 1, 9. 1 Cor. iii. 16. Eph. ii. 22. 1 Pet. iv. 14. with Gen. vi. 3. LXX.: οὐ μὴ καταμείνη τὸ Πνεῦμά μου ἐν τοῖς ἀνθρώποις τοῦτοίς εἰς τὸν αἰῶνα, διὰ τὸ εἶναι αὐτοὺς σάρκα.

<sup>h</sup> ἀνασταυρωθέντας ἑαυτοῖς, as subjoined to the seemingly impersonal verb ἀνακαινίζειν, might be translated with the like indefiniteness by men's re-crucifying for themselves &c.; and such exposition of the way and means whereby the "twice dead" should be twice regenerated unto newness of life, would be indeed

time to time may be their special need of yet another sacrifice for sins (ch. x. 26. Rom. viii. 3), *men should re-crucify and make a public example*<sup>1</sup> of THE SON OF GOD.

The Ancient Syriac version of this passage, as given by Mr. Etheridge, is: "But they who once unto Baptism have descended, and have tasted the gift which is from Heaven, and have received the Spirit of Holiness, and have tasted the good word of Aloha, and the power of the world to come, and who again shall sin, cannot again be renewed unto conversion, who would [*for virtually this would be to*] afresh crucify and put to shame the Son of God." And not very different is Calvin's interpretation of the last clause: "Hoc quoque addit, ut Dei severitatem vindicet ab hominum calumniis. Est enim indignum ut Deus, dum ignoscit defectoribus, Filium suum ludibrio exponat: indigni igitur sunt qui misericordiam consequantur. Porro hæc ratio est cur iterum dicat CHRISTUM crucifigi, quia nos hâc conditione Illi commorimur, ut meditemur perpetuam vitæ novitatem; qui igitur in mortem recidunt, opus habent secundo sacrificio; ut capite decimo habebimus. *Crucifigentes sibi*, h. e. quantum in se est: nam hoc fieret, quasique in triumpho traduceretur Christus, si hominibus liberum esset post defectionem ad Eum redire."

7. "So is the Kingdom of God"—Christ Himself had said—"as if a man should have cast seed into the ground, and should be sleeping and waking night and day, and the

(as we have said) an *exposition* of the glaring impossibility of any such adventurous hope of God's uncovenanted mercies. On the other hand, as we have translated above, the clause may be regarded as the *exponent* of that power, and place for the operation, of the grace of Conversion in those who have wilfully thrown away their spiritual birthright, which (in exact accordance with what follows also in ch. xii. 17) the Apostle emphatically asserts that the Spirit, which "will not always strive with," hath *not* left open to the weakness and the waywardness of Man.

<sup>1</sup> "Quando hic *ἀνασταυροῦν* et *παρδειγμαρίζειν* conjunguntur tanquam *parallela*, videtur Scriptor Sacer respexisse Num. xxv. 4, ubi populo idololatræ Deus iratus Moysi mandat, ut populi principes in aliorum exemplum cruci suffigat: *παρδειγματίσων αὐτοὺς Κυρίῳ κατέναντι τοῦ ἡλίου, καὶ ἀποστραφήσεται ὄργη* θεοῦ Κυρίου ἀπὸ Ἰσραήλ." Valckn. Compare also Matt. i. 19. Jude 7.

seed meanwhile sprouting and growing he knoweth not how ;” Mark iv. 26, 27. And even so would the Apostle encourage his brethren, the baptized children of that Kingdom, to doubt not that if they hold fast their Spiritual membership with Christ, the Head and Preserver of Life in that Body into which they have been engrafted, they will have “nourishment ministered” whereby they may be “filled unto the full measure of the filling-up of the God-Man” in them (Eph. iii. 19. Col. i. 25, 27. ii. 19)—at the same time reminding them that, as in Man’s, so in God’s husbandry it is *only where there is something to show for what hath been already received* that the blessing of a yet larger increase is bestowed : “for he that *hath*, to him shall be given ; and he that *hath not*, from him shall be taken even that which he hath :” Mark iv. 25. *For soil*, he writes, *that drinketh in the rain that cometh oft upon it, and bringeth forth herbage meet for the use* (2 Tim. ii. 21) *of those on whose account it is that it is tilled, receiveth a blessing from GOD ; but if*, notwithstanding that the dew of Heaven hath once and again descended on it, *it bear thorns and briars, it is proved to be worthless, and not far from the condemnation of being such that the end thereof* (all that remains to be done with it) *is that it be left to be burnt up* by the drought which the husbandman will no longer be at any pains to ward off from it<sup>1</sup>. Compare ch. x. 27, and observe from this passage, compared with 2 Pet. ii. 14. Jude 19, that *of the curse* of being those whose end must be to go into the everlasting fire which is prepared for the Devil and his angels (Matt. xxv. 41. John v. 29) *they* only are *the inheritors* (*καράρας τέκνα*) who, as St. Peter writes, “have forsaken the right way and gone astray ;” and who, as St. Jude describes them, “separate themselves” from the

<sup>1</sup> “A principal part of the Eastern agriculture”—Macknight remarks—“consists in leading rills of water from ponds, fountains, and brooks to render the fields fruitful ; and when this is neglected, the land is scorched by the heat and drought of the climate, and so being burnt up is altogether sterile. The Apostle’s meaning therefore is, that as land which is unfruitful under every method of culture will at length be deserted by the husbandman and burnt up with drought ; so those who apostatize from the Gospel, after having believed it to be [rather, had proof of its being] from God on the evidence mentioned in vv. 4, 5, will be justly given up by God and man as incorrigible.”

living unity of Christ's mystical Body, and so are mere *animal men*—ψυχικοί, *rationalistic*, if not so far fallen as to be no better than σαρκικοί, *sensual*; 1 Cor. ii. 14. iii. 1—who are not holding fast that part in the Spiritual Man, which (be it even the *one* talent entrusted to them) the Son of Man, now in a far distant country, will at His second coming look to receive from them, not simply as He gave it, but returned to Him “with usury:” Matt. xxv. 25—27.

9. ἐχόμενα σωτηρίας, *things that have hold upon, are nigh unto Salvation*—an expression suggested apparently by that which it stands opposed to, καράρας ἐγγύς; ver. 8: compare ch. x. 39. “This, as Pierce observes, is exactly in St. Paul's manner of softening the harsh things he found himself obliged to write: see 2 Thess. ii. 13.”—Macknight.

10. οὐ γὰρ ἄδικος ὁ Θεὸς κ.τ.λ. “Hæc verba tantundem valent ac si diceret, ex bonis principiis se bonum finem sperare. Sed hinc nascitur difficultas, quòd videtur hominum officiis DEUM obstringere. Ego, inquit, de salute vestrá sum persuasus, quia DEUS operum vestrorum non potest oblivisci: hoc modo videtur eorum salutem in operibus fundare, et DEUM statuere illis debitorem. Itaque, qui operum merita opponunt DEI gratiæ, exagitant has voces *Non est injustus*; nam inde colligunt *injustum* fore, nisi præmium æternæ salutis operibus rependat. Ego breviter respondeo, Apostolum non hîc ex professo disputare quænam sit salutis nostræ causa: idèd non debere ex hoc loco iudicium fieri de operum meritis, neque hinc posse statui quid operibus debeatur. Scriptura ubique non alium Salutis fontem ostendit, quàm gratuitam DEI misericordiam. Quod autem passim DEUS *mercedem operibus* promittit, pendet id à gratuitâ promissione quâ nos adoptat in filios, nosque sibi reconciliat peccata non imputando. Merces igitur reposita est operibus, non ex merito, sed ex merâ DEI liberalitate: quanquam *ne hæc quidem liberalis operum retributio locum habet, nisi postquam CHRISTI beneficio* [τῆ δωρεῆ τοῦ Χριστοῦ] recepti sumus in gratiam. Hinc colligimus DEUM *non solvere nobis quod debeat, sed præstare fidem ultrò datam*; et idèd quidem



præstare, quoniam nobis et nostris operibus ignoscat : immò non tam opera intuetur, quàm suam in operibus gratiam. Hinc fit ut *non obliſcatur operum*, quia Se et opus Spiritùs sui in illis agnoscit." Calvin.

11. *But what we desire is, for every one of you to show the same zeal in realizing to yourselves [or anxiety for the realization of] the full extent of your hope in CHRIST—such, on a comparison of what the Apostle has more fully expressed in vv. 19, 20. ch. x. 19—23, and of his use of the term πληροφορία in Col. ii. 2. 1 Thess. i. 5 (where see the notes), appears to be the true sense of the words πρὸς τ. πλ. τ. ἐλπ. ἄχρι τέλους, in fully possessing yourselves of the Christian's hope, carried as far as is given unto it to go, realized to its full extent ; so that ἄχρι τέλους, to be distinguished here from μέχρι τέλους ch. iii. 6, 14, is to be compared rather with εἰς τὸ παντελές, to the uttermost (which admits also of being rendered, as in the Margin, evermore) ch. vii. 25 ; and with εἰς τὸ διηνεκές, which in ch. x. 14 may be rendered either effectually, or for ever. And here it is worthy of remark, that these "Jews of the dispersion"—who, baptized into CHRIST, had so "put on CHRIST" in His outward perfection and grace in the sight of God and man (Luke ii. 52. Acts ii. 47. iv. 33. v. 13), as to have girded themselves with that "love of the Brotherhood" which our Apostle (acknowledging it to be the perfection of the Christian man, as seen and temporal) describes as the bond of peace (Eph. iv. 3) and of perfectness (Col. iii. 14), and blesses, as we have just seen, with the assurance of its being a witness and a record for them before God ; Job xvi. 19. Acts x. 4. James i. 25—are nevertheless exhorted to be looking less to "the things of the Spirit" of Christ in them, that are seen and temporal (Rom. viii. 5, 9. 2 Cor. iv. 18), than onward to those things which are not seen yet, but (when seen) to be eternal ; Rom. viii. 18, 24, 25. 2 Cor. v. 2, 3. Phil. iii. 20, 21. 1 John iii. 2 : less, in short, to the life which the Christian lives in the flesh "by faith in the Son of God who loved him and gave Himself for him," than to that now published "Mystery of THE CHRIST," the truth of there being in Heaven a glorified*

*Human Nature* wherein because JESUS, our "fore-runner," ever liveth, we also have been made free to live also ; ver. 20. John xiv. 19—that so, as the Apostle proceeds, *ye may show yourselves no sluggards* in running the race that is set before you (ch. xii. 1, 2), *but followers of them who in faith, and patient perseverance* in well doing, are *inheriting the promises* ; ch. viii. 6. ix. 15. x. 36, 39. Luke viii. 15. xxi. 19. Acts ii. 39. xiii. 32, 33. Rom. ii. 7. Gal. iii. 14. Eph. ii. 10.

16. καὶ πάσης ἀντοίς κ.τ.λ. *And in any dispute that they have, an oath in every case* (ὁ ὄρκος, Angl. *your oath* ; compare note on τοῦ οἴκου, ch. iii. 3)—*is the finale in the way of settlement : is the final and decisive settler of the matter at issue.* " Πέρας εἰς βεβαίωσιν, *finis ad confirmationem* ; i. e. *finis et exitus, qui fiat confirmatione : εἰς modum explicat.*" Küttn.

17. ἐν ᾧ, *after which* example or precedent—accommodating Himself to which manner of men ; *agreeably to which, or on which principle*—GOD &c. &c.

*Ibid.* ἐμειστέυσεν, *interposed, mediated*—μειστής ἐγένετο<sup>k</sup>, *became as it were a third party between HIMSELF, as the Promiser, and the heirs of the Promise ; and so to these a virtual guarantee for its fulfilment—with, by means or under the form of, an oath : so that* (ἵνα, Angl. *the consequence of which is that*) *under the attestation* (Rom. ii. 27. Gal. iii. 19. 2 Tim. ii. 2) *of two . . . we have a valid consolation who have fled for refuge &c.* The reference may be, as in the comparison that follows (ἦν ὡς ἄγκυραν ἔχομεν), to a ship running into port ; but more probably to the *cities of refuge* mentioned Numb. xxxv. Deut. xix.

19. εἰσερχομένην εἰς τὸ ἐσώτ. κ.τ.λ. " *Donec ad DEUM perveniat fides, nihil nisi instabile et fluxum reperit : ergo necesse est ut in cælum usque penetret. Sed, quia negotium*

<sup>k</sup> So Joseph. *Antiq.* xvi. 2. § ii., τῶν παρ' Ἀγρίππᾳ τισὶν ἐπιζητουμένων μειστής (Angl. *medium or channel of receiving*) ἦν. *Ibid.* iv. 6, § 7, ταῦτα δὲ δμνόντας ἔλεγον, καὶ Θεὸν μειστήν ὡν ὑπισχνοῦντο ποιούμενοι. Angl. *witness or guarantee.*

habet Apostolus cum Judæis, alludit ad vetus Tabernaculum ac dicit *non debere in iis quæ videntur immorari*, sed penetrare in ultima adyta quæ post velum latent: ac si diceret *superandas esse externas omnes ac veteres figuras, ut fides in solo CHRISTO sistatur*. Et hæc ratio diligenter notanda est, *quia CHRISTUS cælum ingressus est, illuc nostram quoque fidem dirigendam esse*: nam hinc docemur non aliò conjiciendum esse fidei intuitum. Frustra quidem DEUM in suâ majestate quærent homines, sed CHRISTUS nobis manum porrigit ut nos in cælum ducat. Hoc vel olim sub Lege adumbratum fuit; nam Pontifex non suo tantùm sed Populi etiam nomine in Sanctum sanctorum quotannis ingrediebatur; *ut qui duodecim tribus quodammodo in pectore et humeris gestaret*, quum in eorum memoriam contexti essent in pectorali duodecim lapides, et in duobus onychinis lapidibus insculpta super humeros eorum nomina; *ut in unius hominis personâ omnes Sanctuarium simul ingrederentur*. Benè igitur Apostolus *Pontificem nostrum cælos esse ingressum* admonet, quia *non Sibi tantùm ingressus est sed nobis*. Itaque non est timendum ne clausus sit cœlorum aditus fidei nostræ, quæ à CHRISTO sejungi nequit. Quia autem CHRISTUM *præeuntem nos sequi oportet, idè præcursor vocatur*." Calvin. Compare John xii. 26. xiv. 2, 3, 19, 28. xvii. 24. Phil. iii. 21. Col. iii. 1—4. 1 Thess. i. 10. 1 Pet. iii. 21, 22. In illustration of the term *πρόδρομος*, Dr. Bloomfield has aptly adduced Eur. Iph. A. 424, *ἐγὼ δὲ πρόδρομος σῆς παρασκευῆς Χάριν ἦκω*.

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## CHAPTER VII.

1. βασιλεὺς Σαλήμ. "Josephus (*Antiq.* I. 10. 2) understood this to have been *Jerusalem*; some say it was *Salem*, mentioned Gen. xxxiii. 18. John iii. 23." Burton—who adds on ver. 2: "Josephus translates *Μελχισεδέκ* by *βασιλεὺς δίκαιος*, as does Philo, who also calls him *βασιλεὺς τῆς εἰρήνης*. There can be no doubt that St. Paul meant to apply both these titles to CHRIST."

3. ἀπάτωρ, ἀμήτωρ, ἀγενεαλόγητος. “ Bene Epiphanius : Οὐ διὰ τὸ μὴ ἔχειν αὐτὸν πατέρα ἢ μητέρα, ἀλλὰ διὰ τὸ μὴ ἐν τῇ Θείᾳ γραφῇ κατὰ τὸ φανερώτατον ἐπωνομάσθαι. Nec à vero aberravit Syrus qui locum nostrum sic vertit : *cujus nec pater nec mater recensetur in genealogiis*, sc. *sacerdotum*. Nam verba ἀπάτωρ etc. proximè debent referri ad ἱερεῖς, ver. 1. In sacerdotibus, potissimùm in Pontifice, genus maximè spectabatur ; debebatque diligentissimè recensere post Aaronem. Inde muneris CHRISTI sacerdotalis obtrectatores Judæi clamabant JESUM *pro vero Pontifice non esse habendum, quia non sit è legitimo sacerdotum stemmate ortus*. Paulus respondet ita ut doceat CHRISTUM *haud debuisse succedere Aaroni, sed Melchisedeco similem* factum esse, qui non propter genealogiam sed ex decreto DEI in munere constitutus sit.” Kùttn. — and so Calvin : “ *sine patre* malo quam *ignoti patris* ; expressius enim quiddam voluit dicere Apostolus quam genus Melchisedeci obscurum fuisse vel ignotum. Nec me movet objectio quòd ita non respondet figuræ *veritas*, quia Patrem in cælis habeat CHRISTUS, matrem habuerit in terris : nam Apostolus uno verbo mentem suam mox explicat, ubi addit *sine genere*. Eximit nimirum Melchisedecum à communi nascendi lege, quo significet *æternum esse* ; ut recens ejus origo in hominibus quærenda non sit. Certum quidem est à parentibus fuisse progenitum : sed hinc de eo tanquam privato homine Apostolus non disputat, quin potiùs *illum induit personâ* CHRISTI. Itaque nihil aliud sibi permittit in eo intueri, quàm quod docet Scriptura. Nam in omnibus quæ ad CHRISTUM pertinent tractandis ea adhibenda religio est, ut nihil sapiamus nisi ex verbo DEI. Nunc quum Spiritus Sanctus Regem sui temporis præstantissimum inducens, de ortu ejus taceat nec postea mentionem ullam faciat mortis, nonne hoc perinde valet ac si commendata esset ejus æternitas ? Quod autem in Melchisedeco fuit adumbratum, verè in CHRISTO exhibitum est. Ergò hâc mediocritate contentos esse nos decet, quòd dum Scriptura Melchisedecum talem nobis proponit, quasi qui nunquam vel natus sit vel mortuus, *velut in picturâ demonstrat* nullum CHRISTO [adeòque *nobis in CHRISTO inhærentibus*] esse nec [è parente in terris] principium nec finem [cf. Matt. xxiii. 9].

“ Cæterùm hinc quoque discimus, quanta requiratur in

spiritualibus DEI mysteriis reverentia ac sobrietas; nam quod nusquam scriptum legitur, non tantum ipse libenter ignorat Apostolus, sed à nobis etiam nesciri vult: et sanè de CHRISTO nihil ex sensu nostro temere proferre fas est. Atqui Melchisedecus non hìc *in privatâ* (ut aiunt) *qualitate* consideratur, sed quatenus sacer est CHRISTI typus: neque verò fortuitò vel per incogitantiam id omissum videri debet, quòd nulla illi cognatio tribuitur, nullus habetur de morte sermo; verum id potiùs consultò fecit Spiritus, ut nos supra vulgarem hominum ordinem attolleret. Ideò non videtur probabilis eorum conjectura, qui Melchisedecum tradunt fuisse Semum, filium Noachæ: nam si ad hominem certum ac notum ventum fuerit, non stabit hæc tertia similitudo MELCHISEDECI et CHRISTI."

*Ibid.* ἀφωμοιωμένος δὲ τῷ υἱῷ τοῦ Θεοῦ—"nempe quoad ferebat significandi ratio; semper enim analogia inter *rem* et *signum* tenenda est. Ridiculi sunt qui è cælo delapsum comminiscuntur, ut reipsa assimilent. Satis est quòd lineamenta CHRISTI in eo conspicimus, sicuti vivi hominis effigies in tabulâ cerni potest, et tamen longè distat homo à suâ picturâ. Refutare eorum deliria, qui vel CHRISTUM jam tunc apparuisse somniant, vel Spiritum Sanctum, vel Angelum, non videtur operæ pretium esse." Calvin.

*Ibid.* μένει ἱερεὺς εἰς τὸ διηνεκές, *is in type a priest that abideth for ever.* "Nusquam *sacerdotium amisisse* fertur: plus in typo exprimi non potuit." Kütn.—and so Mac-knight: "The service of the sons of Kohath, and among others the service of the priests (who were all Kohath's sons), was appointed to begin when they were thirty years of age, and to end when they arrived at the age of fifty: Numb. iv. 2, 3, 15. Wherefore, when it is said of Melchisedec that he had *neither beginning of days, nor end of life*, the meaning is that neither the beginning of his days, nor the end of his life, *as a priest*, was limited by any law of God as the days of the service of the Levitical priests were: for in no other sense is it true that Melchisedec had neither beginning of days nor end of life. By thus continuing *a priest all his life* Melchisedec greatly excelled the Levitical priests, and was qualified to prefigure the Son of God; the happy effect of whose ministration as a Priest is not confined to any *one* age

of the world, but reaches backward to the beginning and forward to the end of Time." Compare John xiv. 19 with Rev. i. 6. v. 10. xx. 6; and Rom. vi. 11, 13. 2 Cor. iv. 11. v. 15 with Rev. i. 18.

6. *But He that deriveth not His descent from them hath* (in the person of him that fore-shadowed Him as **PRIEST AND KING**) *tithed Abraham, and blessed the holder of the promises.* Such is the exact sense of the Perfect tenses *δεδεκάτωκε* and *εὐλόγηκε*, which the writer, who had just before used *ἔδωκεν* (and in ver. 2, *ἐμέρισεν*) in the *historical* sense of the Aorist, cannot be supposed to have introduced without meaning. So in ver. 9 *δεδεκάτωται*, exactly translated, is *hath been tithed, hath paid tithes*. Compare also the same variation of Tense in ver. 14.

8. *μαρτυρούμενος ὅτι ζῆ.* "*Silentium de morte* (ut jam priùs dixi) pro vitæ testimonio accipit. Non valeret hoc quidem in aliis; sed in Melchisedeco, quatenùs imago est **CHRISTI**, meritò valere debet. Nam quia hìc agitur de spirituali **CHRISTI** regno et sacerdotio, nihil loci humanis conjecturis relinquitur; nec scire aliud fas est, quàm quod Scripturis proditum legimus. Neque verò hinc colligas hominem illum qui Abrahæ occurrit adhuc vivere, sicuti pueriliter quidam nugati sunt: nam hoc ad alienam personam quam sustinebat, nempe **FILII DEI**, refertur. Cæterùm his verbis Apostolus contendit Melchisedeci sacerdotii dignitatem perpetuam esse, Levitici verò temporalem. Sic enim ratiocinatur: Hi quibus decimas Lex assignat, homines sunt mortales; quo indicatum fuit abrogandum esse aliquando jus sacerdotii, quemadmodum finem habebat eorum vita. Scriptura autem nullam commemorat mortem Melchisedeci, quum narrat solutas esse illi decimas: ita ejus sacerdotii illius *nullo temporis spatio terminat*, quin potiùs *subindicat æternæ durationis esse*. Hoc autem ideò additum est, ne videatur posterior Lex (ut moris est) priori quidquam derogasse. Excipi enim alioqui poterat, jus illud quo potitus olim esset Melchisedecus esse jam obsoletum, quia aliam Legem **DEUS**

per Mosem tulisset quâ illud transferebat ad Levitas. Sed occurrit Apostolus, quum dicit *ad tempus* decimas Levitis solutas fuisse, quia non semper viverent; Melchisedecum verò, quia immortalis sit, retinere usque in finem quod à DEO semel illi datum est." Calvin.

10. ἔτι γὰρ ἐν κ.τ.λ. "This might be justly said of *Levi*, who descended from Abraham in the ordinary course of generation; but it cannot be said of *CHRIST* who had no human father. While, therefore, the Apostle's argument from Abraham's paying tithes to Melchisedec, and receiving a blessing from him, proves that both Abraham and the Levitical priests, his natural descendants, were inferior to Melchisedec, it does not apply to *CHRIST* at all." Macknight.

11. εἰ μὲν οὖν τελείωσις κ.τ.λ. If we compare ch. v. 9. vi. 1. ix. 9. x. 1—4. with Rom. xii. 2. Col. i. 28. 1 Thess. iv. 3. v. 18, 23, we shall see that by *τελείωσις* (here, and in ver. 19. οὐδὲν ἐτελείωσεν ὁ νόμος) the Apostle meant to speak of the *development of that good, and acceptable, and perfect character* which Man, as elect in Christ Jesus unto the grace and glory of standing to God in the near relation of SON, is called and—in faithful submission of himself to be wholly God's creature in body, soul, and spirit—privileged and put in the way to become; and that of *this* he asks, *if it had been intended to be effected through the instrumentality of the Levitical priesthood*, the key-stone, as it were, of that Ecclesiastical arch which connects the Divine promise made to Abraham with its spiritual fulfilment in *THE CHURCH OF CHRIST* (Gal. iii. 14, 17), *what need had there still been for another description of Priest to arise AFTER THE ORDER OF MELCHISEDEC, and not be described as AFTER THE ORDER OF AARON?*

*Ibid.* ὁ λαὸς γὰρ ἐπ' αὐτῇ νενομοθ., *for on it stood*<sup>a</sup>—the

<sup>a</sup> "Hoc ut melius intelligatur, tenendum est axioma, *Nullum fœdus inter DEUM et homines firmum ratumque esse, nisi sacerdotio fulciatur.* Vult Apostolus probare in lege Mosis non fuisse ultimum scopum in quo hærendum esset; id probat ex sacerdotii abrogatione in hunc modum: Si ea fuisset vis sacerdotii

visible frame-work of the Jewish Polity—the incorporation of the People of God under the Law: compare ch. viii. 6. ix. 10.

12. ἐξ ἀνάγκης—γίνεται, *there needs must be* (of necessity there resulteth therefrom) *a change also of Law*—so that, without ceasing to be under law to GOD, it shall be as CHRIST's members only, that they who are “alive after having been dead” shall freely devote themselves in body, soul, and spirit to be “instruments of righteousness unto GOD:” Rom. vi. 13. 1 Cor. vi. 20. ix. 21. 1 Thess. v. 23. 1 Pet. i. 2. “Quum eadem sit Legis et sacerdotii conditio, CHRISTUS non Sacerdos modò sed etiam Legislator creatus est: ita non Aaronis tantùm sed Mosis quoque jus ad Eum translatum est. Summa est, *in tempus* fuisse tam Mosis quàm Aaronis ministerium; ideoque abrogari CHRISTI adventu utrumque oportuisse, quia alterum sine altero stare non potuerit. *Legis* nomine intelligimus quod propriè ad Mosen spectabat. Lex enim et regulam bene vivendi et gratuitum vitæ fœdus continet, illicque passim occurrunt insignes sententiæ quibus tum ad fidem tum ad timorem DEI instituimur. Horum nihil abolitum fuit à CHRISTO, tantùm pars illa quæ cum veteri sacerdotio implicita erat. Nam hic confertur CHRISTUS cum MOSE: itaque quicquid utriusque commune est in rationem non venit, sed ea tantùm in quibus differt alter ab altero. Hoc autem diversum à CHRISTO habuit MOSES quòd, nondum patefactâ Evangelii claritate, sub involucris populum continuit; quòd, re nondum exhibitâ, in figuris et umbris gustum proposuit CHRISTI; quod denique, ad rudis populi captum se attemperans, non ultra puerilia rudimenta conscendit. Meminerimus igitur *Legem* dici partem illam ministerii quam propriam habuit Moses et à CHRISTO separatam: ea, quum veteri sacerdotio subjecta sit, hoc abolito simul cessat. Et CHRISTUS dum instituitur

veteris ut Legi in solidum confirmandæ sufficeret, nunquam Deus aliud subrogasset novum et diversum. Nunc quia ambigere quispiam poterat an ex fine sacerdotii consequeretur Legis abolitio, dicit non modò *sub illo hanc fuisse latam* sed per illud quoque *confirmatam esse.*” Calvin.



Sacerdos, Legislatoris etiam potestate instruitur, ut Novi Testamenti Minister sit ac Interpres. Quanquam improprie ad Evangelium transfertur Legis nomen : sed adeò nihil absurdi habet hæc catachresis, ut propter antithesin gratiam orationi conciliet ; sicuti ad Romanos capite septimo.” Calvin.

13. *For He to whom these words (κατὰ τὴν τάξιν Μελχ.) refer, belongeth to another tribe, from which no man up to this day hath given attendance at the altar (1 Cor. ix. 13)<sup>b</sup>. For it is notorious that our Lord hath arisen (Isa. lx. 1—3. Luke i. 78, 79. Eph. v. 14. 2 Tim. i. 10. Tit. ii. 11. iii. 4. 2 Pet. i. 19) out of Judah<sup>c</sup>, with reference to which tribe Moses said not a word about priesthood. Compare εἰς Χριστόν, with prospective reference unto CHRIST ; Gal. iii. 17.*

15. καὶ περισσότερον κ.τ.λ. *Again—so, both here and in vv. 20, 23, the καὶ may be regarded as introducing a fresh clause in the Apostle’s cumulative argument—it is yet more abundantly shown to have been from the first intended that the Jewish Polity, and the Priesthood on which it was established, should be superseded (vv. 11, 12) for that (in this particular, that) it is after the likeness<sup>d</sup> of Melchisedec that,*

<sup>b</sup> “DEUS Optimus Maximus ab Israelitis non noluit considerari sub imagine Regis Orientalis. Templum præ se tulit imaginem aulæ regis. Tabernaculum quod jam antea fuerat imaginem prætorii castrensis. Altare, in quo dona Deo offerebantur, velut mensa erat regia ad quam, ex more aularum Orientis, stabant sacerdotes velut ministri. Hanc ideam egregiè exprimit Codicum illa lectio memorabilis προσέστηκε. Sed et vulgata non ineptè defenditur : nam προσέχων τῷ θυσιαστηρίῳ commodè significare potest occupatum esse in rebus ad altare spectantibus. Totum se rebus tradere Græcè dicitur προσέχων πράγμασι : totum esse in lectione, προσέχων τῇ ἀναγνώσει, 1 Tim. iv. 13.” Valckn.

<sup>c</sup> “Ubi in Hebræo contextu vox est שֶׁרָץ, germen significans, in Græcis Bibliis est ἀνατολή. Hæc ergò putant viri eruditissimi respexisse hoc in verbo Scriptorem hujus Epistolæ ; at nostro judicio CHRISTUS, qui tanquam Sol Justitiæ consideratur in nobili Malachiæ vaticinio, hic comparatur cum sole orto ex Judæa. De solis autem ortu verbum ἀνατέλλειν propriè etiam in N. T. usurpatur. In ipso Esaiæ vaticinio citato Matt. iv. 16. CHRISTUS in tenebris sedentibus φῶς ἀνιέλλειν, velut lumen amabile exortus est. Respexit Noster proculdubio locum Num. xxiv. 17, ἀνατελεῖ ἄστρον ἐξ Ἰακώβ.” Valckn.

<sup>d</sup> κατὰ τὴν ὁμοίωσιν—Such is the Apostle’s own interpretation of the Psalmist’s κατὰ τὴν τάξιν, with which he now furnishes his readers, because now is he about to invite especial attention to these words, and to show that

according to the Scripture we are considering, *there is to arise another description of Priest, who*—as now realized to us in JESUS, THE SON OF GOD: ch. iv. 14—*hath been made a Priest* (ver. 21), *not after the law of a carnal ordinance, but in virtue of His having in Himself a Life which shall be without end*: compare Mark v. 30. Luke v. 17. John v. 26. xiv. 19. Acts x. 38. Rom. v. 10. vi. 9, 10. 2 Cor. iv. 10, 11. Rev. i. 18.

“*Mandatum carnale pro corporeis, h. e. externis, cæremoniis accipitur [cf. cap. ix. 10]. Scimus quomodo inauguratus fuerit Aaron cum filiis suis: quod arcand et cœlesti Spiritus virtute impletum est in CHRISTO, illic oleo, multiplici vestitu, sanguinis aspersione, aliisque terrenis cæremoniis adumbratum fuit. Porrò hæc institutio ipsius sacerdotii naturæ congruebat: unde sequitur sacerdotium ipsum fuisse obnoxium mutationi. Quanquam (ut postea videbimus) non sic fuit carnale sacerdotium, quin simul spirituale esset; sed hîc tantùm respicit Apostolus, quid diversum à CHRISTO Aaron habuerit. Ergò, utcunque spiritualis esset umbrarum significatio, umbræ tamen ipsæ (utpote quæ hujus mundi elementis constarent) terrenæ meritò dicuntur.*” Calvin.

18. *For here*° (in this witness of THE SPIRIT that spake by the mouth of David) *we have on the one hand a setting aside of a preceding ordinance, because* (we might fairly have pre-

*the likeness to Melchisedec* consists in the fact of the Beginning and Head of God's new creation of Men in CHRIST being a Priest for ever.

° Dr. Burton was the first to correct the error into which our Translators have fallen here, through inattention to the manifest opposition to each other in which the Apostle has set *ἀθίρησις μὲν—ἐπισημαγωγὴ δὲ κ.τ.λ.* For there is in these words of the Psalm (he writes) *an annulling of the former ordinances concerning the priesthood—and the introduction of a surer hope.*

The parenthetic clause, *οὐδὲν γὰρ ἐτελείωσεν ὁ νόμος*, the Apostle doubtless intended to convey an explanation at once and apology for the words *ἀσθενὲς καὶ ἀνωφελεῖς*. So Calvin: “Quia paulo duriùs locutus erat de Lege, nunc asperitatem illam mitigat et quasi corrigit. Concedit enim illi utilitatem quandam, quòd viam præmonstraverit quæ tandem ad Salutem duceret: ea tamen fuit ejusmodi, ut multum à perfectione distaret. Sic igitur argumentatur Apostolus: *Lex inchoavit duntaxat; ergò aliquid perfectius sequi debebat; neque enim DEI filios semper in rudimentis puerilibus hærere decet.*” Compare Gal. v. 3, 9.

sumed) of *its weakness and inefficacy*—and such *was*, in fact, the case: *for the Law made nothing perfect*; ch. x. 1—4. Rom. viii. 3.—*on the other, an introduction in the room thereof* (ἐπισημαγωγή, a bringing-in upon the top of that which it superseded) of *a better hope, whereby we draw nigh to God*. “Subest tacita antithesis”—Calvin remarks upon this last clause—“inter nos et Patres. Hâc enim dignitate eos antecellimus, quòd DEUS se jam nobis familiariter communicat, quum eminùs tantùm illis et obscuriùs apparuerit. Et est allusio ad formam Tabernaculi vel Templi: nam populus in atrio procul stabat, nec cuiquam propior Sanctuarii accessus patebat nisi sacerdotibus; nunc autem, sublato Tabernaculo, DEUS nos in familiarem sui conspectum admittit, à quo prohibiti fuerunt Patres. Ergò qui Legis umbras adhuc retinet vel restituit, non tantùm obscurat CHRISTI gloriam, sed nos fraudat ingenti bono; quia interstitium ponit inter nos et DEUM, ad quem appropinquandi libertas per Evangelium nobis concessa est.” Compare ch. x. 19—22. Rom. v. 2. xii. 1. Eph. ii. 18, 18. 1 Pet. ii. 5.

20—22. καὶ καθ' ὄσον κ.τ.λ. *Again, inasmuch as it is not without a solemn oath* <sup>†</sup>—*for they indeed of the Levitical priesthood (ver. 11) are priests made without an oath, but He &c. &c.—in that same degree is it of a better Covenant that JESUS hath become Sponsor* <sup>‡</sup>. So the Ancient Syriac version (as given by Mr. Etheridge), “*in all this more excellent is the Covenant of which JESHU is the Sponsor:*” and so Valckn. *in loc.* “Ἐγγυος, *Sponsor*; sic Jesus hoc uno dicitur in loc. N. T. Ap. Græc. vett. sic dicebatur *qui debitum præstandum in se recipiebat, si debitor non esset solvendo*. Sublimiori sensu hoc transferri commodè potuit in Sponsorem JESUM. In

<sup>†</sup> “ὀρκωμοσίας est vox inter illas quæ in hâc solâ Epist. reperiuntur, non in cæst. script. N. T. Videri potest respexisse Ezech. xvii. 18, ubi eximè significabat *solenne jusjurandum*, certis ritibus stabilitum, aptis ad religionem animo movendam: ὀρκωμόσιον dicebant Attici.” Valckn.—“καὶ καθ' ὄσον οὐ χωρὶς ὀρκωμοσίας subaudi διαθήκης ἔγγυος γέγονεν.” Schmid.

<sup>‡</sup> “Memoriâ tenendum est principium illud, *Sacerdotem creari ut sit sponsor fœderis*: idèd concludit Apostolus fœdus, quod per manum CHRISTI nobiscum DEUS pepigit, illo veteri cujus interpres fuit Moses longè esse præstantius.” Calvin.

hâc Epistolâ διαθήκη plerumque *fœdus* significat, in Epist. verò Pauli *Testamenti tabulas.*" Ἐγγυος ἀνάδοχος: Hezych.

23. *Again, of them there are a many that have been made priests, because that by death they are hindered always from abiding in the office of Jewish High-Priest<sup>h</sup>: but He, because of His abiding (as saith the Psalmist) FOR EVER, hath a Priesthood which passeth not from Him to any other—literally, hath His priesthood not transferable.* Ἀπαράβατον ἀδιάδοχον, ἀτέλευτον: Theophyl. Cæcum.

25. πάντοτε ζῶν κ.τ.λ. "The nature of the Apostle's argument requires that by Christ's *always living* we understand His always living *in the body*: for it is thus that He is a *compassionate and sympathizing* High-Priest, who in His intercession pleads the merit of His death to procure the Salvation of all who come unto God through Him. Agreeably to this account of Christ's intercession, the Apostle (ver. 27) mentions *the sacrifice of Himself*, which Christ offered for the sins of His people, as the ground on which He intercedes for them. Now as He offered that sacrifice in Heaven, by presenting His crucified body there (ch. viii. 3), and as He continually resides there in the body (ch. ix. 24, 25. Col. iii. 1), some of the ancients were of opinion that *His continual intercession consists in the continual presentation of His Humanity before the Throne of God*; because it is a continual declaration of His earnest desire of the Salvation of all men, and of His having in obedience to His Father's will made Himself flesh, and suffered death to accomplish it. This opinion is confirmed by the manner in which the Jewish high-priest made intercession for the people on the day of atonement; which was a type of Christ's intercession in Heaven. He made it, not by offering prayers for them in the most holy place, but by sprinkling the blood of the sacrifices on the mercy-seat in token of their death [*as guilty before God*]. And as by that action He opened *the holy place* on

<sup>h</sup> "Seventy-five (high) priests have been reckoned from Aaron to the destruction of Jerusalem." Burton.

earth to the prayers and worship of the Israelites during the ensuing year; so JESUS, by presenting *His Humanity* continually before GOD, opens Heaven to the prayers of His people in the present life, and to their persons after the Resurrection." Macknight.

26. The Apostle, having established at length by an induction of particulars which (with occasional digressions, as his manner is) he has been engaged on even from ch. iv. 14, that great Christian verity—that in THE SON OF MAN (as He is now in Heaven) there is that Advocate with the Father, there is that High-Priest of the Spiritual Temple (virtually raised up and consecrated in Him), because of whose ever living before God in the body wherein He is now THE LIVING SON THAT WAS DEAD (John v. 26. Rom. vi. 9—11. Rev. i. 18) it is given unto His CHURCH also to live before God, *in the likeness* of that which in Him is *the Truth* of Man's new nature—anticipates that formal summing-up of his argument which follows in ch. viii., by first giving utterance to the thoughts suggested by what he has thus far written of "CHRIST, the Power of God, and the Wisdom of GOD." *Such in truth* (γάρ, nimirum, enimvero) *was the High-Priest that it was meet* (and, it is implied, *needful*) *for us to have: holy, innocent, without stain of sin*—such as those *innocents*, who have not themselves sinned after the example of Adam's overt act of disobedience (Rom. v. 14), do nevertheless bring with them into this world of sin; Rom. v. 12. 2 Cor. v. 14. Eph. ii. 3—*standing*, as the One Man found without sin in the flesh, *quite clear of*<sup>1</sup> *the whole race of sinners* whom He came into the world to save (1 Tim. i. 15); *and*, as such, crowned with glory and honour (ch. ii. 9), yea, by the right hand of God so very highly exalted (Acts ii. 33. Phil. ii. 9) as to have become *exalted above the visible heavens*. An High-Priest *who hath no need from day to day, as do those*

<sup>1</sup> "This is thought to be an allusion to the separation of the high-priest, seven days before he made the yearly atonement; Levit. xvi. 17. JESUS, our High-Priest, had no need of any particular separation before He offered the sacrifice of *Himself*: He was always *separated from sinners* in character and conduct." Macknight.

whom we have hitherto known as *High-Priests, to offer &c. &c.* Macknight thinks καθ' ἡμέραν, which he translates *from time to time*, may be understood to mean *on the Day of Atonement, year after year*; whilst Dr. Bloomfield, justly objecting to this as a forced interpretation, observes: "that the High-Priest *did* make a daily offering for the sins of himself and the people, is asserted by Commentators, and seems proved by Philo, who says ἀρχιερεὺς κατὰ τοὺς νόμους εὐχάσ τε καὶ θυσίας τελεῶν καθ' ἐκάστην ἡμέραν. See also Levit. vi. 20. Numb. xxviii. 3, 4." It is not necessary, however, that we should understand the words ὡσπερ οἱ ἀρχιερεῖς to convey more than a reference to that necessity for a *daily sacrifice* in the Temple of God, *as it was under the long succession of its typical High-Priests*, which has ceased now to exist in that same Temple, *as made*, by its One Spiritual High-Priest's having offered in it the one all-sufficient sin-offering, *the living Temple of the Holy Ghost that is in us.*

28. ὁ λόγος δὲ κ.τ.λ. *But the terms (language or tenor) of the solemn oath which in the mouth of David was subsequent to (and so, on God's part, a virtual correction of) the Law, make an High-Priest of One who being a SON (ch. i. 5. iv. 14. v. 5, 6), hath attained to an exaltation and perfection of nature that is for ever: see above on ch. ii. 10, and compare 2 Pet. i. 3, 4. "The best Expositors"—Dr. Bloomfield tells us—"understand τετελειωμένον to mean perfected and exalted to such an height of dignity, as to be able by His own merits to expiate the sins of the whole world."*

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## CHAPTER VIII.

1. "Ut sciant lectores quâ de re disputetur, admonet se hoc agere ut probet *spirituale* esse CHRISTI sacerdotium, quo illud Legale aboleatur. Pergit quidem in eodem argumento, sed, quia variis rationibus pugnat, ideò hanc admonitionem

inseruit ut intentos ad scopum lectores teneret. Jam evicit CHRISTUM esse Pontificem, nunc contendit cœleste esse Ejus sacerdotium: unde sequitur, Ejus adventu evanescere illud quod Moses sub Lege instituerat, quia terrenum fuit. Quia autem passus est CHRISTUS in humilitate carnis, ad Ejus ascensum in cœlos nos revocat, quo absorpta fuit non tantum crucis ignominia, sed et abjecta illa et ignobilis conditio quam simul cum carne nostrâ induerat. Nam ex illâ Spiritûs virtute, quæ in Resurrectione Ascensuque Christi effulsit, æstimanda est sacerdotii Ejus dignitas." Calvin—compare ch. v. 5. Rom. i. 4. Eph. i. 19—23. 1 Pet. i. 3. iii. 21, 22.

Translate: *To bring, now, the several points of our argument together under one head*<sup>a</sup>—*our High-Priest is One who* (ch. i. 3, 4. iv. 14. vii. 26) *is seated on the right hand of the throne of MAJESTY in the Heavens, as* (i. e. to be there) *the Officiating Minister* (Rom. xv. 16) *of the living Temple of His holy ones*<sup>b</sup>, *and of that true Tabernacle which the Lord hath set up, and not Man*: compare ch. ix. 11, 24. xi. 10, 16.

<sup>a</sup> "The term κεφάλαιον (as the best Commentators, ancient and modern, are agreed) must be interpreted, not *sum* in the sense of *summary recapitulation*, but *principal point*; as Chrysostom, Theophylact, and Theodoret explain it. So also Suidas: κεφάλαιον ἐκεῖ τὸ μίγιστον λέγεται." Bloomf.—and so Mr. Etheridge gives the Peschito version, "Risho, the chief." Compare the Apostle's use of ἀνακεφαλαιώσασθαι—not to *recapitulate*, but to *bring again under one Head*, as erst in ADAM, so now in CHRIST—Eph. i. 10. Calvin had seen the exact sense of the Apostle's τοῖς λεγομένοις—incorrectly rendered *the things which we have spoken*; E. V.—when he wrote as above, "Pergit quidem in eodem argumento, sed variis rationibus pugnat."

<sup>b</sup> The reader must choose between the *ad verbum* translation of τῶν ἁγίων λειτουργός, E. V. *a minister of the sanctuary*, and what (as further instructed by John ii. 19—22. 1 Cor. iii. 16, 17. Gal. ii. 19. Eph. ii. 20—22. iv. 12. 1 Pet. ii. 4, 5. Rev. iii. 12) we have given as the *spirit* and the *life* (John vi. 63) of the Apostle's words, in this particular context. Τῶν ἁγίων, under this view, might with equal truth and clearness be translated *the Christian Temple*; but, this being not a *material* but a *living and spiritual* structure (Rom. viii. 9—11. 1 Cor. vi. 17. xii. 13. Eph. ii. 18)—even God's filling-up, in the life that now is, of that CHURCH which in some sense is *the body of CHRIST*, and that wherein they whom He "hath reconciled in the body of His flesh" are so far partakers with Him in the Life which by nature appertains to GOD only (Eph. i. 23. iii. 19. iv. 18. 2 Pet. i. 4), as that, weak as they still are in their mortal flesh, their willing spirits are "holy, and without blame or accusation in His sight;"

That *this* is the position, which the Apostle has thus far been aiming to establish—according to that which the Lord had said by the mouth of His prophet Zechariah: “Behold the Man whose Name is THE BRANCH . . . . even He shall build the Temple of the Lord, and He shall bear the glory, and shall be a Priest upon His throne:” ch. vi. 13—appears from ver. 6, and from the reasoning pursued in ver. 3, on which Calvin well observes: “Jam extra controversiam est CHRISTUM esse Pontificem: atqui, sicut *Judicis* munus sine legibus et judiciis non constat, sic in Christo cum *Sacerdotis* nomine sacrificandi officium [λειτουργία] conjugi debet.” For every high-priest (he argues) is appointed for the purpose of OFFERING [this is the emphatic word in the Apostle’s argument] both gifts (thank-offerings) and sacrifices (sin-offerings<sup>c</sup>): whence the unavoidable conclusion (we cannot but infer for ourselves) that this High-Priest also has somewhat to OFFER. For if, as SON OF MAN, He had had His existence on earth—and not, as He Himself hath declared of Himself, in Heaven (John iii. 13)—He had not even been a Priest, seeing that there are priests [or, if τῶν ἱερέων be the true reading, those prefigurative and provisional priests] that offer men’s gifts<sup>d</sup>

Col. i. 22—we do better, as in our interpretation also of ἐν τοῖς ἐπουρανίοις, Eph. i. 3 (where see the note), to make τῶν ἀγίων not of the neuter, but of the masculine gender; and understand it to mean that always surviving Body of Christ’s Saints on earth, wherein after a spiritual and heavenly manner is set forth “the Life of Jesus,” as He is now in “the body of His glory”—that true Tabernacle, yet to be revealed from Heaven, in which those who in *its likeness* are now being builded together for a spiritual Temple of God, shall one day see what is “the riches of the glory” of being inheritors with Him (Eph. i. 18), and find what now is mortal in them, and must die because of sin (Rom. viii. 10), swallowed up then in the fulness of His immortal Life: 2 Cor. iv. 10, 11. v. 1—4.

<sup>c</sup> “δῶρα τε καὶ θυσίας” his duabus vocibus complectebantur Judæi Hellenistæ cujuscunque generis oblationes Deo factas. Utuntur Alexx. voce δῶρον ad exprimendas duas voces Heb. דָּבָר et דָּבָר valde usitatas. Phrases sunt in Levit. pervulgatæ προσάγειν δῶρα τῷ Κυρίῳ et προσφέρειν δῶρα.” Valckn.—who remarks also on ver. 5: “κεχηματίσται: Divinitus monitus vel jussus est. Usus iste verbi passivus, qui hic obtinet et duobus aliis locis N. T. Matt. ii. 12. Acts x. 22, valde insolens est. Activo sensu Deus quocunque modo hominem hujus illiusve rei admonens dicitur χηματίζειν, ch. xii. 25. Illud nomen latebit, esse hoc à dat. vocis χημα, sed exigat quis omnes hujus vocabuli significatus, nullum inveniet à quo oriri potuerit vis ista verbi χηματίζειν.”

<sup>d</sup> προσφέρ. τὰ δῶρα, “formally present the offerings that are made.”



as the Law directs—these being men who serve a mere prefiguration and sketch (see on ch. x. 1) of the Heavenly Temple (ver. 2. ch. ix. 23), as we gather<sup>e</sup> from the terms in which Moses is instructed on GOD'S part; for SEE, saith He, THAT THOU MAKE ALL AFTER THE PATTERN WHICH WAS SHOWN TO THEE IN THE MOUNT (Exod. xxv. 40)—but as the case really stands<sup>f</sup> with Him, He hath obtained a ministry as much superior to theirs, as is the Covenant whereof He is Mediator a better Covenant, and one that hath been established upon better promises<sup>g</sup>.

“Insignis est hic locus”—Calvin remarks—“quia tres sententias observatu dignas continet. Primum discimus, veteres ritus non temerè fuisse confictos, ut in illis DEUS populum suum quasi in lusu puerili occuparet; nec inanem fuisse Tabernaculi structuram, quæ externo splendore spectantium oculos tantum alliceret ac teneret. Vera enim et spiritualis fuit omnium significatio, quum omnia exigere jussus fuerit Moses ad *primum exemplar* quod *cæleste* erat. Quare nimis profana est eorum opinio, qui cæremonias in hoc tantùm commendatas fuisse volunt ut essent *quasi retinacula ad cohibendam Populi lasciviam*, ne sibi extraneos Gentium ritus accerserent. *Hoc quidem est nonnihil, sed non totum*: nam

<sup>e</sup> καθὼς κεχηματίσται Μωσῆς at first sight appears to present an exception fatal to the truth of that strict distinction of Tense which has been noticed on ch. vii. 9, and which, if the Apostle paid any regard to it, would have required him (it may be said) to have written here *ἔχηματίσθη*. But what he meant to say, in proof of the Jewish Ritual's being as he had just called it *ὑπόδειγμα καὶ σκιά τῶν ἰουδαίων*, was “to which effect we find Moses to have been instructed; for See, saith the Scripture wherein to this day we have the record of the transaction as set down for our instruction, *that thou &c. &c.*” See further on ch. ix. 18. xi. 28, and observe that on the same principle the Apostle has written *ἔζηρεῖτο* (not *ἔζηρήθη*) in ver. 7.

<sup>f</sup> See on 1 Cor. v. 11, and on 1 Thess. iii. 8, foot-note (j); and compare below ch. ix. 26. xi. 16.

<sup>g</sup> “Difficultate non caret quod adjicit, *fedus Evangelii super melioribus promissionibus promulgatum esse*: nam certum est Patribus qui sub Lege vixerunt eandem vitæ æternæ spem esse propositam, sicuti communis fuit adoptionis gratia: iisdem igitur promissionibus subnixam fuisse oportet eorum fidem. Verùm hæc Apostoli comparatio ad *formam* potius quàm ad *materialiam* referenda est. Nam, utcumque eandem illis Salutem Deus promiserit quam hodie nobis promittit, non eandem tamen nec æqualis fuit revelationis vel mensura vel speciei.” Calvin.

quod longè pluris est omittunt, *exercitia fuisse ad Populum in fide MEDIATORIS retinendum*. Non est tamen quod hic ultra modum simus curiosi, ut in singulis clavis ac similibus minutis quæramus sublime aliquod mysterium; quemadmodum hâc in re anxie laboravit Hesychius, et bona pars veterum scriptorum. Tenenda est mediocritas, quod fiet si non plus appetamus scire quàm quod in CHRISTO nobis revelatum est. Secundò docemur, perversos esse omnes cultus et adulteros, quos sibi proprio ingenio et citra DEI mandatum comminisci homines permittunt. Nam quum præscribat Deus ut fiant omnia secundum suam regulam, nihil penitus alienum facere licet. Hâc ratione concidunt cultus omnes ab hominibus prodicti; item *quæ vocantur SACRAMENTA, et tamen à DEO profecta non sunt*. Tertio hinc discendum est, nulla esse vera religionis symbola, nisi quæ ad CHRISTUM conformantur. Sed cavendum est ne, dum volumus figmenta nostro Christo aptare, *Ipsum* (ut Papistæ faciunt) *transfiguremus*, ita ut jam non sit Sui similis: neque enim nostrum est fingere quicquid libuerit, sed DEI solius est monstrare. *Secundum exemplar, inquit, quod ostensum fuit.*"

7. *For, if that first Covenant had been faultless, there would have been no intimation given (as in the following Scripture) of seeking room for—i. e. contemplating the introduction of—a second. For finding fault with them<sup>h</sup>—sc. the whole Jewish Polity, the house of Israel and the house of Judah—He saith &c. &c.* "Ex hâc conjunctione gentium *Israelis et Judæ* patet prædici aliquid quod non evenit nisi post effusa in Apostolos Spiritûs Sancti dona; nam ad illud usque tempus Samaritani Judæis cæteris exosi fuerunt, nec Ipse Servator, quum doceret in terris, nisi biduum in Samarizæ finibus egit; John iv. 40. At post ascensionem Domini etiam Samaritanis

<sup>h</sup> "Parùm videtur consentaneum, si quid vitii fuerit in *populo*, ejus culpam in *fœdus* DEI conferri: videtur igitur non stare argumentum, quia, ut centies Deus accuset populum, non tamen propterea vitiosum erit fœdus. Hujus objecti facilis est solutio: tametsi enim criunen violati fœderis populo jure imputatur, qui perfidiâ suâ desciverat à DEO, tamen *simul notatur infirmitas fœderis, quia cordibus inscriptum non esset*. Ergò, ut sanctum ac ratum sit, corrigi oportere monet DEUS." Calvin. Compare Rom. viii. 3. Gal. iii. 21.

promulgata fuit doctrina de Novo Fœdere per CHRISTUM instituto ; quod patet ex Act. viii. 6, 14, 25." Küttn.

9. ὅτι αὐτοὶ οὐκ ἐνέμ. κ.τ.λ. *Because, as they continued not in My Covenant, even so did I become regardless of them, saith the Lord* : compare 1 Sam. ii. 30. Rom. i. 28. "The Apostle's translation is that of the LXX ; to reconcile which with the Hebrew text (translated in our Version, *although I was an husband to them*) Pococke observes that in the Eastern languages letters of the same organ (as they are called) being often interchanged, the Hebrew word *bagnal* is the same with the Arabic *bahal*, which signifies *to refuse, despise, nauseate*. So that the Hebrew clause will bear to be translated as the Apostle and the LXX have done, *I neglected, or nauseated them*, on account of their multiplied idolatries and rebellions." Macknight.

10. διδοὺς νόμους μου κ.τ.λ. The participle in this connexion is equivalent to δώσω γὰρ νόμους μου, Angl. *that is to say, by giving, or I will give, &c. &c.* "Quæritur, an sub Lege nulla fuerit certa et efficax Salutis promissio, an Spiritûs gratiâ destituti fuerint Patres, an nullum Paternæ DEI indulgentiæ in remittendis peccatis gustum habuerint. Immò constat eos sincero corde purâque conscientiâ coluisse DEUM et ambulasse in Ejus mandatis ; quod fieri non poterat, nisi edocti essent à Spiritu : constat enim, quoties reputabant peccata sua, gratuitæ veniæ fiduciâ fuisse erectos. Atqui Apostolus, prophetiam Jeremiæ relegendo in CHRISTI adventum, videtur utroque bono illos privare. Respondeo *non simpliciter negari* quin DEUS olim suorum cordibus Legem inscripserit et illis condonavit peccata, sed *comparisonem esse majoris et minoris*. Quia multo uberius sub CHRISTI regno potentiam Spiritûs sui exseruit Pater, suamque misericordiam in homines effudit [Act. ii. 17, 33], hæc eminentia facit ut illa exiguæ gratiæ portio, quâ Patres sub Lege dignatus est, in rationem non veniat. Videmus etiam ut obscuræ et involutæ tunc fuerint promissiones, ut præ claritate Evangelii, quæ nobis effulget, emicarent tantùm instar lunæ et stellarum. Siquis objiciat *ita excelluisse*

*Abrahæ fidem et obedientiam, ut par hodiè in toto mundo exemplar non inveneris, respondeo hïc non disputari de personis, sed de œkonomiâ regendæ Ecclesiæ. Præterea, quicquid spiritualium donorum consecuti sunt Patres, quasi accidentale fuit eorum sæculo: necesse enim erat oculos in CHRISTUM conjicere, ut eorum compotes fierent. Quare non absurdè Apostolus, Evangelium cum Lege conferendo, huic adimit quod illius est proprium. Interea tamen nihil obstat quominus Novi Fœderis gratiam DEUS ad Patres extenderit: et hæc vera est solutio.” Calvin.*

11. καὶ οὐ μὴ διδ. κ.τ.λ. *And there shall be no occasion for them to teach &c.*<sup>1</sup> In what follows “instead of the common reading πλησίον, almost all the MSS. and early Edd., and several Versions and Fathers, have πολίτην<sup>1</sup> as in the LXX, which is adopted by Wetstein, Matthæi, Griesbach, Tittman, Vater [Tischendorf], and Scholz, and justly; such being required by the weight of external evidence, though internal might be urged for πλησίον.” Bloomf.

*Ibid.* ἀπὸ μικροῦ—ἕως μεγάλου. “Primum significat in omnes ordines effusum iri DEI gratiam, ita ut nullum sit hominum genus illius expers: deinde admonet, neque rudes ac plebeios homines prohiberi à cœlesti sapientiâ, et magnos ac nobiles non suâ perspicaciâ vel doctrinâ ad eam pervenire.

<sup>1</sup> “Quod fanatici homines hinc occasionem arripiunt abolendæ externæ prædicationis, ac si sub CHRISTI regno esset supervacua, facile eorum insania refellitur. Post CHRISTI adventum, inquit, non debet proximum sibi quisque docere: facessat igitur æternum ministerium, ut internæ DEI inspirationi detur locus. Atqui prætereunt quod in primis animadversione dignum erat. Neque enim in toto Propheta negat quin docturi sint alii alios, sed hæc sunt verba: non docebunt dicentes, Cognosce Dominum, ac si diceret: non amplius occupabit hominum mentes ignorantia, qualis antehac, ut nesciant quis sit DEUS. Scimus autem duplicem esse doctrinæ usum, primò ut qui penitus rudes sunt à primis elementis incipiant, deinde ut qui jam sunt initiati majores faciant progressus. Quum igitur Christianis quamdiu vivunt proficiendum sit, certum est neminem usque adeò sapere quin doceri opus habeat; ut pars non postrema sapientiæ nostræ sit docilitas. Quæ autem proficiendi sit ratio, si velimus esse CHRISTI discipuli, Paulus ostendit ad Ephes. cap. iv. 11. etc.” Calvin.

<sup>1</sup> The Ancient Syriac version, as given by Mr. Etheridge, is *the son of his city*. “Quidam interpretes τὸν πλησίον et τὸν ἀδελφόν ita distinguunt, ut *Israelita* Israelitis sit ἰσρ, ἀδελφός, et Proselytus ϣ, ὁ πλησίον.” Küttn.

Sic infimos et ignobiles summis DEUS conjungit, neque illos sua ruditas impediatur, neque hi proprio acumine tam altè conscendant; sed unus peræquè omnium magister sit Spiritus." Calvin.

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### CHAPTER IX.

1. *Now the first Covenant also* (ch. viii. 6, 7) *had ordinances of Divine service, and its Holy Place for this world*—i. e. an outward and visible sanctuary: compare ver. 11. Josephus, as quoted by Burton, speaks of the high-priests as τὴν ἱεράν ἐσθῆτα περικείμενοι, καὶ τῆς κοσμικῆς θρησκείας (*the public worship*) κατάρχοντες. The same writer has recorded of the Holy Place (Ἅγια) ver. 2: εἶχεν ἐν αὐτῷ τρία θαυμασιώτατα καὶ περιβόητα πᾶσιν ἀνθρώποις ἔργα, λυχνίαν, τράπεζαν, θυμιατήριον. The whole of the Apostle's reasoning concerning the Levitical worship (Macknight remarks) is founded on the original institution of the Tabernacle services by Moses, and not on the Temple service as appointed by David and Solomon. See Exod. xl.

3, 4. μετὰ δὲ τὸ δεύτερον κ.τ.λ. "The first *veil* or *hanging* is mentioned in Exod. xxvi. 36, 37. xxxvi. 37; the second in xxvi. 31—33. xxxvi. 35. Philo says the inner was called καταπέτασμα, the outer κάλυμμα. Θυματήριον is used for *an altar of incense* by Josephus, and by Philo. This is called θυσιαστήριον τοῦ θυμιάματος, Luke i. 11, and was in the outer Tabernacle. St. Paul is therefore supposed to mean a *censer*, though no mention is made of one having been kept in the Holy of Holies: see Lev. xvi. 12, 13." Burton—who adds on ἐν ᾧ κ.τ.λ., "It appears from 1 Kings viii. 9 and 2 Chron. v. 10 that there was *nothing in the ark save the two tables of stone*. Hence some make ἐν ᾧ refer to σκηνή, as in ver. 2 ἥτις refers to σκηνή though other words intervene. But, if αὐτῆς in ver. 5 refers to *the ark*, ἐν ᾧ must do so too; and it appears that Moses put other things into the ark:

Exod. xvi. 34. Numb. xvii. 10. Deut. xxxi. 26." "All that we have to do"—Dr. Bloomfield observes, after Kuinoel and Stuart—"is to show this description to be true of the Tabernacle constructed and furnished by *Moses* (of which alone the Apostle is speaking), though it may not be true of the Temple of Solomon."

5. Χερουβιμ δόξης. "From a comparison of the passages where these Cherubim are mentioned, it appears that they were *symbolical emblems of the Divine Nature*, denoting the superintendance of DEITY over all creation, and representing His tutelary Presence. The term δόξης is best understood to refer to *the glory of the Lord*, dwelling between and shining around them, as described in Psa. lxxx. 1. Τὸ ἱλαστήριον was the *cover or lid of the ark*, called *the mercy-seat* because by the sprinkling of blood upon it the annual atonement was effected on the Day of Expiation." Bloomf. Hence the Apostle's expressive figure in Rom. iii. 25, where see the note.

"Philo writes ἦς (κιβωτοῦ) ἐπίθεμα, ὡσανεὶ πῶμα, τὸ λεγόμενον ἱλαστήριον, vol. ii. p. 150; and he gives a figurative meaning to all these things." Burton.

6. *Now these things having by God's appointment been thus arranged, into the outer Tabernacle (ver. 2) the Priests (as they always have been, so, while the earthly and figurative Tabernacle standeth<sup>a</sup>) will be found continually entering, in the discharge of the appointed services<sup>b</sup>; but into that behind*

<sup>a</sup> On this classical use of the Future to express a matter of frequent and probable occurrence, the reader may consult Matt. Gr. Gr. § 502. 4, and Jelf's Gr. Gr. § 406. 2: or, not to insist upon the future sense of εἶμι here or in John vii. 34, 36, he may be reminded that when this Epistle was penned the Jewish Temple and Ritual had not yet been removed out of their place, and may accept Calvin's apology for προσφέρονται in ver. 9: "Nec obstat quòd usurpat *præsens tempus*; nam quia illi negotium est cum Judæis, per concessionem loquitur, quasi unus esset ex iis qui sacrificant."

<sup>b</sup> These, as Macknight has shown, consisted in the burning of incense at the morning and evening sacrifice; in dressing the lamps; in removing the old and placing the new shewbread, which was a continual offering of the fruits of the earth to God on the part of the whole Congregation; and as the principal

*the veil*<sup>c</sup>, once in the year, the High-Priest alone—not without blood, which he offers (presents before the Lord) on his own behalf (ch. vii. 27) and on behalf of the People's errors<sup>d</sup>: whereby the Holy Ghost would intimate—the spiritual meaning of this being—that the way of THE HOLY PEOPLE (Isa. lxii. 10, 12. 1 Pet. ii. 9) hath not yet been manifested, whilst yet that first Tabernacle is standing which is but a figure for the time being, during which time (be it more or less, as GOD in His long-suffering goodness shall permit; Rom. ii. 4. ix. 22) both gifts and sacrifices continue to be (are being) offered, though they cannot make the worshipper on whose behalf they are offered whole as to conscience (i. e. in his inner man completely, without flaw or exception, at one with his Maker)—it being a state of things [so much the neuter plural expresses; whilst, as suggested by the context, we might further characterize it as a state of Justification and acceptance with

part of the service, in bringing in the blood of the sin-offerings, and sprinkling it before the veil: Lev. iv. 6.

<sup>c</sup> So it seems better to translate τὴν δευτέραν as suggested by ver. 3, that we may the more effectually distinguish between ἡ πρώτη σκηνή, the first or earthly Tabernacle (ver. 8), and ἡ πρώτη σκηνή, the first or outer part of that Tabernacle ver. 6. By ἡμέρας τοῦ ἐνιαυτοῦ we must understand on one day of the year. Philo, as cited by Kuinoel, informs us that, if the High-Priest entered the Holy of Holies more than one day in the year, or oftener than twice on that day, he was put to death without mercy.

<sup>d</sup> ἀγνοημάτων offences unwittingly done, negligences and ignorances—"quas aut incuria fudit, Aut humana parum cavit natura"—as even a Heathen poet could plead for them. "The law of Moses"—Macknight observes here—"enjoined those who had wronged their neighbours to restore all that they had unfairly taken from them, together with a fifth part more; and, after such restitution, to offer the appointed trespass-offering to the Lord as their King; on which conditions they were to be pardoned: Lev. vi. 1—7. But this was only a political pardon, granted by God as the Head of the commonwealth of Israel, whereby the offender was freed from the civil penalty which his crime merited. Accordingly the atonement was made for him by the ordinary Priests, God's ministers by whom His government as King in Israel was carried on. Very different from these were the annual sacrifices offered by the High-Priest on the great Day of Expiation. They were offered for the whole Nation, to make atonement for the sins which they had ignorantly committed during the preceding year, and to open the Tabernacle anew to their acts of worship in the year following. In token of this, the High-Priest carried the blood of these sacrifices into the inner Tabernacle, and sprinkled it before the symbol of the Divine Presence."

GOD] *based only* (ver. 15. ch. vii. 11) *on meats and drinks, and divers washings and ordinances* (ver. 1) *affecting only the outer man*°—looking no further than to the ceremonial purity of the flesh; ver. 13—*the period for which it was imposed being up to the Time of Reformation*: Matt. xvii. 11—13. xix. 28. Luke i. 78, 79. ii. 26, 30, 38. John iv. 25, 29. vii. 26, 31, 40, 41. Acts iii. 19—26.

In ver. 8, τὴν τῶν ἁγίων ὁδόν—*which our Translators have rendered as though it had been written, as in ch. x. 19, τὴν εἰσοδὸν τῶν ἁγίων*—is in the Ancient Syriac *urcho dakadishee, the way of the holies*, and is to be interpreted rather from ch. x. 20. John xiv. 6, as (1) objectively that way of *external consecration to GOD*, their Redeemer and Sanctifier, walking in which “the elect of God”—who are **THE CALLED** (ver. 15) in whom the gracious purpose of His election has free course, and is glorified—are led *through the veil* as it were of *His spiritual manhood*, wherein by Baptism they have been “planted together” with him (Rom. vi. 5), to be *themselves also* (when *both in body and soul* they shall be, as His redeemed ones, *alive after having been dead*) *living stones* of the ever-living Temple of His Body: (2) subjectively, that way of peace with God (Luke i. 79. Rom. v. 1, 2) wherein, brought nigh and freely accepted as believers in **JESUS**, it is through faith in that healing blood wherewith God regards them as sprinkled, that they realize to themselves the present grace wherein they stand before Him as His spiritual Temple—even that **HOLY CHURCH** throughout all the world, whose offerings are “spiritual sacrifices” made acceptable unto God through the continual intercession of **JESUS CHRIST**, its enthroned High-Priest; whom, in that hour in which he penned this portion of the Epistle, our Apostle may well be

° “ Si quærat quispiam, cur tam parùm honorificè et quasi contemptim de sacramentis Divinitùs institutis loquatur Apostolus, vimque eorum extenuet; id fit, quoniam à **CHRISTO** separas. Scimus autem, quum *per se* æstimantur, *egena esse mundi elementa*; sicuti etiam Paulus vocat. Nominatim *cibus ac potus* recenset, et similia quibus minus inerat momenti, quia ex levibus istis observatiunculis cortius iudicium fieri poterat quàm procul ab Evangelii perfectione distaret Lex.” Calvin. Compare Rom. xiv. 17. 1 Cor. viii. 8.



believed to have pictured to himself as comforting and assuring it in the words of the Prophet: "For Zion's sake will I not hold My peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. And the Gentiles shall see thy righteousness, and all kings thy glory; *and thou shalt be called by a new name, which the mouth of the Lord shall name;*" Isa. lxii. 1, 2. See further on ch. x. 19.

11. *But CHRIST being come*—not simply (as an historical fact) *in the flesh*; no! just as St. Peter speaks of Him, after His ascension into Heaven (no longer now in "the body of His flesh" but in "the body of His glory") as ready to be "sent unto" those who on their part would repent, and turn to God (Acts iii. 19, 20), so here the Apostle is speaking of Christ as realized unto the *faith* of His Church': comp. Col. iii. 1—4. 1 Thess. i. 10. 1 Pet. i. 8—*an High-Priest in respect of* (i. e. ministering unto the hope of)  *blessings that are to follow* (Rom. ii. 7. viii. 24, 25. 1 Cor. ii. 9. James i. 12. ii. 5. 1 Pet. i. 4, 5), *passing through a greater and more perfect Tabernacle, not made with hands—*

<sup>f</sup> Calvin had seen this, when he wrote "Jam *caritatem* earum rerum quæ sub Lege fuerunt in medium profert, quæ ab illis ad se oculos convertat: nam qui *verè* in CHRISTO exhibita esse credit quæcumque tunc fuerunt *adumbrata* non amplius in umbris hæret, sed corpus ipsum et solidam veritatem amplectitur. Notandæ autem sunt partes, in quibus Christum cum veteri Pontifice comparat. Dixerat unicum Pontificem *semel quotannis* in sanctuarium ingredi cum sanguine quo peccata expiaret. Hoc simile Christus habet, quòd *solus Pontificis dignitatem et munus obtinet*; hoc vero diversum, quòd *superuenit* et *æterna bona* secum affert, quæ perpetuitatem conciliant Ejus sacerdotio. Secundò, hoc simile est inter veterem Pontificem et hunc nostrum, quòd *uterque per Sanctuarium ingreditur in Sancta sanctorum*; sed in hoc differunt, quòd CHRISTUS *solus in cælum ingressus est per templum corporis sui*. Quòd *semel tantùm quotannis Sancta sanctorum aperiebantur Pontifici ad peragendam solennem expiationem*, id jam obscure figurabat unicum CHRISTI oblationem. Ambobus igitur id *semel commune*; sed *terreno* fuit *anniversarium*, *celesti* autem *æternum* est, usque ad finem mundi. Ambobus communis est *sanguinis oblatio*; sed magnum in sanguine discrimen, quia non pecuniam sed proprium Christus obtulit. Ambobus communis *expiatio*; sed *Legalis* illa, quia inefficax erat, quotannis repetebatur, *expiatio* autem per Christum *perpetua* semper viget et perpetuæ nobis *Salutis causa* est. Ita singulis prope verbis magnum inest pondus."

that is to say, not of this natural creation (Rom. viii. 19—22. I Cor. xv. 44—46)—and not brought nigh to God (ch. x. 19. Eph. ii. 13) by blood of goats or calves, but by His own blood, hath entered once for all into the Holy Place truly so-called (ver. 24), having obtained (not, as until now the Jewish high-priest, an annual but) an everlasting redemption of His Church and People.

“Etiamsi variè exponitur hic locus”—Calvin remarks on *μειζ. κ. τελ. σκηνης*—“mihi non dubium est quin CHRISTI corpus intelligat. Sicut enim accessus erat olim Pontifici Levitico in Sancta sanctorum per Sanctuarium commune, ita per corpus suum CHRISTUS in caelestem gloriam ingressus est; quia, dum induit carnem nostram et in eâ passus est, hanc sibi prærogativam comparavit ut coram DEO pro nobis Mediator appareat. Primò Sanctuarii nomen aptè et congruenter ad corpus Christi transfertur, est enim *templum in quo tota DEI majestas habitavit* [veriùs *habitat*; Col. ii. 9]. Dicitur autem per corpus suum iter fecisse quo in caelos ascenderet, quia in corpore illo *se DEO consecravit*, in eo fuit sanctificatus in veram Justitiam [John xvii. 19. Eph. iv. 21], in eo se præparavit ad sacrificium peragendum: denique, quia in eo *se exinanivit et mortem crucis pertulit*, idèd *extulit illum PATER et dedit nomen quod sit supra omne nomen*. Itaque *per corpus suum caelos ingressus est*, quia idèd nunc sedet ad PATRIS dextram, idèd in cælo pro nobis intercedit quòd, carne nostrâ indutus, eam DEO PATRI in templum consecravit [Eph. ii. 21, 22.] et in eâ sanctificavit Seipsum ut nobis æternam *δικαίωσιν*, factâ peccatorum expiatione, acquireret.”

“Mirum tamen videri possit”—he adds—“cur neget corpus Christi *hujus fuisse* [immo *esse*] *creationis*: nam certè creatum fuit, ex Abrahæ semine et passionibus mortique obnoxium. Respondeo non hìc agi de corporis substantiâ, vel etiam corporeâ qualitate, sed de *virtute spirituali quæ inde ad nos manat*. Quatenùs enim est *vivifica CHRISTI caro et caelestis cibus ad pascendas animas*, quatenùs *spiritualis potus est et lavacrum Ejus sanguis*, nihil in illis terrenum vel elementale imaginari licet. Deinde meminimus hoc dici *veteris Tabernaculi respectu*, quod ex ligno, ære, pellibus, variis texturis, auro et argento constabat, h. e. ex rebus mortuis:

at CHRISTI *carnem, ut vivum sit et spirituale templum, DEI potentia inspirat.*" Compare Rom. vi. 9, 10. Rev. i. 18, and see further on ch. x. 20.

13. σποδὸς δαμάλεως. See in Numb. xix. that very remarkable type of the healing *blood of Christ* (ver. 14), "the water of separation" prepared by pouring "running water" in a vessel upon some of the ashes of "a red heifer without spot, wherein is no blemish and upon which never came yoke," after it had been slain without the camp (ch. xiii. 11, 12), and its ashes gathered by "a man that is clean" and "laid up without the camp in a clean place" where it was "to be kept for the Congregation of the children of Israel for a water of separation, even a *purification for sin*"—of which it is said "the man that shall be unclean, and shall not purify himself, that soul *shall be cut off from among the Congregation*, because he hath defiled the sanctuary of the Lord: *the water of separation hath not been sprinkled upon him; he is unclean.*" Compare Acts ii. 37—41. iii. 19—26. xxii. 16. Rom. viii. 9. Eph. v. 26. Tit. iii. 5. 1 Pet. iii. 21.

14. δι' αἰωνίου πνεύματος. As in ver. 12 δι' αἵματος meant *through the interposition* (and so, *in virtue*) of sacrificial *blood*, interposed between the sinner and his offended GOD as the prescribed means of atonement; so here the medium of the One sanctifying SON'S approach, when as the High-Priest of God's new creation of *Sons in His likeness* He once for all offered the spotless "Lamb slain from the beginning of the world," was His essential Oneness with THE FATHER (John x. 30)—His co-existence with Him, and with the Holy Ghost, in one Spiritual Nature whereof, in this Divine Trinity, "the glory is equal, the majesty co-eternal<sup>s</sup>." This, His inherent and inseparable

<sup>s</sup> Bishop Bull, who explains the sense to be as we have given it—" *æternam CHRISTI Dicinitatem, sive Dicinam FILII DEI Personam, unitam Humanam Naturam in arâ Crucis Dæo obtulisse;*" *Def. Fid. Nic.* p. 19—adduces, in support of this, a passage from the Epistle of Barnabas wherein it is said of

DEITY, it was that stamped its surpassing value upon His precious blood-shedding (vv. 12, 15, 22, 23. 1 Cor. vi. 20. 1 Pet. i. 19), and has opened the Kingdom of Heaven to all who in faith use the way and means which His use of them has for ever consecrated to this purpose—the new and living way, namely, of *filial obedience* which in GOD'S sight makes them as though they had literally been *sprinkled with the blood of JESUS*: compare ch. v. 8—10. vi. 20. x. 19—22. xii. 24. 1 Pet. i. 2.

*Ibid.* καθαριεῖ τὴν συνείδ. ὑμ. κ.τ.λ. Ἡ συνείδησις here, as directly opposed to ἡ σάρξ, *the outer man*, ver. 13, will best be understood to mean “the hidden man of the heart” (1 Pet. iii. 4), *the inward consciousness*; that which constitutes in each case the living soul's self-conscious individuality. For the rest, Dr. Bloomfield well remarks “by *dead works*, as opposed to *the living GOD*, we must understand such works as pollute the soul even as dead bodies were thought to pollute the living worshipper; and from this pollution *the blood of JESUS* alone can make men clean. In the words εἰς τὸ λατρεύειν Θεῷ ζῶντι we see *the purpose* of this cleansing, namely, that we are thus prepared to *draw nigh* unto God and offer Him an *acceptable* sacrifice; just as under the Old Dispensation men were not permitted to approach God, until they had first undergone a ceremonial purification.”

15. *Yea, for this cause*—because His essential DEITY made His consecration of Man's nature in His Representative Person, as THE CHRIST, THE SON OF THE LIVING GOD, so complete (ch. x. 10, 14. John xvii. 19)—*in a new sense of the word*<sup>h</sup> *Covenant is He the Mediator of a Covenant*

Christ, αὐτὸς ὑπὲρ τῶν ἡμετέρων ἁμαρτιῶν ἡμελλε σκεῦος τοῦ πνεύματος (the earthly vessel of His Spiritual Nature) προσφέρειν θυσίαν.

<sup>h</sup> In this interpretation of καινῆς—in one word *novel*, as we might perhaps have translated it—we are not a little confirmed by the use of καινόν in Matt. xxvi. 29. Mark xiv. 25 to denote *the new and spiritual significance* of “the cup of blessing,” to be drunk in what had been *the Paschal* and was thereafter to be known as *the Lord's Supper*, when now that ordinance was to be the Church's commemoration not of the mere *shadow* of the forthcoming Deliverance from the

—for “as THE FATHER hath Life in Himself, so hath He given to THE SON to have Life in Himself” (John v. 26), and so “to him that overcometh,” He saith, “will I grant to sit with Me on My Throne, as I also overcame, and am set down with My Father on His Throne” (Rev. iii. 21): thus much we know from other parts of Scripture, and under *this* inspired view of the infinite superiority of CHRIST as compared with all preceding Mediators from Adam unto Moses (Gal. iii. 19), and of that mystery of “the Lamb slain from the foundation of the world” (Rev. xiii. 8) which explains why the *Covenants of Promise*” (ch. viii. 8, 9. Rom. ix. 4. Eph. ii. 12) are known now in the Church as “the Old and New *Testaments*,” it would seem to have been that our Apostle has added, in explanation of the *new sense* in which to THE SON alone (unto whom ὁ Πατήρ διέθετο βασιλείαν: Luke xxii. 29) it appertaineth *to make over*, and as it were *bequeath* (διαθέσθαι) His inheritance to whom He will (John v. 21)—*that, a death having taken place for the buying-off of the transgressions that had been under<sup>1</sup> the first*

House of Bondage unto Sin, but of the very Truth of Mankind's being free now in CHRIST to serve the living God—even a *sign and Sacrament* of that great Christian verity, that “if we walk in the Light, as He is in the Light, we have fellowship one with another, and the Blood of Jesus Christ His Son cleanseth us from all [stain and imputation of] Sin :” 1 John i. 7. Compare also Luke xxii. 16, 18.

<sup>1</sup> More correctly, *that had followed* and (as the ages of the world before CHRIST advanced) *accumulated* ever more and more upon the *first Covenant of Works*, as contracted (1) with Adam and the antediluvian world ; (2) with Noah and the whole earth, as re-peopled by him and his sons ; (3) with Abraham and his seed ; (4) with Moses and the typical Israel : *all* the more eminent servants of God *from Adam unto Moses* having been, in various measures and under varying forms, *Mediators* between God and those whom they federally represented—and under this view of them it is, that by the words ἀπὸ Ἀδάμ μέχρι Μωϋσίου (Rom. v. 14) the Apostle describes that period, intermediate to the Fall and the Regeneration of Mankind, during which the principle of LAW (*this do, and thou shalt LIVE*) resulted in the multiplication of the original offence ; Rom. v. 20—but not one of them having *died* for the redemption of the transgressions that gathered round and invalidated the Covenant, as for the time committed to his hand ; *not one of them found sinless himself, or faultless* in the fulfilment of the holy commandment delivered unto him ; not one of them, therefore, in *such* sense ἕγγυος τῆς διαθήκης (ch. vii. 22) as was THE CHRIST, THE SON OF THE LIVING GOD : who only (1) as *One with us in the flesh* having so glorified God upon earth as to have *fully performed* the work which

*Covenant*, THE CALLED *might receive the Promise* (ch. x. 36. Acts i. 4. ii. 33, 39. iii. 24. xiii. 32, 33. Gal. iii. 14) *under the form of an everlasting Inheritance*. By οἱ κεκλημένοι— with which compare Eph. i. 12, τοὺς προηλπικότας ἐν τῷ Χρ., *the men who from the beginning have been men of hope in the Lord's CHRIST*; 2 Tim. iv. 8, τοῖς ἠγαπηκόσι τὴν ἐπιφάνειαν αὐτοῦ, *the men whom the great Day of reckoning shall proclaim to be of that number who have loved His manifestation of Himself to them*—we understand the Apostle to have described those of whom in Rom. viii. 28, he speaks as οἱ ἀγαπῶντες τὸν Θεόν, οἱ κατὰ πρόθεσιν κλητοὶ ὄντες, *those in whose call the gracious purpose of their election in CHRIST to be GOD'S children is not hindered by their own hardness of heart, but hath free course and is glorified in them*; 2 Thess. iii. 1. 1 Pet. iv. 14. And that τῆς αἰωνίου κληρονομίας—Angl. “*that which is an ever-enduring inheritance*;” as in ver. 11, τῆς μείζ. καὶ τελ. σκηνῆς “*that which is a greater and more perfect Tabernacle*”—was intended to be an emphatic predication of *the form under which THE PROMISE was to be realized* unto all such as, on being called, should not (like the Pharisees and the Lawyers of whom we read in Luke vii. 30) “*frustrate God's purpose towards them*,” but by their willing reception of “*the abundance of the grace*” of their election in CHRIST should “*reign in Life*” (Rom. v. 17. John x. 10), as blessed both with the present means of Salvation and the annexed hope of Eternal glory (2 Tim. ii. 10. Tit. iii. 7), will be evident to those who attend (1) to the Apostle's significant collocation of his words δπως θανάτου

God had given Him to do; (2) as *One with the Father in Spirit*, could say of those who, because He yet liveth in *their likeness*, have had the grace given unto them of living before God in *His*—of those who, because in Him they are *no more servants but sons*, have THE SPIRIT OF THE SON manifested in their hearts (Gal. iv. 6, 7)—*of all*, in one word, *who obey Him* (ch. v. 9), “*FATHER, as regards those whom Thou hast given Me I WILL that, where I am, they also may be with Me; that they may behold My glory; which Thou gavest Me, because Thou didst look upon Me in love before the foundation of the world:*” John xvii. 24, compared with Mark x. 21.

On that use of the preposition ἐπί, which has called forth these remarks, see on 1 Thess. iii. 6, foot-note (g): and compare Dr. Arnold's note on Thuc. vi. 61, τὸ ἐπί διαβολῆ ἰς δίκην καταπλεῖσαι.

γενομένου τὴν ἐπ. λάβ. οἱ κεκλ. τῆς αἰωνίου κληρονομίας: (2) to the necessity, laid upon us by vv. 16, 17, of so interpreting ver. 15 as to make the Apostle's transition, from the sense in which he has thus far used the word διαθήκη to the sense of *a testamentary disposition of property*, both easy and intelligible: and lastly, to the consideration that (except by an incidental anticipation in ch. vi. 12, of what he reiterates in ch. x. 23, 35—37) it is only from *this* point in his argument that he begins in good earnest to urge upon his dispirited and backsliding countrymen, that the remission of sins which the High Priest of the Christian Temple hath once for all obtained is *the assured inheritance for ever* of all those who are baptized into that *one death*<sup>1</sup> on which this, their collective inheritance, is grounded; that, as there is but this *One Baptism for the remission of sins*, so if, after having received it, we “sin wilfully” or in any way “draw back” from the grace in CHRIST unto which it has admitted us, then is there no further Sin-offering to which we can look in our apostasy; then is it “a fearful (and not, as it *should* have been, a blessed) thing to have fallen into the hands of the living God” (ch. x. 31)—then had it been “better not to have known *the way of Righteousness*, than after having known it to turn from the holy commandment that hath been delivered unto us:” 2 Pet. ii. 21.

16. ὅπου γὰρ διαθήκη (φέρεται), θάν. ἂν. φέρεσθαι τοῦ διαθ.  
*For where a last will and testament is pleaded—and such as*

<sup>1</sup> “Recenset, quomodo Mediatoris officio defunctus sit”—Calvin remarks on ver. 15—“nempe morte intercedente. Si hoc in solo CHRISTO reperitur, aliis omnibus deest; sequitur Ipsum solum justum [Angl. *truly so called*] esse Mediatorem. Commemorat præterea vim et effectum mortis ejus, quum dicit solutum esse pro peccatis pretium quæ sub priore Testamento deleri pecudum sanguine non poterant: quibus verbis Judæos à LEGE ad CHRISTUM traducere voluit. Si quis autem roget, annon etiam sub Lege remissa fuerint Patribus peccata, tenenda est solutio quam ante dixi, *fuisse remissa, sed CHRISTI beneficio*: ergò, quoad externas expiationes, semper tenebantur reatu alligati. Hæc ratione Paulus dicit Legem [quum Mosaicam tum Naturalem] fuisse *chirographum nobis contrarium*. Nam quum prodiret in medium peccator, seque DEO obnoxium palam profiteretur, et innoxium animal mactando se dignum æternâ morte esse agnosceret, quid consequeretur ex suâ victimâ nisi ut *mortem suam hoc quasi chirographo obsignaret!*” See on Col. ii. 14.

“now reconciled in the body of His flesh through death” (Col. i. 22. Rom. v. 11), is the authority which we have to allege for the Divine *grace* (John i. 16. xvii. 24) and *commission* (Matt. xxviii. 18—20. Luke xxii. 29, 30. John xx. 21—23) which, in and through CHRIST, His Holy Catholic and Apostolic CHURCH has received—*there needs must be pleaded*<sup>k</sup> *the death of the testator: for a testament is of force* (ἐπί, on the ground, condition or proviso, and so) *only when men are dead; since at no time while the testator liveth is it valid: and hence—because, not until our Old Man had died* in the Person of CHRIST our Surety, was the New Man, raised up in Him, to be made free to live “the Life of God,” after a spiritual and heavenly manner displaying itself in mortal flesh—we find not even the first Covenant (or Testament, as it is seen now to have been, in this its foreshadowing of the Death on which all its redeeming efficacy was suspended) *consecrated*<sup>l</sup> *without blood. For when &c. &c.*

“*Promissiones*<sup>m</sup> non aliter potuisse ratas ac validas esse disputat, quàm si CHRISTI morte obsignatæ essent: idque probat ex communi jure *testamentorum*, quorum vis suspensa est usque ad eorum mortem qui testantur. Quanquam videtur Apostolus nimis infirmæ rationi inniti, ut nullo negotio refutari queat quod dicit: *neque enim testamentum condidit DEUS sub Lege*, sed *foedus pepigit* cum veteri populo, neque ex *nomine* colligere potuit necessariam fuisse CHRISTI mortem. Nam si ex re [Angl. *the nature of the case*] inferat oportuisse CHRISTUM mori, *quia testamentum non nisi morte*

<sup>k</sup> Macknight, who compares φέροντες (*alleging*) Acts xxv. 7, remarks after Elsner that “the word φέρεσθαι is sometimes applied in a forensic sense to what is *produced and proved* (Marg. Vers. *brought in*) and made apparent in a court of Justice:” and so Schleunier “Sic proferre, ut sit probare coram iudice, legitur apud Cæsar. pro Rosc. Amer. c. 24.”

<sup>l</sup> “In this sense, to *consecrate* or *dedicate*, the word occurs in 1 Kings viii. 63, and Deut. xx. 5, where it answers to our word *handsel*, as used of a house; and as the handselling of any building was anciently celebrated by formal rites which served to *ratify the possession* of the thing, so the word came simply to mean to *ratify*, as applied to *covenants*.” Bloomf. Witsius remarks here, that it does not necessarily mean that *that* of which it is predicated is *new and recent*; see, for example, 1 Macc. vi. John x. 22.

<sup>m</sup> Sc. τὰς διαθήκας τῆς ἐπαγγελίας, Eph. ii. 12: compare in this Epistle ch. vi. 12. ix. 15. x. 36. xi. 9, 17. Acts i. 4. ii. 33. xiii. 32, 33.



*testatoris ratum sit*, prompta est exceptio  $\pi\alpha\rho\iota\sigma\iota\varsigma$ , quo nomine passim utitur Moses, *fœdus* esse quod *inter vivos* percutitur; nec de re ipsâ aliter sentiendum est." So Calvin fairly states the exception to which the Apostle has here laid himself open, then subjoins his own elucidation of the difficulty. "Tenendum est axioma: *Nulla unquam symbola temerè vel abs re à Deo fuisse usurpata*: atqui Deus in stabiliendo Legis fœdere *sanguinem* interposuit: ergò non fuit contractus *inter vivos* (ut loquuntur), sed qui *mortem* postularet. Porrò hæc propria est conditio testamenti, ut à morte effectum suum habere incipiat. Itaque si *ex re* cogitemus Apostolum pugnare, non ex ambigûâ vocis *διαθήκης* significatione; deinde si reputemus illum pro confesso sumere *nihil frustrâ à Deo fuisse institutum*; non multum erit difficultatis. Si quis objiciat *Gentes in alium sensum fœdera sacrificiis mactâsse*, id quidem verum est, sed *ritum sacrificandi DEUS ex Gentium consuetudine mutuatus non est*: immò omnia Gentium sacrificia degeneres fuerunt corruptelæ, quæ tamen initium traxerunt à DEI institutis. Proinde semper hùc redeundum est, *fœdus Dei quod sanguine percussum est aptè conferri testamento, quia ejusdem conditionis ac naturæ fuerit.*"

19. *πάσης ἐντολῆς κατὰ νόμον κ.τ.λ.* "By *πάσης ἐντολῆς* we must understand all the precepts contained in Exod. xxi.—xxiii., as referred to in Exod. xxiv. 3. *Κατὰ νόμον* is well rendered by Theophylact, Beza, &c., *by command of God*; a sense required by the context, and confirmed by the absence of the Article." Bloomf.—who adds on *λαβῶν τὸ αἷμα κ.τ.λ.* "Moses, in his account of this transaction, says nothing of *the blood of goats*, nor of the *water and scarlet wool*, nor the *hyssop*, nor of sprinkling *the book of the Law* with blood; circumstances justly supposed to have been derived from ancient tradition, and adverted to by the writer as things well known to his readers. Be that as it may, since similar rites are mentioned in Levit. xiv. 4—6, 49—52, there can be little doubt that they were used as the Apostle states. The water and hyssop are easily accounted for as necessary, or at least very suitable, to the occasion; and, that it was usual for water to be mixed with blood, we learn from Levit. xiv. 49—

51. Finally, as to the sprinkling of *the book*, that involves *no discrepancy*, but simply *an addition* to the Mosaic account; and, as the altar was sprinkled, so might the book, as it lay upon the altar."

21. καὶ τὴν σκηνὴν δὲ κ.τ.λ. "This could not have been done at the same time, for the Tabernacle was not yet made. It may mean that *in like manner* he afterward *sprinkled the Tabernacle*, as enjoined in Exod. xl. 9—11; though no mention is there made of *blood*, but only of *oil*. Josephus, however, mentions blood; *Antiq.* iii. 8: compare also Levit. xvi. 14—20." Burton—who remarks on ver. 22, χωρὶς—ἄφεις, "This was true, as a matter of fact, of the prescribed legal expiations; but it is true, in a much higher sense, of the expiation made by Christ. The penalty of death, denounced on man for his sins, could not be reversed unless Man first *suffered* death; i. e. *without shedding of blood*". When that was done in the Person of Christ [the One Representative Man that died for all; 2 Cor. v. 14, 21], *remission* was obtained."

23. Ne quis objiceret alium fuisse quam Testatoris sanguinem quo Vetus Testamentum dedicatum fuit, anticipat Apostolus ac dicit non esse mirum si pecudum victimis consecratum fuerit Tabernaculum illud quod terrestre erat; analogiam enim ac similitudinem fuisse inter purgationem et res purgatas; at quum cœleste exemplar nihil terrenum admittat, alium postulat quàm pecudum sanguinem qui ejus respondeat

<sup>n</sup> This, it will be seen, makes the death that entered the world by sin (Rom. v. 12) extend only to the destruction of *the body*; but—not to dwell on Matt. x. 28. Luke xii. 4, 5—was it not that curse of "the second death," which is yet in store for those whom the gift of THE CHRIST THE SON OF GOD, to be "made a curse for them," shall be found *not* to have bought off from the penalty of a broken Law (Gal. iii. 13)—was it not the being "punished," while for three hours He hung upon the Cross, with the felt loss of that Divine Presence which is Man's true Light and Life—was it not, in one word, *the death of the soul* (when for us He was made that embodiment of Sin, which without Him we had been) which wrung from our Surety that exceeding bitter cry, "My God, My God, why hast Thou forsaken Me?" yea that, in the bare prospect of having to drink of this cup of unmingled woe, caused His agonized sweat to be "as it were *great drops of blood* falling down to the ground!" See 2 Thessa. i. 9.

præstantiæ; sic mors Testatoris flagitatur, ut vera fiat Testamenti consecratio." Calvin. Translate: *It was needful, therefore, that the prefigurations indeed of the verities in the heavens should be cleansed with things of this sort, but the actual Heavenly Temple (ver. 24) with some<sup>o</sup> better sacrifice than these. For it is into no Holy Place made with hands that THE CHRIST hath entered, a mere counterpart (fac-simile) of the True Temple, but &c.*—and observe that, just as in Rom. vi. 7, χάρις δὲ τῷ Θεῷ ὅτι ἦτε (μὲν) δούλοι τῆς ἁμαρτίας, ὑπηκούσατε δὲ κ.τ.λ., the meaning is *that, whereas ye once were the slaves of sin, ye now have become the willing servants of &c.*, so here the writer (herein incidentally discovered to be *the same* writer) meant to say that, whereas earthly sacrifices sufficed, year after year, to open to Jewish worshippers that way of approach unto God wherein *the true and living way* (ver. 8 ch. x. 20) was set forth *in type and shadow* only (ch. viii. 5)—“it cost more to redeem their souls” (Psa. xlix. 8)—*there needed to be more precious blood shed to take away the Birth-sin of the world* (ver. 26. John i. 29. 1 John i. 7); and not until the promised Seed of the Woman had enfeebled “him that hath the sway of death” (ch. ii. 14), not until *by dying* (One Man for *all* that had the sentence of death in them) He had so “overcome the sharpness of death,” as to have bought men off from the *necessity* of dying save once in the body (ver. 27. Rom. viii. 10), was “the Kingdom of Heaven”—now manifested as the *Christian Temple*, and *way of Christ’s holy brethren*; ch. iii. 1. viii. 2. ix. 8. x. 20. Eph. ii. 18—to be thrown “open to all Believers.”

25. *Yet not to make an oft-repeated offering of Himself* hath He entered into the very Presence-chamber of the King Immortal and Invisible, *even as the Levitical High-Priest entereth &c.*—it is thus the Apostle gives utterance to a thought which furnishes matter for a new chapter, wherein we find him still pursuing it (ch. x. 11—14), after that (as in the earlier part of the chapter before us he has been enlarging

<sup>o</sup> Such, agreeably to classical usage, is the exact force of the indefinite plural θυσιας, Angl. *some sacrifice or other*.

upon τὰ ὑποδείγματα τῶν ἐν τοῖς οὐρανοῖς, so there also) he has taken up the other metaphorical term which he had used in ch. viii. 5, to intimate that the whole Temple service did set forth but a *faint sketch* of what God's spiritual and true worshippers should be; and is superseded now and absorbed in that "living sacrifice" of the *Body of Christ*, wherein, as once offered, His Holy Church in all the world is so effectually consecrated that, both in their body and in their spirit, its individual members are free to serve God "in spirit and in truth:" compare John iv. 23, 24. Rom. viii. 11. xii. 1. 1 Cor. vi. 20. 2 Cor. iv. 10, 11. Eph. ii. 13—22<sup>p</sup>. He then proceeds—since in that case<sup>q</sup> *He must have often suffered since the foundation of the world*<sup>r</sup>: whereas, as the case now stands,

<sup>p</sup> Of what nature the *living* Temple-service should be, as realized at this day in the baptized person of the Churchman—in other words, how the individual members that "have been planted together" with CHRIST their living Head "in the likeness of His death," shall be "found in Him" also in *the likeness of His Resurrection and Life unto God*—will be seen in ERASMUS' exquisite paraphrase of Rom. xii. 1, adduced by Mr. Grinfield, *Schol. Hellen.* on ch. x. 1. "Hactenus induluisse sat est crassis istiusmodi sacrificiis, in Mosaicâ lege præscriptis; posthâc longè alios ritus, alium cultum, alias victimas DEUS à vobis requirit, nimirùm ut offeratis Illi vestra ipsorum corpora, non mutilandis membris sed subigendis malis affectibus; h. e. non mortuas pecudes, sed viventem hostiam, verè puram ac sanctam, Deo gratam et acceptam, sacrificium rationale, victimam animi non brutæ pecudis. *Pro vitulo* immola *superbiam* affectum, *pro ariete* jugula *iram effervescentem*, *pro hircis* exure *libidinem*, *pro columbis et turturibus* sacrificia *lascivas ac lubricas animi cogitationes*. Hæc demùm sunt Christianis digna sacra, hæc Christo gratæ victimæ. DEUS est animus, et animi donariis conciliatur; nec cæremoniis, sed affectibus puris coli postulat. *Pro præputio ab animo* reseca *supervacuos et indecoros affectus*. *Sabbatismus* tibi sit mens à tumultu perturbationum vacans. CHRISTUS semetipsum obtulit pro nobis: par est, ut ipsi nosmet Illi vicissim immolemus."

<sup>q</sup> Compare the use of *twel* in ch. x. 2. Rom. iii. 6. 1 Cor. xiv. 16. xv. 29.

<sup>r</sup> He says not *before His coming again to judge the world*, because "of that day and that hour knoweth no man; no, not the angels which are in Heaven, nor yet THE SON; but THE FATHER" only: Mark xiii. 32. But, in what he has said, he has made (as Macknight has noticed) two statements of great importance: (1) that, from the fall of Adam to the end of the world, no man will be pardoned but through *Christ's* having (once for all) offered Himself to God a sacrifice for sin: (2) that although Christ offered Himself only once, and that at the close of the Mosaic Dispensation, that one offering is in itself so meritorious, and of such efficacy in procuring pardon for the penitent, that its influence extends retrospectively to the beginning of the world, as well as prospectively to the end of time; and therefore Christ is with great propriety termed "the Lamb slain from the foundation of the world;" Rev. xiii. 8: with which compare 2 Tim. i. 9, 10. 1 Pet. i. 19, 20.

once at the central point and \* *consummation of the ages*— Patriarchal, Mosaic, and Christian: ch. i. 2, δι' οὗ καὶ τοὺς αἰῶνας ἐποίησεν—*hath He been manifested* (1 Tim. iii. 16. 1 John iii. 8) *to do away with the stain of sin* that till now had separated between God and the entire race of Adam (Isa. liii. 6. lix. 2. John i. 29. Rom. v. 12, 13. 2 Cor. v. 19. 1 John i. 7) *by the sacrifice of HIMSELF.*

“*Perfectionem sæculorum* vocat, quæ ad Gal. iv. 4, *temporis plenitudo* vocatur; fuit enim ista temporis quædam maturitas, quam DEUS æterno suo decreto constituerat. Præterea hæc *consummatio* anteacti temporis *imperfecti* opponitur; sic enim suspensus tenuit Deus veterem populum, ut faciliè judicari posset nondum ad fixam conditionem ventum esse. Ideò prioris ad Corinth. cap. x. 11. Paulus *finis sæculorum in nos incidisse* tradit: quo significat *regnum CHRISTI omnibus rebus complementum attulisse* [Col. ii. 9, 10]. Quòd si hæc fuit temporum plenitudo, *quom ad peccata expianda apparuit CHRISTUS*, atrocem Illi injuriam faciunt qui volunt *renovari sacrificium*<sup>†</sup>, ac si morte Ejus nondum completa essent omnia. *Semel apparuit*: quia, si fieret *iterum* vel *tertiò*, aliquid ad primam oblationem deesset; quod *plenitudini* repugnat.” Calvin—who adds on εἰς ἀθέτησιν ἁμαρτίας: “Congruit hoc cum Danielis vaticinio, quo postquam *obsignatio et abolitio scelerum* promissa est, *finis sacrificiis* indicitur [Dan. ix. 24]: quorsum enim piacula, solutis sceleribus? Porro *solutio* hæc in eo consistit, quòd jam *non imputantur peccata* iis qui ad

\* “ἐπι συντελείᾳ τῶν αἰώνων, mediâ mundi ætate; sc. in confinio V. et N. Testamenti, in confinio sæculorum. Hoc accuratissimè in tempus MISSIÆ congruit. Cum enim Ille veniret, finis aderat τοῦ πατρὸς ἔργου et initium τοῦ υἱοῦ ἔργου. Igitur duo ῥίλη, duæ extremitates et termini horum ἔργων sive αἰώνων semet invicem contingebant. Sic Job xxvi. 10, μέχρι συντελείας φωτός καὶ σκότους usque ad confinium lucis ac tenebrarum.” Schöttgen. ap. Klüttn.

† “Dicunt Papistæ immolationem CHRISTI in cruce fuisse sanguineam, Missæ verò sacrificium, quod Deo quotidie offerri fingunt, esse incoerentum. Quòd si subtile illud effugium valeat, incogitantis arguendus erit SPIRITUS DEI cui non venit in mentem: quandoquidem hoc pro confesso sumit Apostolus, non esse absque morte sacrificium. Nihil moror, quòd sic loquuntur vetusti scriptores; neque enim est in hominum arbitrio, cujusmodi ipsis libuerit, sacrificia fingere. Stat hoc Spiritûs Sancti axioma: non expiari sacrificando peccata quia fundatur sanguis.” Calvin.

CHRISTI sacrificium confugerunt. Nam quamvis petenda sit quotidie venia, ut qui quotidie iram Dei provocamus, quia tamen non alio quam unice Christi mortis pignore reconciliamur Deo, merito dicitur per Eum solutum esse peccatum.”

27. *And even as, what all men have in prospect is, to die once, and after that be called to Judgment* (Eccles. xi. 9. xii. 14. Acts xvii. 31. Rom. ii. 5—16. 2 Cor. v. 10), *so THE CHRIST* (Luke xxiv. 26. Acts xxvi. 28), *after having been once offered that He should bear the sins of many* (Isa. liiii. 4—6. 1 Pet. ii. 24), *will come again without any stain or imputation of Sin, and unto those who are looking for Him* (Matt. xxiv. 44. xxv. 3. Phil. iii. 20, 21. 1 Thess. i. 10. v. 4—10. 2 Pet. iii. 12, 13) *will be revealed as their Salvation: Acts xiii. 47<sup>a</sup>.*

Bishop Middleton—after remarking on κρίσις, ver. 27: “This word, though used of *the final judgment*, very properly wants the Article in this place; the proposition not asserting the notoriety or magnitude of the event, but only that it will happen”—remarks also on εἰς τὸ πολλῶν ἀνενεγκεῖν ἁμαρτίας, ver. 28: “The reason, why in some places Christ is said to have given Himself a ransom for *all* and in others only for *many*, seems to be that, when all are mentioned, it is meant that *all* have the terms of Salvation offered to them; and where *many* are spoken of, it is considered that by *all* those terms will not be accepted. There is no ground, therefore, for the Calvinistic interpretation of this and similar texts.” But *Calvin’s* interpretation of this text, it will be seen, is no more *Calvinistic* than the Bishop’s. “Hoc unum urget Apostolus, non debere nos inquietari inanibus pravisque novarum expiationum desideriis, quia una mors CHRISTI nobis abundè sufficiat. Ideò dicit *semel apparuisse cum*

<sup>a</sup> So Küttner: “Quemadmodum hominibus hoc reservatum est ut, cum mortui fuerint semel, deinde in iudicio compareant; sic CHRISTO quoque, postquam unâ oblatione multorum peccata sustulit ipsumque iudicium [οὐδὲν ἄρα νῦν κατάκριμα τοῖς ἐν Χρ. Ἰησ. Rom. viii. 1. John v. 24], restat hoc, ut non tanquam victima pro peccatis, sed tanquam Dominus redemptorum et Judex redeat, illisque qui in Ipso confidunt iudicio ereptis felicitatem conferat. Χωρὶς ἁμαρτίας, ita ut nullum censeatur habere peccatum; i. e. non iterum tanquam victima pro peccato.”

*sacrificio ad delenda peccata ; secundo adventu palam facturum quid efficacie mors sua habuerit, ut non ampliùs peccato sit vis nocendi. Auferre peccata est suâ satisfactione liberare à reatu eos qui peccarunt. Multos dicit pro omnibus, sicut ad Rom. v. 15. Certum quidem est, non omnes ex Christi morte fructum percipere ; sed hoc ideò fit, quia eos impedit sua incredulitas. Quanquam hìc de nihilo ageretur illa quæstio, quia non disputat Apostolus quàm paucis vel quàm multis prosit mors Christi, sed intelligit simpliciter aliis, non sibi, mortuum esse : itaque multos [τοὺς πολλοὺς] opponit uni [τῷ ἐνὶ ἀνθρώπῳ]. Sed quid est, quòd sine peccato apparituum tradit ? Quidam piaculum, sc. victimam peccati expiatrix, exponunt ; sicuti ad Rom. viii. 3. 2 Cor. v. 21, ac pluribus locis apud Mosen ; sed expressius quiddam (meo iudicio) dicere voluit : nempe CHRISTUM cum veniet, patefacturum quàm verè abstulerit peccata, ut non alio ad placandum Deum sacrificio jam opus sit. Quo etiam pertinet, quod continuò post adjicit : in salutem iis qui Eum expectant.”*

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## CHAPTER X.

1. *For the Law, containing as it does an adumbration only of prospective blessings (a mere sketch of what was to be the spiritual blessedness of Man, when now the grace and truth of his election in CHRIST to stand to GOD in the near relation of a SON should be made known upon earth : John i. 17. Eph. i. 3—5. iii. 9, 10. 2 Tim. i. 9, 10)—not the very image (not the actual filling-up, in the Church of Christ “ which is His BODY,” of an heavenly and spiritual likeness) of the realities of the Incarnation of God and (consequent thereon) the spiritual Regeneration of Man—can never by the same sacrifices year after year<sup>a</sup>, as they offer them, make those who*

<sup>a</sup> κατ' ἐνιαυτόν, it will be seen in the Greek text, and εἰς τὸ διηνεκές are each put prominently forward to set what was done year by year, and for a time, in more forcible contrast with what was done once for all and effectually. And so

would thereby find access (ch. vii. 25. Rom. v. 2. Eph. ii. 18, 19) complete in the full sense of being brought nigh unto, and made at one with, the living God. “Σκια is opposed to σῶμα in Col. ii. 17, but here it seems to mean an outline, as opposed to εἰκόνα, a perfect drawing or representation. So Cic. de Offic. iii. 17: nos veri juris germanæque justitiæ solidam et expressam effigiem [χαρακτῆρα] nullam tenemus, umbrâ et imaginibus [σκιᾷ καὶ ὑποδείγμασι] utimur.” Burton—and so Calvin: “Similitudinem hanc mutuatus est ab arte pictoriâ; nam umbra hic aliter accipitur quam ad Col. ii. 17, ubi cæremonias veteres sic appellat quia solidam rerum quas figurabant substantiam intus non habuerint; nunc verò similes fuisse dicit rudibus lineamentis, quæ sunt velut adumbratio vivæ picturæ: solent enim pictores, antequam vivos colores penicillo inducant, carbone adumbrare quæ sibi proponunt exprimenda. Hæc obscurior pictura Græcis σκιογραφία<sup>b</sup> vocatur (Latinè dicas umbratilem), sicuti εἰκὼν est illis expressa effigies. Hoc igitur discrimen inter Legem et Evangelium statuit Apostolus, quòd sub illâ rudibus duntaxat et inchoatis lineis fuerit adumbratum, quod hodie vivis et graphicè distinctis coloribus expressum est.”

μίαν ὑπὲρ ἅμ. προσ. θυσίαν εἰς τὸ διηνεκίς, ver. 12, is opposed to τὰς αὐτὰς πολ. προσφ. θυσίας, αἰρινεὶς κ.τ.λ. ver. 11. Ὁν ταῖς αὐταῖς θυσίαις—in this verse as loosely rendered by our Translators *those sacrifices*, as they have rendered εἰς τὸ διηνεκίς *continually*—Calvin acutely remarks: “Diligenter notandum quòd eadem appellat *victimæ*, quarum similis erat ratio: nam ab eodem Dei instituto potius aestimabantur quàm à diversis pecudibus. Quod unum abundè valet ad refutandam Papistarum argutiam, quâ sibi ingeniosè videntur effugere absurditatem in excusando Missæ sacrificio. Nam quum illis objicitur *supercæciam esse repetitionem sacrificii, quum perpetuus sit vigor illius quod semel CHRISTUS obtulit*, protinùs excipiunt *non aliud esse sacrificium quod peragitur in Missâ sed illud idem*. Hæc illi, sed quid ex adverso Apostolus? *Sacrificium quod iteratò offertur*, etiamsi idem sit, efficax aut idoneum ad expiationem esse negat: Legis sacrificia scitè colligit inde *infrma fuisse, quia quotannis repetebantur* ad impetrandam veniam. Prorsus eâdem ratione colligi poterit *infirmum fuisse CHRISTI sacrificium*, si quotidie peragendum est ut vis ejus nobis applicetur. Quibuscunque igitur fucis missam suam colorent, nunquam poterunt atrocis in Christum blasphemis crimen effugere.”

<sup>b</sup> See a beautiful application of the painter's art in Æsch. Agam. 1294-6, where by σκιά τις ἂν τρίψευεν we understand the Poet to mean that “even when seen at its best estate, a single touch of the pencil is sufficient to change the appearance of the speedily dissolving view of human prosperity.”



3. ἀνάμνησις ἁμαρτιῶν. “Quum Evangelium nostræ cum DEO reconciliationis legatio sit [2 Cor. v. 18—20], nunc etiam inter nos peccata quotidie commemorari necesse est; sed Apostolus significat *proferr* in *mediam* peccata, ut remedio præsentis sacrificii tollatur reatus. *Non* igitur *quamlibet* memoriam designat, sed quæ talem reatûs confessionem affert coram Deo ut *sacrificio opus sit* ad medicinam afferendam.” Calvin.

4. ἀδύνατον γὰρ κ.τ.λ. “Micah (ch. vi. 7) had taught the Jews the same doctrine, and even insinuated that the Heathens, being sensible of the impossibility of making atonement for sins by shedding the blood of beasts, had had recourse to *human* sacrifices under the notion that these would be more meritorious.” Macknight. Compare Isa. i. 10—13. Psa. l. 13.

5. *Wherefore, as preparing to come into the world*—speaking as *He that should come* (Matt. xi. 3. John vi. 14); THE MESSIAH of the Old Testament Scriptures, GOD revealed in the New as “SON whom He hath made HEIR OF ALL THINGS;” ch. i. 2—*He saith* ἕc. ἕc.

*Ibid.* σῶμα δὲ κατηρίσω μοι. “St. Paul follows the LXX. The Hebrew reads as in our version, *Mine ears hast Thou opened*. Some think there is an allusion to the ear of a servant being bored, as in Exod. xxi. 6. Deut. xv. 17, and that the LXX gave the same meaning, *Thou hast prepared a body for Me*; i. e. Thou hast made Me to be a servant, by assuming the human nature: see Phil. ii. 7. Others say that פָּרַס signifies *parare*, and render the Hebrew *parasti Mihi aures*; i. e. [formasti Me] ad obediendum<sup>c</sup>.” Burton.

<sup>c</sup> So Calvin: “Verba Davidis aliud sonant, *aurem perforasti mihi*; quam locutionem nonnulli ductam putant ab antiquo Legis ritu. Nam si quis contemptâ Jubilæi manumissione in perpetuam servitutem se addicere malebat, illi auris fibulâ perforabatur. Hunc igitur sensum esse volunt: *Domine, Tu me servum habes perpetuò Tibi addictum*. Ego tamen aliter accipio, pro eo quod est *docilem et obsequentem reddere*: *surdi* enim sumus, *donec aures Deus nobis aperiat*; h. e. pervicaciam corrigat quæ in nobis hæret. Græcos autem secutus Apostolus dixit, *corpus optasti mihi*: neque enim in verbis recitandis aded religioſi

Hence Dr. Bloomfield, after Stuart, justly argues: “the circumstance adverted to in *σῶμα κατηρτ. μοι* is not primary or essential, but only incidental to the argument. And as the writer had occasion to quote the entire passage for another purpose, and was obliged to quote it from the LXX, which alone was understood by his readers in general, the words which he there found he was fully justified in retaining; especially as they did not impede, but rather promote, the purpose he had in view; namely, by turning the minds of his readers to CHRIST, who by His Incarnation became that *true expiatory sacrifice* of which the sacrifices in the Law were but types and symbols.”

7. ἐν κεφαλίδι βιβλίου, *in the roll of the Book*; i. e. in the volume of the Jewish Scriptures—compare Isa. viii. 1. Jer. xxxvi. 2. Ezek. ii. 9, and Suidas: κεφ. βιβ., ὅπερ τινὲς εἰλημά φασιν. “The word κεφαλὶς properly signifies *the capital of a pillar*, and sometimes *the pillar* itself, as Wetstein has shown. Hence it was used by the LXX to denote *a volume or roll* of a book, on account of its cylindrical form.” Macknight.

*Ibid.* τοῦ ποιῆσαι τὸ θέλημά σου, *to fulfil Thy good pleasure*; i. e. Thy gracious purpose toward Mankind: compare ch. xiii. 21. Matt. viii. 2, 3. xviii. 14. John v. 30. Acts xiii. 22. Eph. i. 5, 9, 11. Col. i. 9. 1 Thess. iv. 3. v. 18.

8, 9. ἀνώτερον λέγων . . . . τότε εἶρηκεν κ.τ.λ. *After just before asserting SACRIFICE &c. &c. all which* (the Apostle incidentally remarks) *are offered agreeably to what GOD Himself hath commanded in the Law—then is it that He hath said &c. &c.: He is preparing to do away with the first thing named in this Scripture, in order to establish the second*<sup>d</sup>—this remark also the Apostle throws in as a passing

fuerunt, modò ne Scripturâ in suum commodum falsò abuterentur. Semper hoc spectandum est, quorsùm citent testimonia: nam in scopo ipso diligenter caveat ne Scripturam trahant in alienum sensum, sed tam in verbis, quam in aliis quæ præsentis instituti non sunt, sibi liberius indulgent.”

<sup>d</sup> “Hæc est *repugnantium natura*”—Calvin remarks here—“ut, unoposito, alterum concidat. Hactenus satis superque laboravit in asserendo CHRISTI sacer-

*comment*\* upon the Scripture he is citing, then proceeds with his argument—in the development of (or, to give effect unto) which good purpose of God (ch. i. 2. Eph. ii. 5. iii. 11. Col. ii. 13) *we that*—as having been “planted together” with CHRIST, in that likeness of His death wherein God’s grace accounts us to have been *sprinkled with His blood*, have been brought nigh by, and so—*have part* (to wit, a beneficiary interest) *in the offering of the body of Jesus Christ, have been consecrated* to God’s spiritual service (1 Thess. v. 23. 2 Thess. ii. 13. 1 Pet. i. 2) *once for all. Accordingly, whilst every Levitical priest standeth daily ministering on behalf of the people. . . . He, after having offered one all-sufficient<sup>†</sup> sacrifice for sins, is seated now . . . for by one offering hath He made those who in and through Him are being sanctified*—i. e. those who, being daily renewed in that πνεύμα ἁγιωσύνης which was first imparted to them in their Baptism, are becoming *ever more and more consecrated* unto God; ch. ii. 11. Rom. vi. 22. viii. 29. xii. 2. Eph. iv. 23, 24. Col. iii. 10. Tit. iii. 5—in the full sense of the expression *complete* in Him: i. e. not free only to have that life which in ADAM they had forfeited (John x. 10. Rom. v. 18. 1 Cor. xv. 22), but *more* than this; *free to reign in Life in the One*

*dotio*: restat igitur ut casset antiquum illud quod cum eo non congruit: *plenam enim consecrationem habent sancti omnes in unica CHRISTI oblatione.*”

\* It would be well, therefore, that in the Greek text αἱρινεὶς κατὰ τὸν νόμον προσφέρονται and ἀναίρει τὸ πρῶτον ἵνα τὸ δεύτερον στήσῃ, should be inclosed each in a parenthesis, as in Rom. x. 6, 7—where see incidental proof of the Epistle to the Romans, and that to the Hebrews, having emanated from the same author.

† On the same principle, on which the Apostle subjoined εἰς τὸ διηγεῖς το μῖνι ἱερέως, ch. vii. 3 (and εἰς τὸ παντελὲς το σώζειν, *ibid.* 25), we believe him to have subjoined it here to θυσίαν—not, as in the English version, *prefixed* it to ἐκάθισεν and again to τετελειώκεν in ver. 14. It is a phrase peculiar (less to the writer, than) to the subject of this Epistle, which is to point out, in the living Temple of that Church of Christ “which is His Body,” the full spiritual significance of that priesthood, and those sacrifices, and that annual consecration to God’s service, wherein the material Temple and its typical services had prefigured it. Under this view, as expressing to the uttermost or in the largest and truest sense of the word (ἱερέως, θυσία, τετελειώσαι) to which it is affixed, we may be permitted to compare it with the Poet Æschylus’ use of εἰς τὸ πᾶν, as seen (we quote from Wellauer’s Lex. Æschyl.) in Ag. 668. Ch. 673, 927. Eum. 52, 83, 191, 281, 379, 510, 640, 851, 996.

*New Man*, JESUS CHRIST (Rom. v. 17); free, as *having all* in their due place and measure *received of His fulness*, in Whom (under a bodily form, outwardly represented and filled-up in His CHURCH on earth) dwelleth all the perfection of DEITY, to live and grow in the unseen and spiritual Life of THE GOD-MAN, “whose they are, and whom they serve:” 1 Cor. i. 20. 2 Cor. iv. 10. Eph. iv. 18. Col. ii. 9—12. iii. 3. Rom. vi. 4, 11, 13.

15. Let any one compare (not to seek for other instances) Thuc. i. 3, δηλοῖ δέ μοι καὶ τόδε τῶν παλαιῶν ἀσθένειαν οὐχ ἥκιστα· πρὸ γὰρ τῶν Τρωϊκῶν οὐδὲν φαίνεται πρότερον κοινῇ ἐργασαμένη ἢ Ἑλλάς, and he will see, both how perfect a master of Greek was the writer of this Epistle, and that his meaning here was: *yea* to to this truth of our Regeneration, and acceptance with GOD in His beloved SON (John xvii. 19. Eph. iv. 21—24) *we have the express testimony of the Holy Ghost, for that after having just before said, THIS IS THE COVENANT &c. &c., He saith AND THEIR SINS AND THEIR INIQUITIES WILL I REMEMBER NO MORE.* See the Marginal annotation attached to ver. 17.

Calvin remarks: “Quòd secundò adducit testimonium Ieremiæ, non abs re nec supervacaneum est. Priùs in alium finem citavit, ut ostenderet abrogari Vetus Testamentum oportuisse, quandoquidem Novum aliud promissum erat, idque ad corrigendam Veteris infirmitatem: nunc autem aliò respicit, pugnat enim tantùm ex illo verbo *Iniquitatum non recordabor*, et inde colligit nullum ampliùs esse sacrificii opus, quum deleta sint peccata.”

19. “Here”—as Dr. Bloomfield has observed—“the doctrinal part of the Epistle ends, the remainder being occupied with hortatory and consolatory matter. And first the Apostle proceeds to the *practical application* of the foregoing doctrines, exhorting his Hebrew readers to constancy in their Christian profession, warning them against apostasy, and pointing to its awful consequences; at the same time intermingling encouragement and promises, to

excite them to strive for the prize of their high calling in Christ Jesus by enduring unto the end."

Translate: *Having, therefore, Brethren, privilege as SONS* (ch. iii. 6. iv. 16) *to enter the true Holy Place* (ch. iv. 14. ix. 24. John viii. 35, 36. xiv. 2—6. xvii. 24) *through the interposed blood of JESUS* (ch. xii. 24. Eph. ii. 13. 1 Pet. i. 2. 1 John i. 7. v. 6), *by a new and living way which He hath (handseled, and therein) consecrated for us* (Rom. vi. 10, 11. viii. 9—11. 2 Cor. iv. 10. v. 15. Eph. iv. 18. Col. iii. 3. 1 Pet. ii. 21. iv. 1, 2. 1 John iii. 2, 3)—*through the veil; that is to say, His man's nature*<sup>s</sup> *which bounds now man's utmost view* (Acts i. 11. vii. 55, 56) *of that glory of God, hereafter to be revealed, whereof we are "heirs in hope"* (Rom. viii. 18, 24. Tit. iii. 7); *and which, now in the Church on earth, is exhibited to our faith as our one way and means of access to THE FATHER; John xiv. 6. Acts iv. 12. Eph. ii. 18—and having a mighty Priest* (even "a Priest upon his throne;" ch. iii. 6. vii. 3. Zech. vi. 13) *set over the House of GOD*<sup>h</sup>, *let us draw near with a true heart* (Luke viii. 15. Acts viii. 37. Rom. x. 9, 10. Eph. iv. 15), *in full assurance of faith; as having had our hearts in GOD's sight* (see 2 Sam. xii. 13. Rom. vii. 24, 25. 1 Pet. i. 2) *sprinkled from the moral defilement (i. e. from the guilt and condemnation) of an evil conscience, at the same time that we each in his Baptism had the body washed with clean water*<sup>l</sup>.

<sup>s</sup> "Sicuti velum operiebat arcana Sanctuarii, et tamen aditum illuc reserabat; sic, quum in CHRISTI carne Divinitas latuerit, nos tamen in eorum usque perducit, nec quisquam DEUM inveniet nisi cui via et ostium erit *Homo Christus* [see on 1 Tim. ii. 5]. Ita admonemur nec aestimandam esse CHRISTI gloriam ab externo carnis aspectu, nec despiciendam esse carnem quia DEI majestatem quasi velum occultat, quum eadem nobis ad fruenda omnia Dei bona sit directrix." Calvin.

<sup>h</sup> "Quæcumque priùs disseruit de abrogatione veteris sacerdotii, nunc memoriã repetere decet: nam aliter CHRISTUS Sacerdos esse nequit, quàm si prioris illi munere abdicentur; quum alius fuerit ordo. Significat igitur *relinquenda esse illa omnia quæ suo adventu mutavit CHRISTUS*; ideoque Ipsum præficit univocis DEI domui, ut quisquis locum in Ecclesiã habere cupit CHRISTO se subjiciat, Eumque sibi ducem ac præsidem eligat, non alium." Calvin.

<sup>l</sup> We have translated as though the Apostle had written *ἄνω* or *ἐν τῇ* *λιούσθαι τὸ σῶμα*, and under the full persuasion that reference is made to

*Ibid.* λελουμ. τὸ σῶμα. "The language of the Apostle turns wholly on a *comparison with* the legal rite of *washing for purification*, and there is here an allusion to Baptism, as in the foregoing expression we have a parallel with a Jewish rite, namely (as Kuinoel suggests) to what is said in Exod. xxix. 21. Levit. viii. 30 of the garments of Aaron and his sons being sprinkled with blood, in order to their being allowed to enter the Sanctuary." Bloomf. Küttner writes: "ἐρραντισμένοι κ.τ.λ., *mente lustratâ per sanguinem CHRISTI ita ut peccati conscientia et culpa exstincta sit*; λελουμένοι κ.τ.λ., *abluto corpore aquâ purâ*, sc. in Baptismo."

23. *Let us hold fast the profession of our hope in CHRIST* (Acts xxiv. 15. xxvi. 6. Rom. v. 2. viii. 24. 1 Cor. xv. 19. Eph. i. 12, 18. Col. i. 27. Tit. ii. 13) *without turning aside therefrom—for faithful is He that hath made the promise* on which that hope is based: Acts i. 4. ii. 33, 39. xiii. 32, 33. xxvi. 6. 7—*and let us look considerably one upon another, so as to quicken brotherly love, and liberal doings, not omitting &c. &c.*

Calvin's advocacy here of the Christian duty, and not less the political expediency, of upholding the spiritual oneness of a baptized People (1) by all the appliances and means of mutual consideration and charity, and (2) as helpful thereunto, by the largest and liveliest possible representation of the Body of Christ, as after an heavenly and spiritual manner filled up in His visible Church—is worthy to be

(adult) BAPTISM: which, agreeably to what we read in Eph. v. 26. Tit. iii. 5, he has virtually described here as that "washing of Regeneration" whereby—while "the body of sin" (in which is our present trial) is so far cleansed as to be made, both in the Church collectively and in the individual Christian, "the temple of" that Indwelling Presence and Power of the GOD-MAN which (if we resist it not) "shall quicken even our mortal bodies" unto newness of *Life in God*; Rom. vi. 4. vii. 6. viii. 9—11. 2 Cor. iv. 10, 11. Eph. iv. 18. Col. iii. 3—5—the hearts also of all faithful people (brought by Baptism into *One Body in CHRIST*) are so far "purified by faith" in that *healing Blood* which the *cleansing Water* symbolizes, as in God's sight to be "the good ground" on which He will so "pour out of His Spirit" as that, hearing His word and understanding it, they shall bring forth fruit and yield some thirty, some sixty, and some an hundred-fold: see further on ch. xii. 24. xiii. 20.

transcribed at length. “Non dubito quin Judæos peculiari-  
ter compellet hâc exhortatione. Scimus quanta fuerit Gentis  
illius arrogantia. Quia posteri erant Abrahæ, gloriabantur  
se solos, exclusis reliquis omnibus, in fœdus vitæ æternæ à  
Domino esse cooptatos. Tali prærogativâ inflati, quum præ  
se omnes alios populos despicerent, soli in ΔΕΙ Ecclesiâ  
censeri volebant; immò superciliosè sibi vindicabant ΕCCLΕ-  
ΣΙΑΣ titulum. In hoc fastu corrigendo multum operæ sumere  
Apostolos oportuit; idque nunc (meo iudicio) agit Paulus,  
ne ægrè ferant Judæi sibi associari Gentes, et in idem  
Ecclesiæ corpus secum coalescere. Ac primùm quidem dicit,  
*Consideremus nos mutuo*; nam tunc Deus Ecclesiam collige-  
bat ex Gentibus et Judæis, inter quos semper magnum fuerat  
dissidium; ut hæc societas esset veluti ignis et aquæ con-  
junctio. Resiliebat Judæi, quòd putarent indignum esse  
Gentes sibi comparari: huic perversæ æmulationis stimulo  
alium contrarium opponit Apostolus, nempe *caritatis*. Nam  
παροξυσμός, quo nomine utitur, *contentionis ardorem* signifi-  
cat: ergò, ne Judæi invidiâ accensi ad certamen efferantur,  
eos ad *piam æmulationem* hortatur; nempe *ut se vicissim ad  
caritatem exstimulent*. Hanc expositionem confirmat quod  
proximè sequitur, *ne deseramus* (inquit) *aggregationem*.  
Notanda est nominis Græci compositio: nam ἐπί *accessionem*  
significat, et ἐπισυναγωγή tantundem valet ac *congregatio  
novis incrementis aucla*. Pariete diruto, eos qui ab Ecclesiâ  
alieni fuerant jam tum Deus ad filios suos aggregabat: ita  
Gentes novum erant et insolitum augmentum. Id Judæi sibi  
contumeliosum esse ducebant; ut multi, honestum se ex tali  
mixture prætextum habere putantes, ab Ecclesiâ disces-  
sionem facerent. Monet igitur eos Apostolus, ne æqualitas  
illa ad deserendam Ecclesiam ipsos incitet; ac, ne videatur  
frustra eos monere, commemorat hoc multis esse commune  
vitium.

“Tenemus nunc consilium Apostoli, et quæ eum necessitas  
impulerit ad hanc exhortationem: nobis tamen hinc colli-  
genda est universalis doctrina. Regnat enim hic morbus  
passim in humano genere, ut se quisque aliis præferat;  
præsertim ut, qui videntur in re aliquâ excellere, æquari sibi  
inferiores non nisi ægrè patiantur: deinde *tanta inest ferè*

*omnibus morositas, ut sibi libenter proprias Ecclesias singuli facturi sint, si liceat, quia difficile est ad aliorum mores se accommodare. Quarè plus quam necessaria nobis omnibus est ista admonitio, ut ad caritatem potiùs quam ad invidiam stimulemur, neque ab iis faciamus divortium quos DEUS nobis conjungit; sed fraternâ benevolentiam amplectamur omnes qui fidei consensu se nobis associant. Quum dixit non deserentes aggregationem, subjicit sed exhortantes; quo significat debere pios omnes, quibus possunt modis, ad colligendam undique ECCLESIAM eniti: nam hâc conditione vocamur à Domino, ut postea studeat unusquisque alios quoque adducere, errantes in viam reducere conetur, manum lapsis porrigat, alienos acquirat. Quòd si tantum impendere debemus operæ erga eos qui adhuc extranei sunt à grege Christi, quanto major in exhortandis fratribus requiritur sedulitas, quos jam nobis Deus adjunxit?"*

25. τὴν ἡμέραν. "What day is intended here, the day of the destruction of Jerusalem or the Day of Judgment, is disputed. Most modern Commentators adopt the former interpretation, which is ably maintained by Prof. Stuart; but, though it be true that the day of God's judgment upon the unbelieving or apostatizing Jews, in that catastrophe, would be a seasonable deliverance of Christians from their persecutions, yet that was not (I think) intended to be made the prominent idea here; and when we consider that *the Day* or *that Day* is almost always in the New Testament used of the Day of Judgment, I prefer with the ancient and several eminent modern Commentators to understand it of the Advent of Christ to judge the world<sup>1</sup>: see 1 Thess. v. 2, 4." Bloomf.

<sup>1</sup> "Quorsùm enim venturus est CHRISTUS, nisi ut nos omnes ex hâc in quâ nunc vagamur dispersione in unum colligat! Itaque, quo prior est Ejus adventus, eo magis elaborandum ut qui dissipati sunt coeant et coadunentur, fiatque unus ovile, unus Pastor. Si quis roget, quomodò dicat Apostolus eos qui tam procul adhuc aberant à CHRISTI revelatione vidisse propinquum diem ac jam ferè instantem; respondeo, sic jam ab initio regni CHRISTI constitutam fuisse Ecclesiam, ut quasi mor venturum Judicem sibi proponere debuerint Fideles [Matt. xxiv. 44. Mark xiii. 37. 1 Thess. i. 10. James v. 8, 9]. Subsannant hâc in parte simplicitatem nostram vafri et nasuti homines, quibus fabulosum est



26. *ἰκουσίως γὰρ ἁμαρτανόντων ἡμ. κ.τ.λ.* Rightly to understand the import of these words, we must (1) first notice the merciful allowance made in Numb. xv. 28, 30. LXX. *περὶ τῆς ψυχῆς τῆς ἀκουσιασθείσης καὶ ἁμαρτούσης ἰκουσίως ἔναντι Κυρίου*, as distinguished from the case of the *ψυχὴ ἥτις ποιήσῃ ἐν χειρὶ ὑπερηφανίας* which the Apostle has described by the opposite term *ἰκουσίως*: (2) seek the explanation of *ἁμαρτανόντων* in such texts as Matt. i. 21. iii. 7—12. Mark xvi. 16. John viii. 24. Rom. vi. 1, 11, 22. 1 Cor. xv. 17. 1 John iii. 5, 6. v. 18—20—from which it will appear that the meaning here is: *For if we wilfully relapse into and live in sin, after having once had the grace to acknowledge the Truth of what Man is on GOD'S part chosen and freely invited to be in CHRIST JESUS (John xviii. 37. Eph. iv. 21—24), there is no longer now a prospective sacrifice for sins, but only (on Man's part) a fearful expectation of Judgment, and (on GOD'S) an outburst of Fire that is ready to devour such as oppose themselves; compare Numb. xvi. 35. 1 Kings xviii. 24, 38. 2 Thess. i. 8. 2 Pet. iii. 10. Jude ver. 7. See above, ch. vi. 4—6. 2 Pet. ii. 20, 21<sup>k</sup>.*

quicquid de carnis resurrectione et ultimo judicio credimus. Sed ne per ludibrium fidem nostram labefactent, ex adverso nos Spiritus Sanctus admonet, (1) *nulle annos coram DEO instar dici unius esse*; ut, quoties de Regni cœlestis æternitate cogitemus, nullum nobis tempus videri longum debeat; (2) ex quo CHRISTUS expletis omnibus Salutis nostræ partibus in cœlum ascendit, sequum esse ut continuâ secundæ Ejus revelationis expectatione suspensi unumquemque diem perinde reputemus ac postremum." Calvin.

<sup>k</sup> Calvin well remarks here: "Ostendit quam severa DEI ultio maneat eos omnes qui à CHRISTI gratiâ deficiunt; quia, unicâ salute abdicatâ, jam quâ certo exito devoti sint. Hoc testimonio se olim armavit Novatus cum sui factione, ut omnibus post Baptismum lapsis promiscuè spem veniæ tolleret. Qui diluere ejus calumniam non poterant, fidem huic Epistolæ derogare maluerunt quàm tantæ absurditati subscribere. Atqui genuina loci expositio, quamvis alieno suffragio non adjuta, satis per se ad refellendam Novati impudentiam valebit. Peccantes vocat Apostolus, non qui in quovis genere delinquant, sed qui prorsus desertâ Ecclesiâ se à CHRISTO alienant. Non enim hic de hoc vel illo peccati genere tractat, sed eos nominatim arguit qui ultro se ab ECCLESIE societate abdicabant. Quia autem nemini hoc contingere potest, nisi qui jam illuminatus fuerit, ided dixit *voluntariè post acceptam Veritatis notitiam peccantibus*; ac si diceret, *qui sciens ac volens gratiam quam adeptus erat abjecerit*. Nunc videre est quantum hæc doctrina à Novati errore dissideat. Eos solos notat Apostolus qui, CHRISTUM impiè deserendo, mortis Ejus beneficio se pri-

28. *For contempt of Moses' law a man is put to death without mercy on the information of<sup>l</sup> two or three witnesses: of how much sorer punishment, think ye, shall he be thought worthy who hath virtually trampled upon THE SON OF GOD—that living and true Vine, grafted in among whose visible branches he was called to be holy, even as the Root that would have borne him is holy (Rom. xi. 16—18. 1 John iii. 3)—and made (=, by making) no more account of that covenanting Blood<sup>m</sup>,*

vant. Nec mirum, si extra Eum salus non est, apostatas omni spe venie privari. Hoc sibi vult adverbium *ἐτι, amplius*. Pius enim Christi sacrificium usque ad mortem efficacis est, etiamsi subinde peccent: immò propterea efficaciam suam semper retinet, quia fieri non potest ut vacui sint peccato, quamdiu in carne habitant." Compare 1 John ii. 1.

<sup>l</sup> "ἐπι δύο, sic eleganter LXX verterant ἐπὶ, Deut. xvii. 6. xix. 15; i. e. *hæc lege, si duo aut tres testes adsint*." Küttn.

<sup>m</sup> Believing with Bp. Middleton in *loc.* that τὸ Πνεῦμα τῆς χάριτος (with which he aptly compares 1 Pet. v. 10, ὁ Θεὸς πάσης χάριτος. Angl. *the all-gracious God*) means here *the gracious* (or as in our Liturgy, *the good*) Spirit of our God and Father in CHRIST, we have the less hesitation about making τῆς διαθήκης also in this verse "a qualifying genitive," on the principle which the learned Prelate has so successfully advocated against Mr. Wakefield, and which has been noticed on Eph. iv. 16, foot-note (w). It is in virtue of His having shed His blood for us, that the God-Man hath acquired the power of "quicken- ing whom He will" with that newness of spiritual Life which although it had been the sustaining *hope* of the natural creation even from the day when it became "subject unto vanity" (Rom. viii. 20, 21), was not made known as CHRIST IN US OUR HOPE OF GLORY until that we had been "begotten again unto a living hope by the Resurrection of Jesus Christ from the dead" (1 Pet. i. 3). And so that "Life Eternal of which God that cannot lie gave promise before the world began" (Tit. i. 2), and which (in the strict sense of the word διαθήκη) is matter of *covenant* only between the Eternal Father and His Eternal Son, viewed as the Advocate and Representative of His Church on earth, is proposed to the Churchman's "life of faith" as an *Eternal Inheritance* (ch. ix. 15. 1 Pet. i. 4, 5) which God's "First-Born from the dead," who only hath yet entered into the glory of that new name (Luke xxiv. 26. Rom. i. 4. vi. 4), hath *devised by will* unto those children "of flesh and blood" whom, as begotten anew of One Spirit with Him, He is not ashamed to call His brethren; ch. ii. 11, 14. John xiv. 19. xvii. 24. Rom. viii. 29.

As "joint-heirs with Christ," then, we look not to inherit Eternal Life because of the present interest we have in the Visible Ark (as it were) of God's eternal Covenant with His Christ (Gal. iii. 17); we look to Christ Himself, as "Head over all" to that *invisible* Church "which is His Body;" we look to that *healing Blood*, to our constant faith in which (evidenced by our seeking, in God's own appointed way, to have our souls and the souls of our little ones washed and renewed therein) He is the Mercy-seat (Rom. iii. 25) from which the Spiritual Presence of ΔΕΙΤΥ, in *Him* embodied in a glorified Human

sprinkled *with which* in the sight of GOD *he hath been made a member of the HOLY ONE, than if it had been common blood; and wilfully hath resisted the gracious SPIRIT*—proceeding, as from the Father of all the Light that has at any time illumined the mind of Man (John i. 9. xv. 26. James i. 17), so, to that new creation of men whom He hath borne unto His Personal Manifestation of Himself as THE WORD, sent forth as the Indwelling SPIRIT OF THE SON—Who would have so wholly sanctified and made a *new man* of him, as that in the consecrated temple of his body, no less than in his ransomed and converted soul, he should have been upheld in the innocency of his new birth, and found in the entireness of spiritual conformity unto Him who is the Head and First-Born among many brethren, “without blame at the coming of our Lord Jesus Christ?” ch. ii. 11. Rom. viii. 23, 29. 1 Cor. xv. 47, 48. Eph. iv. 15. Phil. iii. 9—11. 1 Thess. v. 23.

31. We have translated *ἡγιασθη* in the last note as though the Apostle had written *ἰβαπτισθη ἐν τοῖς ἁγίοις, ἢ σὺμφυτος ἐγενήθη* (Rom. vi. 5) or *συνεζωποιοήθη τῷ Χριστῷ* (Eph. ii. 5): and on consideration of the context it will be seen that some such emphatic assertion of the grace of Baptismal Regeneration is not more than he must have intended to make, in this warning for all time against the continual tendency of professing Christians to forget that, if it is a blessed, it is also an *awful* thing to have been baptized into CHRIST—because, namely, of that “reckoning with His servants” (that He may know what practical use and improvement each one has made

Nature, is “after a spiritual and heavenly manner” derived unto *us* also who are His living members. And he who in his mortal body, after having been “planted together with Christ in the likeness of His death,” wilfully falls short of the grace of being, “in the likeness also of His Resurrection,” a living temple of that measure of the Holy Ghost that has been given him (1 Cor. vi. 19. Eph. iv. 7)—he, so far as in *him* lies, thwarts the merciful purpose for which God hath poured out of His Spirit upon all flesh (Acts ii. 17); he in his heart concedes not to the Blood of JESUS that power to consecrate, and to bring men under “the election of grace,” which the Apostle claims for it when he describes it as *τὸ αἶμα τῆς διαθήκης*; and so, in effect, he pours contempt upon that which most proclaims the greatness of God’s love for Man, *the gift of His only-begotten SON*: John iii. 16. 1 John iv. 9, 10.

of the talent, or talents, entrusted to him) which must follow when the Lord shall return to Judgment; and because of the aggravated condemnation which the adult and conscious members of Christ are heaping up for themselves, if, while Sacramentally and by name and in profession they are ἐν τοῖς ἁγίοις, they are not Spiritually, vitally, and practically ἐν τοῖς ἁγιαζομένοις (ch. ii. 11); or (to borrow an illustration from Scripture) if, while in the visible Church they are being builded together for an habitation of GOD, the Indwelling Spirit thereof, they are not so cemented (by faith) and compacted together with the Head Corner-Stone of the building, as to be themselves also "living stones" of the Christian Temple.

Under this view of the fearfulness and trembling (Phil. ii. 12, 13) with which each self-conscious unit in the vast world of Spirit must contemplate himself as singly in the presence of GOD, on the one hand *made free to use*, on the other *having to answer for himself if either he reject, or accepting make light account of*, the one way and means of "working out his own salvation," we believe the Apostle to have written: *It is a fearful thing to have fallen into the hands of* (i. e. to have to do with, to feel that personally, and as exclusively as though there were none beside, you are accountable unto) *the living God*: compare ch. iv. 13. Rom. xiv. 4. 2 Sam. xxiv. 14. LXX: ἐμπεσοῦμαι δὴ εἰς χεῖρας Κυρίου, ὅτι πολλοὶ οἱ οἰκτιρμοὶ αὐτοῦ σφόδρα, εἰς δὲ χεῖρας ἀνθρώπου οὐ μὴ ἐμπέσω. And now, under this view of the context, we shall better appreciate the value of Calvin's masterly vindication and exposition of ver. 30. "Uterque locus ex Deut. xxxii. 35, 36, sumptus est. Quum autem illic Moses DEUM *illatas populo suo injurias ulturum* promittat, videtur improprie ac violenter huc torqueri quod meminit de vindictâ. Quid enim nunc agit Apostolus? nempe *eorum impietatem non fore impunitam, qui DEO illuserint*. Et Paulus ad Rom. xii. 19, genuinam loci intelligentiam secutus, aliò accommodat. Nam, dum vult ad patientiam nos hortari, jubet ut DEO *locum demus ad vindictam sumendam, quia hæc sint Ejus partes*; idque probat hoc Mosis testimonio. Verùm nihil obstat quominus speciales sententias transferamus ad doctrinam universalem. Tametsiigitur

consilium Mosis est Fideles consolari, quia DEUM habituri sint injuriarum suarum vindicem, tamen ex ejus verbis colligere semper licet *propriam DEI officium esse pœnas sumere de impiis*: nec ejus testimonio abutitur, qui inde probat *non impunitum fore contemptum DEI*, quia Ipse justus sit judex qui munus vindicandi sibi asserat."

Again, on Κύριος κρινεῖ τὸν λαὸν αὐτοῦ: "Hic eadem aut major oritur difficultas, quia non congruere videtur Mosis sensus cum præsentī instituto. Videtur Apostolus ita citare hunc locum, ac si *judicare* poneret Moses pro *punire*. Atqui quum expositionis vice continuè post addat, *Erga sanctos suos erit misericors*, inde liquet illud *judicandi* verbum accipi pro *gubernatorem agere*, ut frequens est linguæ Hebraicæ usus: videtur autem id parum facere ad præsentem causam. Verùm qui omnia rectè expenderit, hunc quoque locum aptè et commodè adduci agnoscet: neque enim gubernare potest Deus Ecclesiam quin eam purget, et quæ illic confusa sunt in ordinem restituat. Proinde hæc gubernatio hypocritis meritò formidabilis esse debet, qui tunc, quum Paterfamiliâs constituendæ domûs suæ curam suscipiet, pœnas daturi sunt quòd locum sibi inter pios usurpaverint, et sacro DEI nomine perfidè fuerint abusi. Hoc sensu dicitur Deus *exurgere ad populum suum judicandum* (Psa. l. 4) quum verè pios ab hypocritis discernit." Compare Matt. xxiv. 51. Luke xii. 46. Rom. ix. 6.

32. "Ut stimulos illis addat et alacritatem excitet ad pergendum, revocat illis in memoriam quæ prius ediderant pietatis specimina: nam participium *illuminati* ad tempus illud restringitur, quo primùm cœperant CHRISTO nomen dare; ac si diceret, *Simul atque initiati fuistis in fidem Christi, subiistis dura ardua que certamina: nunc usus ipse confirmare vos debet, ut essetis animosiores*. Turpe nimirum est, quum bene cœperis, in medio cursu fatigari: turpius etiam retrocedere quum jam magnos feceris progressus." Calvin.

33. ὄνειδ. τε καὶ θλ. θεωριζ. "A mode of expression suggested by the foregoing agonistic metaphor, ἄθλησιν παθ. a *conflict* or *struggle with afflictions*, and the sense of which is

*being exposed to public insult*, even as criminals to the gaze of an assembled multitude who to cruelty often added contumely; as Tacit. Annal. xv.: *percutibus addunt ludibria.*" Bloomf. See notes on 1 Cor. iv. 9.

*Ibid.* τοῦτο δὲ κ.τ.λ., *partly by making common cause with those who were so situated; for ye had a fellow feeling for such as for the Lord's sake were in prison*"—ch. xiii. 3. Matt. xxv. 36. Acts xii. 5. Eph. iii. 1. Col. iv. 18. 2 Tim. i. 16, 17. Rev. i. 9. "Perhaps the Apostle refers here to the persecutions mentioned in 1 Thess. ii. 14, in which the Hebrew Christians, generally, showed great love to their suffering brethren: see above ch. vi. 10." Macknight.

34. γινώσκοντες ἔχειν ἐν ἑαυτοῖς κ.τ.λ. The internal improbability of the better supported reading here—*ἔχειν ἑαυτοῖς that ye have for yourselves*<sup>o</sup>—combines with the further im-

<sup>n</sup> On the received reading *τοῖς δεσμοῖς μου*, *my bonds*, Whitby remarks: "Were this certainly the true reading, it would fairly prove Paul to be the author of the Epistle; but the other reading *τοῖς δεσμοῖς* is more likely to be the true one, for so read the Alexandrian and two other MSS., the Syriac, the Vulgar Latin, and Chrysostom."

<sup>o</sup> Understanding this to mean *that ye have in store for yourselves, that ye have awaiting you* as an inheritance that shall one day be realized unto you—the Apostle might seem by the words *ἔχειν ἑαυτοῖς κρείττονα ὑπαρξιν ἐν οὐρανοῖς καὶ μένουσαν* to be describing what St. Peter describes as *ἐλπίδα ζῶσαν*, even *κληρονομίαν ἀφθαρτον καὶ ἀμίαντον καὶ ἀμάραντον, τετηρημένην ἐν οὐρανοῖς εἰς ἡμᾶς τοῦ ἐν δυνάμει Θεοῦ φρουρουμένους διὰ πίστεως κ.τ.λ.* But let us further introduce here the words in which St. Peter declares how, *as we are now* (Rom. viii. 23, 24. 1 John iii. 2, 3), "we are saved in hope"—*ἐλδύγητος ὁ Θεὸς καὶ Πατήρ τ. Κ. ἡμ' Ἰησ. Χρ., ὁ κατὰ τὸ πολὺ αὐτοῦ ἔλεος ἀναγεννήσας ἡμᾶς εἰς ἐλπίδα ζῶσαν δι' ἀναστάσεως Ἰησ. Χρ. ἐκ νεκρῶν*—and, to complete the parallel between the two passages, must we not in our present text also be careful to retain the *ἐν*? whereby the Apostle proclaims that "the Kingdom of Heaven is *even now begun* within us"—that, *because* as believing and baptized Christians *we are sons*, therefore *God hath sent forth the Spirit of His Son* to the end that we may be so "strengthened with might in our inner man," as that *after a heavenly and spiritual manner* which only *by faith* can we realize to ourselves, "THE CHRIST shall dwell in our hearts" (Rom. v. 5. Gal. iv. 6. Eph. iii. 16, 17). Thus he that believeth on JESUS (as being now, in a glorified Human Nature, our High-Priest) THE SON OF GOD, he "hath the witness in Himself;" *ἔχει ἐν ἑαυτῷ*: 1 John v. 10—for this felt Presence of THE CHRIST IN US, this inward and growing experience of a Power that lifts us above ourselves, "mortifying the workings of the flesh, and our mere earthly membership, and drawing up our minds to high and heavenly things" (Art. xvii.)—*this* is "the hope

probability that the preposition should be an interpolation made (as Dr. Bloomfield suggests) by "the *grammatici* who did not perceive that *ἐαυτοῖς* is a *dativus commodi*," to recommend the received text as that which the Apostle wrote, and which we may translate: *knowing*—or rather *alive to* (Rom. vi. 6.) being *well assured* of this truth (James i. 3. 2 Pet. i. 20. iii. 3)—*that ye have that within you which is a better, and an enduring, substance in Heaven: to wit, "that Holy Spirit of promise (John xiv. 16—18. Acts i. 4. ii. 33) which is the earnest"* to the present life of faith of the "inheritance incorruptible, and undefiled, and that fadeth not away, reserved in Heaven for" such as have here been "born again" *in the likeness of* that Spiritual and Imperishable Manhood, hereafter to be revealed as *our* part in what is even now *a living and unchanging reality in Jesus: compare* Rom. vi. 5. viii. 9, 18, 29. 2 Cor. v. 1—5. xiii. 5. Eph. i. 13, 14. iv. 21, 22. Col. iii. 4. 1 Pet. i. 3, 4, 23. 1 John iii. 2. *Cast not away, therefore*—the Apostle goes on to say—*your privilege* as sons and expectant heirs (ch. iii. 6. Rom. v. 5. viii. 15, 24. Gal. iv. 6. Tit. iii. 7), *which hath* (involves, carries with it) *an ample return of recompence* for any present suffering to which it may subject you. *For what you need* now is simply *patient perseverance* (Rom. ii. 17. viii. 18, 24, 25. James i. 3, 4. 1 Pet. v. 9, 10), *that so, after having fulfilled the good pleasure of God* (Acts xiii. 36. Rom. xii. 2. Eph. v. 17. 1 Thess. iv. 3. v. 18) *ye may receive the Promise: ch. ix. 15. Gal. iii. 14, 21, 22. 2 Tim. i. 1. Tit. i. 2.*

37. ὁ ἐρχόμενος, *He that shall come*—see Matt. xxiv. 27, 30, 31. Luke xviii. 8. xxi. 32—36, and compare also Phil. iii. 20. 1 Thess. i. 10. 2 Thess. i. 7—10.

38. "Now though it is as *held guiltless on the score of faith* (Luke vii. 50. viii. 48. xviii. 42) that, in the words of the Prophet, *a man shall live* before GOD (Rom. i. 17. Gal. iii. 11); yet

of glory," that reaches forth unto "that which is behind the veil" of our present suffering with Christ in the flesh, and assures us that "in the event of our earthly tent-house being dissolved, we have a building of God, a house not made with hands, eternal in the heavens:" 2 Cor. v. 1.

the same Prophet writes, *if he draw back, My soul ceaseth from that moment to have pleasure in him*" (ch. iii. 6, 14. Matt. iii. 17. Eph. i. 5). Such appears to be the application which the Apostle intended to make of Hab. ii. 4. LXX—here (as Bp. Turton remarks in his "Text of the English Bible," p. 89) *referred to*, rather than *quoted*—in which, to suit his argument, he has inverted the order of the Prophet's words; so as, without affecting the sense, to make ὁ δίκαιος—the *accepted of GOD in CHRIST*, whom our Apostle evidently regards as *still liable to fall from the grace given him, as such*—the virtual nominative to ὑποστειλῆται.

39. οὐκ ἴσμεν ὑποστολῆς κ.τ.λ., "*non sumus ex eorum numero qui se subducunt, quod nobis perniciosum foret; sed sumus verè fide præditi ad nostram salutem.* Nomen τέκνα, *filii*, ex Hebraismo subaudiendum est." Kütt. Compare Luke x. 6. John xvii. 12. Rom. iv. 26. Gal. iii. 7. iv. 28. Eph. ii. 3. v. 8. 1 Pet. i. 14. 2 Pet. ii. 14.

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## CHAPTER XI.

1. THE Apostle had mentioned *faith* as the one great characteristic of the true Christian; the way and means whereby—looking exclusively unto the grace and truth of Man's Redemption, as embodied in the Person of JESUS, THE SON OF GOD: ch. xii. 1—he is called to make his term of probation in the flesh instrumental *to the saving of the soul*. And now, by a copious induction of examples adduced from Patriarchal and Mosaic times—for *it is on this ground* (ἐν ταύτῃ τῇ ὑποστάσει τῆς πίστεως: ver. 2, compared with 2 Cor. ix. 4. xi. 17) *that those who lived under the older Covenants have had their names recorded in the Church of God*—he establishes a definition of what this saving principle is, as truly logical and philosophical (if History be Philosophy teaching by examples) as it is Scriptural and practical. *Now FAITH is such realization to ourselves of things accepted (in*



*hope*, and so) *on trust*<sup>a</sup>, as amounts to a *conviction of their being true, albeit not seen*: or—so to analyze the fulness of this spiritual grace (Gal. v. 22) as to distinguish between what is human in it, and what Divine; between the prerequisite willingness on Man's part to be "taught of God," and "drawn" to the long-suffering Father of our degenerate spirits, and that ability which God gives His returning prodigals, to "arise from the dead," and to be (as never could it have entered into the heart of Man to conceive) in Spirit and in Life *at one* with Him in CHRIST—we may say of that "salt in ourselves," apart from which neither can it profit us that God hath spoken to our outward ear (ch. iv. 2), nor please God that we draw near to Him with our lips (ver. 6. Matt. xv. 8): "FAITH is, (1) *per se*, the putting before our mind's eye *what*, as matter of Revelation from God, *we apprehend to be* and for *our* part (such is our belief

<sup>a</sup> This larger interpretation of ἐπιζομίμων, as embracing not simply *good things to come* (ch. ix. 11. x. 1) but, as in ver. 3, *things* not otherwise *apprehended* than by the mind's eye—or again, things apprehended and anticipated, not as *matter of hope* only, but (ver. 7) of *fear*—agrees best with the Apostle's use of ἐπιζόμεν, as simply the negation of βλιόμεν, in Rom. viii. 25; and seemed to be required here to make the definition, from which he sets out, square with the illustrations of the principle which he has subjoined to it. It is due to our readers, however, to state (nor are we afraid to let it be seen) how and why Calvin holds "longè falli eos qui *justam fidei definitionem* hic poni existimant; neque enim hic de totâ fidei naturâ disserit Apostolus, sed partem elegit suo instituto congruentem, nempe quòd *cum patientiâ semper conjuncta* sit. *Fides* inquit est *hypostasis*, h. e. *futura* vel *possessio in quâ pedem figimus*; sed quarum rerum? *absentium*, quæ ad eò pedibus nostris non subjacent, ut longè superent ingenii nostri captum. Eadem est ratio secundi membri, ubi *elenchum* (i. e. demonstrationem) vocat *rerum non apparentium*: demonstratio enim facit ut res appareant, nec vulgo pertinet nisi ad ea quæ sub sensus nostros cadunt. Itaque *pugnant hæc duo in speciem*, et tamen optimè conveniunt ubi de *fide* agitur. Res enim absconditas nobis demonstrat SPIRITUS DEI, quarum nulla ad sensus nostros pervenire potuit cognitio. Vita æterna promittitur nobis, sed mortuis: de beatâ Resurrectione sermo fit nobis, qui interea putredine sumus involuti: justi pronuntiamur, et habitat in nobis peccatum: proclamat DEUS se statim adfuturum, sed videtur surdus esse ad clamores nostros [Luc. xviii. 7, 8]. Quid fieret nisi spei inniteremur, ac mens nostra, *prælucente DEI Verbo et Spiritu* per medias tenebras supra mundum emergeret? Quare meritò fides *subsistentia* vocatur *rerum quæ in spe adhuc posita sunt*, et *evidentia non apparentium*. Quòd Augustinus ἐλεγχον per *convictionem* transtulit, non displicet; fideliter enim Apostoli mentem exprimit: malo tamen *demonstrationis* aut *evidentiæ* nomen, quia minus est coactum."

that He has the goodness to will, the wisdom to design, and the power to execute His purpose) *hope* one day to be satisfied with *seeing to be realities*; (2)—as a Christian grace which one man ministering unto us may have planted, and another watered, and GOD for Christ's sake blessed with spiritual increase—it is (as in the case of St. Peter; Luke xxii. 32) a conversion of the individual will, and not simply an energetic principle of the mind; it is a firm persuasion of God's truth and faithfulness, which prompts a man under every trial and discouragement to “endure, as *seeing* Him that is Invisible;” it is that only “good ground” of *the heart*, which, truthfully and lovingly surrendered to the loving “preparation of the Lord”—like the soil that greedily drinketh in the rain that cometh oft upon it (ch. vi. 7)—receives power to retain that “incorruptible seed,” the present fruit of which is ever-increasing consecration of spirit, and soul, and body, and the end Life Everlasting: Rom. vi. 22. 1 Thess. v. 23. 1 Pet. i. 22, 23.

CHRISTIAN FAITH, then, it is which forms the *ὑπόστασις*, *substratum* or ground of occupation in the mind, whereon we can realize to ourselves and give a *subjective existence*<sup>b</sup> (so to speak) as—

<sup>b</sup> “Œcumenius ad h. l. *ὑπόστασις* interpretatur *ουσίαν*, et super eâ re lepidè philosophatur; probante tamen, quod mireris, Bezâ. Si Scholiastes ille, consultâ Alexandrinâ versione, animadvertisset *ὑπόστασις* dici ubi in Hebraico essent verba *רִחֵן*, et quæ aliis locis per *ὑπομονήν*, *ἀπεκδοχήν* et similia exprimerentur, quæ *patientem et constantem expectationem rerum speratarum* indicarent—item, Hexaplis inspectis Psa. xxxix. 8, quod per *ὑπόστασις* interpretentur Alexandrini esse apud Aquilam *καταδοξίαν*, apud Symmachum *ἀναμονήν*—facilè sibi ab istis argutiis cavisset; præsertim si cogitasset *τὸ ὑφίστασθαι*, unde derivatur *ὑπόστασις* etiam Græcis dici pro *persuasum sibi habere*; quo sensu, nondum notato in Lexicis, sæpe est apud Diodorum Siculum, velut I. 6, 11, 12, &c.” So Ernesti ap. Kùttn., from an apparently opposite quarter arriving (it will be seen) at the same conclusion respecting *ὑπόστασις*, as we have already come to on ch. i. 3, and found ourselves confirmed in by the Apostle's consistent use of the same term in the passage now before us. For what is *ὑφίστασθαι*, in the sense just noticed, but to *set before the mind's eye, to entertain* until (more or less) we have *realized to ourselves* and given (as we have said) a *subjective existence* unto some bright conception of the fancy, elaborate conclusion of the reason, or cherished purpose of the will! and this, where “the light of the glorious Gospel of Christ hath shone into the mind,” with such intensity of adoring contemplation and love, that, even in hearts where pre-

(1) To the **Mystery of GOD OUR FATHER IN CHRIST**, of which **One only SON by nature** hath been the objective exhibition (*ὁ χαρακτήρ τῆς ὑποστάσεως αὐτοῦ*) to the world; ch. i. 3. Col. ii. 2. John i. 18. xiv. 9: so—

(2) To that which is the fulfilment unto us of the grace of the Incarnate Word, and without which we have not the Apostle's personal consciousness of a Personal Saviour, **THE SON OF GOD who loved me, and gave HIMSELF for me**—the **Mystery of THE CHRIST, GOD IN MAN** under a glorified form of spiritual being, the objective and well-attested *Truth* of which *in JESUS*, the ever-living High-Priest of His Church, is "the Promise made unto the Fathers" unto which the spiritual ISRAEL, instantly serving God day and night, hope to attain; ch. ix. 15. Acts iii. 25, 26. xiii. 32, 33. xxvi. 6, 7. Eph. iii. 4—6. iv. 18, 21: and so, thirdly—

(3) To the **Mystery of THE SPIRIT**, "the hidden Man of the heart," that gift of **THE CHRIST IN US**, consequent on the Saviour's having "gone away" only to "come again" under another and a more home-felt assurance of our in **CHRIST** having **GOD WITH US**, whereby—even as from the beginning, in words of deep spiritual import, it had been declared of the natural man and his wife *the union of the two shall result in the reproduction always of one kind of flesh*—so from those bands of love by which the Christian mind has bound itself unto **THE SON** who "hath Life in Himself," and whose dearly-purchased "power over all flesh" raiseth from the dead and "quickeneth whom He will," there results that "he that cleaveth unto the Lord is *one spirit*," even on earth having part in the Divine nature of **THE SON OF MAN WHO IS IN HEAVEN**; and that in that mystical *Body of Christ* in His Church, into which it is *in one spirit* that we are brought by Baptism, we are verily and indeed His

visibly there had been no better than darkness, Faith entertains the bright reality of that glory—**GOD, THE FATHER of our redeemed spirits**—which as objectively presented to us in the Person of Jesus Christ, the alone *Image of HIM* whom no man hath seen or can see, awakens an internal consciousness of an *ὑπόστασις* on *our* part (ch. iii. 14) answering unto this revealed *ὑπόστασις* on *HIS* (ch. i. 3)—even that "spirit of **SONSHIP**, whereby (saith the Apostle) we cry **ABBA, FATHER**:" Rom. viii. 15. Compare Rom. vi. 4. 2 Cor. iv. 4, 6.

members, *as He is now* in His Resurrection-body : of which, until in its spiritual reality it shall be revealed as *the glory which in Him is ours*, He has left us an objective representation in *the one Eucharistic loaf* which as often as we break, and *reverently discerning in it our Lord's body* all eat of it, we are reminded of our essential Oneness, as having by Baptism all been sprinkled in God's sight with the blood of the New Covenant, and by that grace of our reconciled FATHER made not unmeet to have part in the communion of His Spiritually-enlightened Saints. And of *this* spiritual reality, also, we have an objective representation and assurance to the Church throughout all ages, in that ancient Paschal "cup of blessing" which the Lord Jesus Christ Himself, when for the last time He drank of it as conveying only *the shadow*, was pleased to re-consecrate as a sign and Sacrament of the substantial blessedness which they have, who "drink it new" with Him in the Kingdom of God. Compare Matt. xxvi. 28, 29. 1 Cor. x. 16, 17. xi. 23—29. Eph. v. 30—32. Col. i. 12, 13.

3. *By faith we understand our world*— $\rho\omicron\upsilon\varsigma$   $\alpha\iota\omega\nu\alpha\varsigma$ <sup>c</sup>, the *locus* of the several ages that have been from the beginning of Time; Eph. iii. 5, 9, 11, 21. Col. i. 26—to *have been framed by God's word* of command (ch. i. 3. Psa. xxxiii. 9), *in such sort that*<sup>d</sup> *out of nothing to be seen the visible universe came into being* : compare 2 Cor. iv. 6. Valcknaer well

<sup>c</sup> " $\rho\omicron\upsilon\varsigma$   $\alpha\iota\omega\nu\alpha\varsigma$ , *mundum* : à Græcorum usu hæc in voce valdè recedunt Judæi Græcizantes et Scriptores N. T., quia per metonymiam *res in tempore factæ*, atque aded *mundum univèrsam*, vocant  $\alpha\iota\omega\nu\alpha\varsigma$ ." Valckn. ad cap. i. 2. Küttner has : "Dubitari potest an sacri scriptores N. T. hunc usum vocabuli  $\alpha\iota\omega\nu\alpha\varsigma$  ex linguâ Hebraicâ habuerint. E libris quidem V. T., h. e. ex temporibus linguæ Hebrææ adhuc vivæ, vix poterit exemplum afferri quo probari possit  $\rho\lambda\gamma$  dictum esse pro *mundo* sive *toto hoc universo*. Unus tantùm locus est in toto V. T. codice, sc. Ecclesiast. iii. 11, ubi  $\rho\lambda\gamma$  *mundum* videtur indicare ; sed plerique interpretes in eo quoque usitatioem *æternitatis* significationem substituunt. Sed quanquam hic usus ex aurâ linguæ Hebræicæ ætate demonstrari non possit, tamen scriptoribus sacris N. T. notus et familiaris fuit ex dialecto (quâ ipsi utebantur) Syro-Chaldaicâ, in quâ  $\rho\lambda\gamma$  et  $\mu\omega\lambda\gamma$  frequentissimè *mundum* significat ; in linguâ Arabicâ etiam idem vocabulum in utroque numero ita usurpatur, D. ad Gl. Ph. 63."

<sup>d</sup> *εἰς τὸ, quò, so that*—leading us to infer that—introduces here a mere  $\epsilon\pi\alpha\rho\epsilon\iota$ -

observes here, first on *ῥήματι Θεοῦ*: "*ῥήμα* hīc non *verbum* est, sed *numen* sive *nutus* summi Creatoris, ad cuius nutum omnia condita sunt et disposita;" then, on the clause that follows: "Missis variorum conjecturis, acquiescendum videtur in sententiā Joach. Camerarii, rectè censentis per consuetam Græcis transpositionem voculæ negantis *μὴ ἐκ φαινομένων* positum pro *ἐκ τῶν μὴ φαινομένων*°. Per τὰ μὴ φαινόμενα dubium non est quin intelligantur τὰ μὴ ὄντα. In Ep. ad Rom. iv. 17, *Θεὸς τὰ μὴ ὄντα* dicitur vocasse ὡς ὄντα. Simpliciter hīc significatum voluit Auctor *Universum ex nihilo fuisse conditum*, sive (ut loquuntur in Scholis) *ex nullâ præ-existente materiâ*. Imprimis commodus est huic loco illuminando liber 2 Maccab. vii. 28. Ceterùm in hoc Scriptoris nostri dicto magna inest majestas. *Fide* (inquit) *novimus hoc Universum esse conditum ex nihilo*: res etenim est humanæ intelligentiæ non pervia, et solâ fide intelligenda. *Creatio mundi ex nihilo* grande est et sublime dogma Religionis Christianæ, solo revelatum verbo *ΘΕΙ*, et sapientissimis Philosophis ignotum: quod tamen mysterium Divinitùs revelatum sic humana ratio adprobavit, ut sapientiores omnes agnoverint per rei et *ΘΕΙ* naturam aliter fieri non potuisse. Gentilium omnium placita ad duo capita possunt reduci: vel putabant mundum ab æterno fuisse, vel saltem rudem quandam materiam fuisse æternam, quam Deus aliquis opifex in ordinem digesserit."

4. *πλείονα θυσίαν, a sacrifice of more account* in the sight of GOD; in which sense *πλείον* occurs in Matt. vi. 25. xii. 41, 42. Mark xii. 33, 43. Luke xi. 31, 32. xxi. 3, and *πλείονα* in Rev. ii. 19. It was *not* then, because he offered *more* or in itself a *more costly* sacrifice, that Abel found that acceptance which was refused to Cain; but because, as GOD doubtless

*ἡγήσας* of the words *ῥήματι Θεοῦ*, "by the fiat of the Almighty." Compare *εἰς τὸ εἶναι κ.τ.λ.*, as subjoined to *δικαιοσύνης αὐτοῦ* in Rom. iii. 26.

° Take as classical instances of this prominence given to the negative particle, *μὴ ὅπως ἐπεισι προκαταλαμβάνει* (where the sense requires *ὅπως μὴ*), Thuc. vi. 18. *οἱ δὲ οὐδὲ μεθ' ἐτέρων* (for *μετ' οὐδετέρων*) *ἔφασαν ἴσασθαι*, *ibid.* 44. *οὐκ ἐν πατρίδι* (for *ἐν οὐ-πατρίδι*) *ibid.* 68: and so Livy, iii. 41, "non erit melius vocem misisse," instead of "melius non misisse." *Ibid.* 47, "non spero esse passuros illos, qui arma habent" for "spero non passuros."

had commanded, so did he offer—in *faith*, namely, in the early promise of a Redeemer; whose expiatory death was typified by animal sacrifices even from the time when “unto Adam and to his wife did the Lord God make *coats of skins*, and clothed them” (figuratively) with a righteousness not their own: Gen. iii. 15, 21. Δι’ ἧς therefore, equivalent to καὶ δι’ αὐτῆς in the latter clause of the verse, must be referred (as in ver. 7) to πίστει, not to θυσίαν—and so Calvin understood it: “Duplici nomine fidem hīc commendat; *propter obedientiam* scilicet, quia nihil nisi ex præscripto verbi DEI aggredditur aut suscipit; deinde, quia DEI promissionibus innixa *pretium ac dignitatem operibus ex merâ Dei gratiâ conciliat*. Verba Mosis sunt: *Respexit DEUS ad Abelem et ad munera ejus*; ex quibus colligere promptum est ideò placuisse ejus hostias, quia ipse gratiosus esset Deo. Unde autem illa gratia, nisi quòd habuit cor fide purgatum?” Compare Gen. vi. 22. Acts xv. 9. Rom. i. 5. xvi. 19, 26. 1 Pet. i. 22.

*Ibid.* μαρτυροῦντος ἐπὶ τ. δ. αὐτοῦ. On these words, subjoined by the Apostle in explanation of ἐμαρτυρήθη, Dr. Bloomfield remarks: “The nature of the term μαρτυροῦντος, bearing His approving<sup>f</sup> testimony, and the language of Scripture (Gen. iv. 10) point to some visible token of approbation; though what it was we are not told. But Jewish Expositors and the most eminent Christian Commentators are agreed, that it was *fire from Heaven* consuming Abel’s victims, whilst Cain’s fruits of the ground remained untouched. How ancient this opinion is, appears from Theodotion’s insertion of the words καὶ ἐνεπύρισεν after ἐπέιδεν, in his Version of Gen. iv. 4; an insertion not made probably without authority, however it might originate from *tradition* only.”

*Ibid.* καὶ δι’ αὐτῆς ἀποθανὼν ἔτι λαλεῖ. If this reading (which has found most favour with modern Editors, as well as with our Translators) be adopted, it must be understood to mean that “Abel in his obedience of faith, long as he has ceased to exist upon the earth, is throughout all time a

<sup>f</sup> This is implied by the preposition ἐπι—God, as it were, *crowning* the sacrifice by His acceptance of it. Compare ch. viii. 1. ix. 15.

*speaking example*<sup>s</sup> to the Church"—for it seems scarce possible here to accept Calvin's interpretation: "Hoc etiam fidei fert acceptum, quòd Deus Abelem sibi curæ esse testatus est non minùs post mortem quàm in vitâ: nam quum dicit ipsum *clamasse mortuum*, significat quod refert Moses, Deum indignâ ejus morte fuisse commotum ut vindictam sumeret; atque inde patet *reputari inter Dæi sanctos*, quorum mors Illi pretiosa est." But if λαλεῖται be retained, the meaning will be *he is still familiarly spoken of as "righteous Abel;"* δίκαιος, as Dr. Bloomfield has noticed, being "the epithet constantly applied to Abel in the Scriptures, Philo, and Josephus." And this we think the more probable interpretation.

5. τοῦ μὴ ἰδεῖν θάν., *so that he saw not*—had no personal experience of—*death*; compare Psa. lxxxviii. 48. LXX, and note on ch. ii. 9. Καὶ οὐχ εὗρίσκετο, *and could nowhere be found*—not simply, as an historical fact (οὐχ εὗρέθη), *was not found* but (such is the force of the Imperfect tense, describing the attendant circumstances of Enoch's preternatural removal from the earth) *was not to be found*. "Ita LXX verterunt  $\text{אֵלֶּךָ}$ , *et disparuit*; non amplius exitit, à Dæo sublatus." Küttn.

*Ibid.* πρὸ γὰρ κ.τ.λ., *for previously to his translation*<sup>h</sup> *we find it recorded of him*—καὶ εὐηρέστησεν Ἐνωχ τῷ Θεῷ, καὶ οὐχ εὗρίσκετο ὅτι μετέθηκεν αὐτὸν ὁ Θεός: Gen. v. 24—*that he had found favour in the sight of God. Now without faith it is impossible that any should so find favour.* It is, then, upon the ground of this that *has been recorded* (μεμαρτύρηται) of Enoch, that the Apostle bases his interpretation πιστεῖ Ἐνωχ μετετέθη. See above on ch. vii. 6, 13, 14. viii. 5, and notice how accurate he is in his use of the definite predication εὐηρεστηκέναι ver. 5, and the indefinite εὐαρεστηῆσαι ver. 6.

<sup>s</sup> So Küttner: "λαλεῖω, doceo; doctorem me præsto." Compare also ch. xii. 24, κρείττον λαλοῦντι.

<sup>h</sup> "While Moses constantly uses the term  $\text{נָפֶת}$  in recording the death of the other Patriarchs, of Enoch alone he writes  $\text{נָפֶת}$  (accurately rendered by the LXX μετέθηκε) which is nowhere used of removal by death, but is employed again to describe the translation of Elijah." Bloomf. after Kuinoel *in loc.*

6. πιστεῦσαι γὰρ κ.τ.λ. *For the man that draweth nigh unto—like Enoch finding favour, or like Noah (Gen. vi. 9) walking with—GOD, must needs first have persuaded himself and believe that THERE IS A GOD, and that to those who diligently seek Him He maketh Himself felt (γίνεται) as a Recompenser of their piety and devout obedience*<sup>1</sup>. “By representing *the existence of GOD, and His moral government of the world, as objects of faith, the Apostle hath taught us that the truths of Natural Religion are equally the objects of faith with the truths of Revelation. And his doctrine is just. For the evidence by which the truths of Natural Religion are supported being of the same kind with that which supports the truths of Revelation—viz. not demonstrative, but probable evidence—the persuasion produced thereby in matters of Natural Religion is as really faith, as the persuasion which the same evidence produces in matters of Revelation. Further, the faith or persuasion of the truths of Natural Religion which men attain unto, being as much the effect of attention, impartial search, and prayer, as the faith which they have in the truths of Revelation, it is as much a matter of duty and as pleasing to GOD, as faith in His Revealed Truth.*” Macknight.

7. δι' ἧς κ.τ.λ. *By which act of faith—sc. ὅτε πίστει εὐλαβηθεὶς κατασκεύασε κ.τ.λ.—he condemned (made known by contrast) the guilt and condemnation which their own un-*

<sup>1</sup> “Si quis plenorem hujus argumenti tractationem desideret, hinc faciendum erit exordium: nos frustra tentare omnia et moliri, nisi in DEUM respicimus. Hic enim unicus est rectæ vitæ finis, Ejus gloriæ servire; id nunquam fiet, nisi præcedat Ejus cognitio; sed hæc fidei tantum dimidia pars est, parùmque prodesset nisi accederet fiducia. Ergo tum demum suis numeris absoluta est fides, ut gratiam nobis apud DEUM comparet, quum certò confidimus non frustrâ nos Ipsum querere, adeoque certam ab Eo salutem nobis promittimus. Porro nemo, nisi excæcatus superbiâ perversoque sui amore fascinat, DEUM suis meritis remuneratorem fore confidet. Ergo fiducia hæc, de quâ loquimur, non in opera neque in propriam hominis dignitatem, sed in solam DEI gratiam recumbet. Quum autem DEI gratia non nisi in CHRISTO inveniatur, is unus est in quam respicere debet fides.” Calvin.

<sup>1</sup> So Klittner: “fidei suæ exemplo, quum eam imitari nollent, oulpatam eorum adauxit. Similem ῥῆσιν habes Matt. xii. 41, 42: ἄνθρωποι Νινευίται κατακρινοῦσι: βασίλισσα νότου κατακρινεί. Quemadmodum Moses dicitur ὁ κατακρι-



belief and impenitence entailed upon) *the* ungodly world (2 Pet. ii. 5), and became (in common with all those who, lost in Adam, shall be found to have been sought out and saved through Christ) *an heir of that free acceptance on the score of faith*, with which the same Lord over all shall one day crown the faithfulness of *all* who (whether in Patriarchal, Heathen, Jewish, or Christian times) shall have loved His manifestation of Himself unto them, as (in various measures, and under varying forms, of Light and Knowledge) their common means of grace (John xii. 49. xiv. 6. Eph. ii. 18), their common hope of glory: see on 2 Tim. iv. 8. “Δικαιοσύνη interdum ita latè dicitur, ut omnem omnino Numinis favorem, quo et pænæ homini remittuntur et beneficia omnisque felicitas (ea potissimum quæ in regno Messixæ expectabatur) conferuntur, simul complectatur: Deut. xxiv. 13. Es. xlv. 8, 24. li. 5. Hinc etiam ὀργή et δικαιοσύνη invicem opponuntur, Rom. i. 17, 18; itemque κατάκρισις et δικαιοσύνη, 2 Cor. iii. 9.” Küttn.

9. μετὰ Ἰσαὰκ καὶ Ἰακώβ, *alike or in common with, as did, Isaac and Jacob*—compare μετὰ καὶ Κλήμεντος καὶ τῶν λοιπῶν συνεργῶν μου, Phil. iv. 3.

10. τὴν τοὺς θεμελίους ἔχουσαν πόλιν, *that city which—its designer and builder<sup>k</sup> being GOD—is distinguished from all other cities as the city of foundations, the only abiding city*; ch. xii. 22. xiii. 14. There may be an allusion also to Psa. lxxxvi. 1. LXX: οἱ θεμέλιοι αὐτοῦ ἐν τοῖς ὄρεσι τοῖς ἁγίοις, both here and in 2 Tim. ii. 19, where see the note. Compare in point of expression, Gal. iv. 27, τῆς ἐχούσης τὸν ἄνδρα, *the caressed* as distinguished from *the slighted wife*, or *Church*.

11. καὶ αὐτὴ Σάρρα. *Sarah, even as she was*—“old and

ρῶν τῶν Ἰουδαίων, John v. 45, quanquam pro iis insignes preces fecit; sic Noachus doctrinâ suâ de adventu Domini et futuro judicio effecit ut, qui istam repudiarent, graviore lapsu perirent (1 Pet. iii. 20. 2 Pet. ii. 5); quanquam et ipse pro iis preces fecit.”

<sup>k</sup> Κοινῶς δὲ ἔλεγον δημιουργοὺς τοὺς τὰ δημόσια ἐργαζομένους· ποτὶ δὲ καὶ τοὺς ἀρχιεπίσκοπους: Suidas.

well stricken in age; Gen. xviii. 11—see notes on Rom. viii. 21. xv. 14. “Καταβολὴ σπέρματος dicitur, ut καταβολὴ κόσμου: ut Joseph. B. Jud. 11. 17, 2, καταβολὴ πολέμου dixit; Clem. ad Corinth. καταβολὴν στάσεως, et medici Græci καταβολὴν πυρετοῦ dicunt, quam Latini accessionem et initium febris et παροξυσμοῦ. Malim tamen ex Hebraico Gen. iv. 25 (ubi  $\text{לָאָד}$ , *fundare*, similem habet significationem) explicare quàm e Græco.” Küttn.

*Ibid.* ἐπεὶ πιστὸν κ.τ.λ.<sup>1</sup> Ἐπεὶ *may* be rendered here *quandoquidem*, E. V. *because*; but if we make it *ex quo*, *from the time when, after that*, we shall hold more closely to the sacred narrative, Gen. xviii. 12—15.

13. *In faith* (Rom. viii. 8, 12, 14. 2 Cor. v. 7. Gal. ii. 20) *did these all live and die; to their dying day not having received the promises* that were made to them, *but having seen them only afar off* &c. &c.

*Ibid.* παρεπίδημοι, *sojourners*; compare Gen. xlvii. 9, καὶ εἶπεν Ἰακώβ τῷ Φαραῶ· αἱ ἡμέραι, ἃς παροικῶ, οὐκ ἀφίκοντο εἰς τὰς ἡμέρας τῶν πατέρων μου, ἃς παρώκησαν. 1 Chron. xxix. 15, ὅτι πάροικοι ἐσμεν ἐναντίον σου, καὶ παροικοῦντες ὡς πάντες οἱ πατέρες ἡμῶν. Psa. xxxviii. 12, ὅτι πάροικος ἐγώ εἰμι ἐν τῇ γῆ καὶ παρεπίδημος, καθὼς πάντες οἱ πατέρες μου.

15. *And if*, while thus characterizing themselves, *they had been thinking of the father-land* (πατρίδα, ver. 14) *from which they came out* (ver. 8. Gen. xii. 1), *they would have had opportunity of returning* to it; *but now* we see that, why they thus speak (ver. 14), is because in their hearts *they are*

<sup>1</sup> “Diligenter notandæ sunt.”—Calvin remarks here—“istæ rationes quæ vim naturamque fidei exprimunt. Si quis hoc tantum audiat, *Saram fide peperisse*, nondum quid hoc sibi velit assequetur; sed hæc expositio, quam Apostolus attexuit, tollit omnem difficultatem. Semper tenenda est mutua inter verbum DEI et fidem nostram relatio: sed quia in DEI benevolentia præcipuè fundatur fides, ideò non quodlibet verbum, quamvis ex Ejus profectum, *sufficeret*; immò requiritur *promissio* gratiæ testis. Quamobrem dicitur Sara *veracem judicasse DEUM qui promiserat*. Hæc, inquam, vera est fides, quæ et DEUM loquentem audit et promissione Ejus nititur.”

reaching forth unto a better, that is, an heavenly home. And therefore it is that GOD is not ashamed of them, even to be called after them when named or invoked as GOD (Gen. xxiv. 27. xxviii. 13. xxxii. 9. Exod. iii. 6, 15, 16. Luke xx. 37. Acts vii. 32); for He hath prepared for them a city<sup>m</sup>: ch. xii. 22. xiii. 14. Matt. viii. 11. Luke xiii. 28. “Rarus hic honor, quum JΕΗΟΥΑΗ se hominum nominibus insignit, et hęc veluti notā vult discerni ab idolis. Hanc quoque prærogativam Apostolus fide niti docet; quia, quum sancti Patres ad cœlestem patriam aspiraverint, DEUS vicissim suorum civium ordine illos censeat. Sed hinc colligendum est nobis inter filios DEI locum non fore, nisi mundo renuntiemus; nec fore nobis in cœlo hæreditatem, nisi peregrinemur in terris.” Calvin. Compare Gal. vi. 14—16. Phil. iii. 20. Col. iii. 1—4.

17. *πειραζόμενος*, when tried, or better put to the proof; Rom. v. 3, 4. Jam. i. 2—4. “Jam multis quidem experimentis ostenderat Abraham, qualis esset; hanc tamen probationem, sicut reliquis omnibus longe antecellit, ita Apostolus præ omnibus vult æstimari. Verbum *tentatus* nihil aliud quàm probationem significat. Quod Jacobus *negat nos à DEO tentari*, alium sensum habet; nempe quòd nos ad malum non sollicitet: hoc enim verè testatur fieri ab uniuscujusque concupiscentiâ; neque tamen negat quin experimentum capiat Deus nostræ integritatis et obedientiæ. Quanquam non ita nos explorat Deus, quasi aliter ignoret quid in corde nostro lateat; *nulla*, inquam, *probatione indiget DEUS, ut nos cognoscere incipiat*; sed quum in lucem nos producit, ut operibus palam testemur quod ante absconditum erat, dicitur nos *experiri* aut *probare*: deinde, quod re ipsâ palam fit, Deo innotescere dicitur. Hęc enim satis familiaris est ac frequens Scripturæ locutio, ut *quod in homines competit DEUS* in se transferat.” Calvin.

<sup>m</sup> “Ipsos Judæos hęc formulâ uti ad describendam *felicitatem æternam*, exemplis docuit Schöttg. ad h. l. *Ἐρομαζέων* est destinare; uti Matt. xx. 23. xxv. 34. Tob. vi. 17.” Kütt. n.

*Ibid.* καὶ τὸν μονογενῆ κ.τ.λ., *yea, the holder*<sup>n</sup> *of the promises* made to preceding Patriarchs (ver. 13), *to whom it had been said*, “In (the line of) Isaac shall thy seed be,” *was ready to offer up his only one, accounting &c. &c.*—τὸν μονογενῆ (υἰόν), *unicum, dilectissimum*; maximè enim diligi solet unigenitus: quare apud Hellenistas hæc verba promiscuè ponuntur. Erat Abrahamo isto quidem tempore, præter Isaacum, etiam alius filius *Ismael*; sed *hunc non spectabat opus DEI*, immò unicè *Isaacum*: unde is in re Divinâ jure censetur *unigenitus hæres*, ideòque pectori patris carissimus. Hinc patet *fides patris*.” Küttn.

Τὸν μονογενῆ—if we compare the application of this term to that *only SON by nature*, the grace of Whose obedience unto death has brought *many* adopted *sons* to glory—will be seen to be peculiarly applicable also to Abraham’s only child in the line of that inheritance which God *gave him* (δι’ ἐπαγγελίας) *under the form of a Promise*—subject (as such) to such pre-appointment of *times and seasons*, and of *the way and means* for giving operation and effect unto His election of a spiritual race of men in *CHRIST*, as should consist with

<sup>n</sup> It being obvious that the Apostle did not intend to express the same thing by ἀναδεξάμενος here and by λαβόντες in ver. 13, our Translators have not done well to render both by the same verb *receive*. Ὁ ἀναδεξάμενος—for which, if at the time when “Abraham saw the day of Christ,” the promises made to the earlier Fathers had been already fulfilled (as now they are unto us; Acts xiii. 33), and not submitted only to the mind’s eye and to faith, we might have expected ὁ παραδεξάμενος, or ὁ παραλαβὼν (ch. xii. 28)—seems to mean that in Abraham (as after him in Isaac, and again after him in Jacob) was concentrated the hope of all that, in various measures and under varying forms of Revelation, God had spoken to those who up to that day had been “men of hope in *CHRIST*,” ver. 26. Eph. i. 12. Abraham then—“in common with Isaac and Jacob; each of them in his day, even as he was before them, the heir of one common Promise”—was *not*, as the Jews (“the children of his flesh;” Rom. ix. 8) had persuaded themselves, *the actual inheritor* of God’s spiritual blessings (ver. 40. ch. x. 1), but *the holder* for the time of His traditional promises respecting them; the mediator (as the Apostle represents Moses to have been at a later period; Gal. iii. 19), who on God’s part *undertook* (was the guarantee) *for* their being fulfilled in their season: compare Luke i. 19, 10.

Küttner translates ὁ ἀναδεξάμενος, *qui promissiones latus receperat et crediterat*; and adds, “Quò magis amplexus erat Abrahamus promissionem per Isaacum consummandam, eò majorem horrorem incutere debuit ejus immolatio, nisi simul sperasset DEUM posse nihilominus filium istum sibi reddere.”

the counsel and good pleasure of His own free will: see Rom. ix. 7, 8, 11. Gal. iii. 18. iv. 28. Eph. i. 5, 11.

19. λογισάμενος ὅτι κ.τ.λ. *Accounting* (having reasoned himself<sup>o</sup> into the belief) *that GOD IS ABLE TO RAISE EVEN FROM THE DEAD: whence it was that, in a figure* (as though he had said, *virtually* <sup>p</sup>), *he received him.*

“Some understand”—Burton remarks upon this last clause—“*from whence, i. e. ἐκ νεκρῶν* (νεκρωμένου ver. 12), *he had figuratively received him* in the first instance.” But, though our thoughts instinctively revert to Rom. iv. 19—25, and to the identity of authorship which such comparison of the two Epistles must suggest to us, this were an exceedingly forced interpretation of ἐκ νεκρῶν, sc. ἐκ τοῦ ἑαυτοῦ σώματος ἤδη νεκρωμένου, καὶ ἐκ τῆς νεκρώσεως τῆς μήτρας Σάρρα<sup>s</sup>! Rather are we led to dwell upon what our Apostle has written in Rom. iv. 23—25, as seen in the light of the passage now before us: comparing also Matt. xix. 28. John vii. 38, 39. Acts ii. 17, 33, 38, 39. xiii. 32, 33. Rom. v. 1, 2. xi. 15. 2 Cor. v. 21. Gal. iii. 6—9, 14. And what,

<sup>o</sup> “Hic exoritur non parva difficultas, quomodo laudetur Abrahamæ fides dum à promissione discedit: nam sicuti ex fide obedientia, ita ex promissione fides nascitur; ubi igitur promissione destituitur Abrahamus, concidat ejus fides necesse est. Porro mors Isaaci omnium promissionum veluti interitus fuit; neque enim quasi unus aliquis ex vulgo hominum considerandus est ISAACUS, sed qui inclusum in se CHRISTUM habet. Hanc quæestionem, quæ alioqui difficilis ad solvendum esset, expedit Apostolus quum mox subjicit Abraham tribuisse hoc honoris DEO, quòd filium posset ex mortuis excitare. Ergò datam sibi promissionem non abjicit, sed vim ejus ac veritatem extra filii vitam extendit; quia DEI potentiam tam angustis finibus non limitat, ut mortuo Isaaco vel alligata sit vel extincta.”

<sup>p</sup> “ἐν παραβολῇ, pro παραβόλως id. q. παραδόξως, *inopinató, contra spem et expectationem;*” Külttn.—but better far than this is Macknight’s interpretation “*for a parable;*” meaning that the transaction was *designed to be an emblem of the sacrifice of the Only-Begotten Son of God:*” and better still, comparing the Apostle’s use of the same word in ch. ix. 9, to say with Calvin, “*Variè exponunt interpretes, ego simpliciter accipio pro similitudine: tametsi enim verè non resurrexit Isaacus, quodammodo tamen videtur resurrexisse, quum repente ac mirabiliter inexpectatà DEI gratiâ ereptus est.*”

The ancient Syriac version, as given by Mr. Etheridge, is: “*for he thought within himself that power was in the hand of Aloha to upraise even from the dead: and on account of this in a similitude he was given to him.*”

then, do we find **THE REGENERATION** to be but *Life from the dead?* even **GOD's** taking back again into favour, and spiritual fellowship with Himself in **CHRIST**, the countless multitude of the spiritually disabled and disinherited in **ADAM**. What **THE CHURCH**, but that *spiritual Body of Christ* which in **GOD's** sight we are made by Baptism, our faithful representation and (as it were) re-enacting before Him of that precious Death and Burial, wherein He was pleased to deal with the new Head and Representative of our race (ch. x. 5—10), as though He had literally been that collective "body of Sin" which without Him *we* were? What the Church's present state of grace and salvation in Christ Jesus? To be not under a literal Covenant, engraven on tables of stone, which (as in the recorded experience of **GOD's** typical Israel) would have ministered only unto condemnation and death; but under a Dispensation which, ministering unto the spiritual formation and growth of **THE SON** within us, is the fulfilment to us of the great traditional Promise made to the fathers of the human race, is the realization among all nations of Abraham's blessedness; so that, in all the world, "*they that are of faith* are blessed as was faithful Abraham" in believing that **GOD IS ABLE TO RAISE EVEN FROM THE DEAD**. For believing of Man's nature, (1) that, as corrupted and cast away in **ADAM**, it is dead in trespasses and sins; (2) that, as sought out and saved in **CHRIST**, it has been spiritually quickened and exalted to be, in **JESUS**, the Son of God—*believing this*, and bringing her children to be *baptized in this faith*, it is that the Church to this day receives back her "children of promise," from being made by God's grace of her "one body in **CHRIST**," to live "by faith in the Son of God who loved them, and gave Himself for them," a life of spiritual membership with Him; wherein (even while the body of their present humiliation has the sentence of death in it, and must die, because of sin) their inward man is renewed day by day, and brought ever nearer and nearer to the glory of that Pattern Man, who is the yet undisclosed image and earnest in them of what their future selves shall be, accordingly as (setting out from the Lord as their righteousness and their

strength) it is *in spirit* that they are willing always to be led, it is *in spirit* that they are waxing stronger, it is *in spirit* that they are walking as Christ's faithful soldiers and servants—*having crucified the flesh*, or old Adam in them, *with its affections and lusts*: 2 Cor. iii. 18. iv. 16. Gal. ii. 20. v. 24.

20. *By faith in respect of what should follow upon his words* (see Gen. xxvii. 33) *did Isaac bless, first Jacob* (*ibid.* 27—29), *and then Esau* (*ibid.* 39, 40). “Vulgò *benedicere pro bene precari* accipitur, sed longè alia ratio fuit benedictionis Isaaci: erat enim quasi missio in possessionem ejus terræ, quam DEUS ipsi et posteris promiserat. Atqui in eâ nihil habuit prorsùs nisi jus sepulcri: ridiculæ igitur videntur magnificæ illæ voces, *Serviant tibi populi, et tribus te adorent*. Quale enim dominium tradere potuit, qui ipse vix liber erat? Videmus igitur hanc benedictionem *fide niti*, quia nihil præter verbum DEI habet Isaacus quod in filios suos conferat.” Calvin.

21. καὶ προσεκύνησεν ἐπὶ τὸ ἄκρον τῆς ῥάβδου αὐτοῦ, and  *bowed himself toward* (made obeisance unto) *the outstretched tip of his* (Joseph's) *sceptre*.

The grounds on which this interpretation of the above clause is submitted to the reader, will be seen in the following remarks upon it: “Hic unus est ex iis locis unde conjecturam facere licet, *puncta olim apud Hebræos non fuisse in usu*: quia non ita hallucinari poterant Græci interpretes, ut *virgam* pro *lecto* redderent, si eadem tunc fuisset quæ hodiè scribendi ratio. Non dubium est quin Moses de *lectuli capite* loquatur, quum dicit  $\text{הַמַּטְּהָלָה שֶׁל יוֹסֵף}$ : Græci autem, quasi scriptum esset  $\text{הַמַּטְּהָלָה}$ , transtulerunt *caput virgæ*. Quod vulgo receptum erat, Apostolus non dubitat instituto suo accommodare. Judæis quidem scribebat, sed qui in varias regiones dispersi patriam linguam Græcâ mutaverant. Scimus autem Apostolos hâc in parte non ad eò fuisse scrupulosos, quin se *rudibus* attemperarent *quibus adhuc lacte esset opus*: et in eâ re nihil est periculi, modò semper revocentur lectores ad sinceram nativamque Scripturæ lectionem. Cæterùm in re ipsâ parum est discriminis: quia, *quòd adoravit Jacob, id fuit gratiarum*

*actionis symbolum*: quare *fide* adductus est ut *se filio submitteret*." Calvin—and so Küttner<sup>9</sup>: "Venerat Josephus ad patrem sceptrum gestans, Sap. x. 14. Si putes igitur sceptrum alterâ manu gestantem patri adstitisse, formula nostra indicat *Jacobum coram filio reverentiæ officium defunctum esse quod principi debebat*. Athanasius quoque locum nostrum sic interpretatur: *καὶ προσεκύνησεν ἐπὶ τὸ ἄκρον τῆς ῥάβδου τοῦ υἱοῦ αὐτοῦ*. Tom. ii. p. 693. Ἄκρον τῆς ῥάβδου et σκήπτρου eodem sensu apud LXX, Jud. vi. 21. 1 Sam. xiv. 27, 43. Paulus, Alexandrinorum verba secutus, urget rem verissimam, quòd scilicet Jacobus tanto honore affecerit Josephum ut cuique ejus filio propriam provinciam in terrâ Canaan destinaret; quòdque alio tempore filii sceptrum veneratus sit; id quod DEUS Josepho per somnium olim declaraverat." See Gen. xxxvii. 5—11.

22. *περὶ τῶν ὀστέων αὐτοῦ ἐνετ*. "Tradit Joseph. Ant. II. 8. p. 97. ossa fratrum Josephi post uniuscujusque eorum obitum in celeberrimum illud monumentum Chebroneum condita esse, at ipsum Josephum mox post mortem suam ibi condi noluisse; immò, ut ostenderet se certò sibi persuasum habere de exitu Israelitarum ex Ægypto, adegisse fratres ut posterorum nomine jurarent se curaturos, ut in solenni illo exitu ossa quoque Josephi deportarentur. Egregiè hoc illustrat historiam sacram Gen. l. 24, 25. coll. Exod. xiii. 19, ubi Moses *deportationem* dicitur curasse, at sepulturam ipsam post illum Israelitæ, Jos. xxiv. 32; unde discimus sepulta fuisse ossa Josephi, non Chebrone quem locum emerat Abrahamus (Gen. xxiii. 17), sed in sepulchro Sichemico in tribu Ephraim, quod emerat Jacobus ab Emmore Sichemi patre (Gen. xxxiii. 19), deinde Amorrhæis (qui istum agrum vi recuperassent) bello iterum ereptum Josepho præ cæteris fratribus soli donaverat; Gen. xlviii. 22. coll.

<sup>9</sup> Yet, on the side of the received translation, Küttner adduces 1 Kings i. 47. LXX: *καὶ προσεκύνησεν ὁ βασιλεὺς ἐπὶ τὴν κοίτην*, and adds: "Jacobus sc., gratias Deo acturus de promptâ Josephi sponione, *procubuerat reverentiæ causâ ad summitatem lectuli de more senum*." "Nor is this sense liable to any serious objection, if we understand *τῆς* not of the head of a *bed* such as we use, but the upper part of a long pillow or divan, something like our *Grecian sofa*." Bloomf.



John iv. 5. Confer Act. vii. 16, ubi de utroque monumento brevis formula." Küttn.

23. ὑπὸ τῶν πατέρων αὐτοῦ, *by his father's house*—so we may translate, comparing for example Eur. Med. 454-9, where we find τυράννουσ and βασιλείων said of *the royal family* of Corinth; but Dr. Bloomfield thinks that πατέρες may include *both* parents, here and in Eph. vi. 4; and he refers to Facciol. Lex. for instances in which *patres* is so used in Latin.

*Ibid.* διότι εἶδον κ.τ.λ., *because they saw the child to be well-favoured*; less, in the opinion of Josephus and Philo, in point of personal *beauty*, than of a certain *august* air which announced the probability of future greatness. This consideration came doubtless in *aid* of that *faith*, and reliance on the blessing of Providence upon their co-operation with what they believed to be God's will concerning Him, which mainly induced them to conceal their child, no matter what the consequence of disobeying the king's commandment. His remarkable comeliness (on which see Acts vii. 20. Joseph. Ant. II. 9, 5. Justin. Hist. xxxvi. 2) may have led them to augur that he would turn out to be, as Longinus calls him, οὐχ ὁ τυχῶν ἀνήρ.

24. μέγας γενόμενος, *when he had arrived at man's estate*—this phrase is found in Exod. ii. 11. Gen. xxxviii. 11. LXX—being in fact "full forty years old," Acts vii. 23. Ἠρηήσατο λέγεσθαι, *refused to*—meaning, as explained by its opposite μᾶλλον ἐλόμενος, *did not choose to—be called &c.*: "*noluit haberi filius Thermuthis filia Pharaonis, à quâ fuerat adoptatus*: Joseph. Tom. I. p. 101." Küttn.

"Adoptionem sprevisse dicitur, quia, quum inviseret fratres suos, quum sublevare ipsos studeret, quum vindicaret eorum injurias, huc spectabant omnia ut rediret potius ad genus suum, quàm in aulâ Regis maneret. Ergò *perinde id valuit, ac si ultrò se abdicasset*. Id *fidei* ascribit Apostolus, quia multo satius erat in Ægypto manere nisi genus Abrahæ benedictum esse persuasum sibi haberet; cujus benedictionis sola testis erat DEI promissio, nam oculis nihil tale cer-

nebat. Hinc apparet *fide* esse intuitum quod longè à conspectu remotum erat." Calvin.

25. συγκακουχῆσθαι τῷ λαῷ τοῦ Θεοῦ. The Apostle, by calling this in the next verse τὸν ὀνειδισμὸν τοῦ Χριστοῦ, plainly declares himself to be speaking here of that *entire family* of GOD'S election in CHRIST, of which he has before made mention in ch. iii. 2, 5—that *people whom He foreknew* before the foundation of this lower world (Acts xv. 14, 18. Rom. viii. 29. xi. 2. Eph. i. 4—6. 1 Pet. i. 20, 21), against whom the gates of the grave shall have no binding power (Matt. xvi. 18): whose brotherhood *in* and *with* Christ shall survive the dissolution of the heavens and the earth that now are (2 Pet. iii. 11—14); and whose years, like those of its Divine Archetype and Forerunner (ch. i. 12. ii. 9. vi. 20) shall not fail.

This is further intimated by the opposition in which the moral discipline of *the Church* or *People of God* is placed to the transitory life of pleasure which may be found in that world that "lieth in wickedness;" and again, *the reproach of THE CHRIST* (compare Gal. v. 11. Phil. iii. 18. 1 Pet. ii. 8) to *the treasures of Egypt*, or House of Bondage unto Sin. "Thesaurus *Ægypti*"—Calvin remarks on the older and better reading, τῶν Αἰγύπτου θησαυρῶν, which has been restored by Griesbach, Matthæi, Schott, Tittman, Scholz, and Tischendorf—"vocat, quos aliter possidere nemo potest quin *Ecclesiæ* renuntiet. Nec prætereundum est quòd CHRISTI probris adnumerat, quascunque ignominias Fideles jam ab initio mundi pertulerunt. Nam, sicuti *membra* fuerunt *ejusdem corporis*, ita nihil habebant à nobis separatum. Sunt quidem omnes ærumnæ, sicut præmia peccati, ita etiam maledictionis fructus quæ primo homini fuit imposita; sed quascunque injurias CHRISTI nomine sustinemus ab impiis, eas Ipse suas ducit. Quid significet per CHRISTI *opprobrium* meliùs declarat, ubi dicit *malis affici cum DEI*

† "The reproach of the Israelites is called *the reproach of Christ*, not only from the similarity between it and that which Christ also suffered (or from its being a *type* thereof), but also, and chiefly, because that people was the people of Christ, and so their reproach was His." Bp. Bull ap. Bloomf.

*populo.* Ergò, ubi hic finis est, ne discedamus à corpore Ecclesiae: quicquid patimur, sciamus *Capitis nomine esse consecratum.*”

26. ἀπέβλεπε γὰρ κ.τ.λ. “Si quis inde inferat, fidem non in solam DEI misericordiam recumbere, *quia praeii respectum habeat*, respondeo non hìc disputari de *Justitià*, aut salutis causâ; sed Apostolum generaliter complecti quicquid fidei convenit. Ergò fides, quatenus quærenda est Justitia coram DEO, non remunerationem sed gratuitam DEI bonitatem, non opera nostra sed CHRISTUM solum intuetur: sed fides extra Justificationis causam (*apart from the ground of Justification*), quia generaliter se extendit ad quodvis DEI verbum, *remunerationis quæ promittitur respectum habet.* Fide (inquam) amplectimur, quicquid DEUS promittit: atqui operibus promittit remunerationem: ergò hanc apprehendit fides. Sed hoc totum in causâ gratuitæ justificationis locum nullum habet; quia nulla operum remuneratio sperari potest, nisi gratuita justitiæ imputatio præcedat.” Calvin.

27. τὸν ἀόρατον ὡς ὁρῶν. “In medio rubi ardentis ita se DEUS Mosi videndum præbuerat, ut fidei tamen locum relinqueret; at Moses, quum undique multi terrores instarent, omnes in DEUM sensus suos convertit. Adjutus quidem fuit ad eam rem visione illâ quam diximus, sed tamen plus in DEO vidit quàm ferebat signum illud visibile; potentiam enim Ejus apprehendit, quæ metus omnes omniaque discrimina absorberet. Promissione fretus certò statuit populum, tametsi Ægyptiorum tyrannide premebatur, jam tum terræ promissæ esse dominum. Hinc colligimus (1) veram fidei naturam esse, DEUM semper habere præ oculis; (2) fidem altiora et magis recondita in DEO intueri, quàm quæ sub sensus nostros cadant; (3) solum DEI conspectum sufficere ad mollietiam nostram corrigendam, ut simus contra omnes Satanæ insultus plus quàm saxei. Quo quisque mollior est ac minus virili animo, eo minus habet fidei.” Calvin.

28. πίστει πεποίηκε κ.τ.λ. “Almost all Expositors take

πει. to mean *he celebrated*; but Böhme and Kuinoel *he instituted*, observing that a term of some latitude is employed to suit both τὸ πάσχα and τὴν πρόσχυσιν τοῦ αἵματος." Bloomf.—and so Calvin: "Qui fide celebratum fuisse Pascha interpretantur, quia Moses in CHRISTUM respexerit, verum quidem dicunt; sed Apostolus simpliciter fidei hic meminit, quatenus in solo DEI verbo acquiescit ubi res ipsa nondum apparet. Quodd autem Mosen solum fecisse Pascha commemorat, hæc causa est quod per ejus manum DEUS Pascha instituit."

Translate: *by faith came he to institute the Passover, and the dashing of the blood on the doors of the houses of the Israelites (Exod. xii. 7, 22) to the intent that the Destroyer of the first-born of the Egyptians (ibid. 12, 29) should not touch them*; and observe that the Apostle has written *πεποίηκε, hath instituted*—not, as was to have been expected *ἐποίησε, instituted*—apparently because he is speaking of what, at the time when he so wrote, was *an existing institution*. Compare *κεκάθικεν hath taken His seat, is now seated*; ch. xii. 2. Dem. c. Mid. § 46, οὐδὲ γὰρ Ἀρμοδίῳ καὶ Ἀριστογείτρονι τοῦτοις γὰρ δὴ μέγιστα δέδονται δωρεαὶ παρ' ὑμῶν, καὶ ὑπὲρ μελίστων οὐ δέδοται τοῦτο.

30. κυκλωθέντα ἐπὶ ἑπτὰ ἡμέρας, *after having been compassed and gone round about by the host of Israel (Josh. vi. 3—5, 20) as many as seven days*. In *this* lay the trial of the people's faith; and that on the seventh day, when they had compassed the city seven times, the wall of the city fell down flat, this was the Divine acceptance and reward of their untiring act of faith. "Puerilis erat circuitus ille plenusque ludibrio: parent nihilominus mandato DEI, neque ludunt operam; feliciter enim succedit illis, ut promissum erat. Certum est non hominum clamore vel strepitu, non clangore

• The conjunction here, after St. Paul's manner, introduces a mere enlargement upon τὸ Πάσχα—just as in Tit. iii. 5, for example, καὶ ἀνακαινώσεως πνεύματος ἁγίου is his exposition of Παλιγγενεσίας, elsewhere found only in Matt. xix. 28. Compare a remarkable instance of this use of καὶ in Thuc. i. 16, Κύρος καὶ ἡ Περσικὴ βασιλεία, Κροῖσον καθελούσα, κ.τ.λ. *Cyrus, and as commencing with him the Persian Monarchy, having &c. &c.*

tubarum mcenia corruisse : sed quia sperabat populus, quod Se facturum promiserat DEUS.” Calvin.

31. Ῥαὰβ ἡ πόρνη. “Capellus ad h. l. et Benson. ad Jac. ii. 25. statuerunt Rahab illam *non* fuisse *meretricem*, sed *hospitam* seu *cauponariam* : sic enim Jonathan eam vocat, et Iarchius et Kimchius cum versione Arabicâ interpretantur *venditricem alimentorum*. Verùm quid postea? Ne sic quidem mite reddideris ejus nomen; nam cauponarium negotium apud veteres turpissimum fuisse quis nescit? Dixerim ego, quum Rahab constanter appellata sit רַחַב, meretricem eam fuisse; neque enim unquam in bonam partem dictum fuit רַחַב, immò semper denotat vel impuram mulierem et flagitiosam, vel idolorum cultui deditam: vid. Gen. xxxviii. 15.” Küttn.—and so Dr. Bloomfield: “It is best to retain the usual sense of the word, and with Mac-knight suppose that Rahab is here so called, because she had *once* been so; viz. before she had been brought to the knowledge of the true God, and received into the body of His people; Josh. vi. 25. So in Matt. xxvi. 6. *Simon* is called *the leper*, because he had formerly been such; and for the the same reason *Matthew* is called *the publican*.”

*Ibid.* μετ' εἰρήνης, in kindness, hospitably; compare Luke x. 6, εἰρήνη τῷ οἴκῳ τούτῳ· καὶ ἐὰν ἦ ἐκεῖ υἱὸς εἰρήνης (Angl. a man of peace), ἐπαναπαύσεται ἐπ' αὐτὸν ἡ εἰρήνη ὑμῶν.

33. εἰργάσαντο δικαιοσύνην, wrought for themselves favour and acceptance in the sight of GOD; compare Luke i. 6. Acts x. 35. “Δικαιοσύνη h. l. *omne virtutis et honestatis studium*, nostrum *rechtschaffenheit*, significat. Sic רַחֲמֵי לֵבָב, Psa. xv. 2, οἱ ὁ ἐργαζόμενος δικαιοσύνην.” Küttn. Dr. Burton notices, as illustrative of the special acts of faith set forth in *this* verse, the cases of Joshua, David, Phineas, Caleb, Samson, Daniel; in ver. 34, the cases of Shadrach, Meshach, and Abednego; Moses, Elijah, and David; Hezekiah, Gideon, Jonathan; in ver. 35, the widow of Zarephath, and the Shunammite; Eleazar (2 Macc. vi. 19), and the tortures mentioned in 2 Macc. vii.; in ver. 36, the case, more

especially, of Jeremiah ; in ver. 37, Zechariah (2 Chron. xxiv. 21), Isaiah ; and lastly, the persecution under Antiochus, as related by Josephus, *Antiq.* xii. 8.

34. “ἐνεδυναμώθησαν ἀπὸ ἀσθενείας, *ab infirmitate liberati convaluerunt, fortissimi redditi sunt ex imbecillibus* quorum jam fractæ essent vires. Pertinet hoc propriè ad Sampsonem Jud. xv. 19. xvi. 28, ubi moribundus precatur ἐν-ίσχυσόν με ἔτι τὸ ἄπαξ τοῦτο, Θεέ, κ.τ.λ. Quare ἀσθένεια hic non est morbus, sed imbecillitas virium ad vincenda magna mala ; sic omninò legitur, 1 Macc. ii. 61. Sic Paulus 2 Cor. xii. 9, ἡ γὰρ δύναμις μου ἐν ἀσθενείᾳ τελειοῦται.” Kütn. Compare ch. v. 7, εἰσακουσθεῖς ἀπὸ τῆς εὐλαβείας.

*Ibid.* παρεμβολάς, *hosts* ; but properly *encampments*, as in ch. xiii. 11, 13, where allusion is made to the encampment of the Israelites in the wilderness ; and so too ἡ παρεμβολὴ τῶν ἀγίων, Rev. xx. 9, describes *the heavenly Jerusalem*. Παρεμβολή, in strictness, is *an interjection or parenthetical insertion* : whence Demosth. 1026, 20. παρεμβάλλειν λόγους ἐτέρους, Angl. *to interpolate irrelevant words* ; but in Polybius παρεμβάλλειν is *to pitch tents at certain intervals, to encamp* ; and hence Hesychius explains παρεμβολή by στρατόπεδον, παράταξις, στίφος στρατιάς ἢ πλήθος.

35. ἐτυμπανίσθησαν. “Τύμπανον dicitur (1) machina convexa et incurva, uti tympanum (*a tambourine or drum*), ad quam devincti fuerunt plagis affiendi, ut ictui magis paterent ; 2 Macc. vi. 28 : (2) *fustis*, quo ad has plagas infligendas utebatur carnifex. Hinc τυμπανίζειν est *fustibus cedere* ; dicitur verò de quovis diro tormento et supplicio,—*distendere*, prout corium in tympano est extensum.” Kütn.

*Ibid.* “τὴν ἀπολύτρωσιν, *the proffered deliverance* ; the history is that of Eleazar, 2 Macc. vi. The deliverance was definite and specific, to be obtained by submitting to an act of base dissimulation.” Bp. Middleton in l.

38. ὧν οὐκ ἄξιος ἦν ὁ κόσμος. “Quum ita profugi inter feras vagabantur sancti Prophetæ, videri poterant indigni quos terra sustineret : quí fit enim ut inter homines locum

non invenient? Sed Apostolus in contrariam partem hoc retorquet, nempe *quòd mundus non esset illis dignus*: nam quocunque veniant servi DEI, Ejus benedictionem quasi fragrantiam boni odoris secum afferunt. Sic domus Potiphari benedicta fuit in gratiam Josephi; et Sodoma salva futura erat, si in eâ inventi fuissent decem justi homines. Utcunque igitur mundus servos DEI quasi *καθάρματα* à se projiciat, hoc tamen inter ejus pœnas deputandum est quòd illos ferre nequit; quia simul cum illis resideret aliqua DEI benedictio." Calvin.

39. οὐκ ἐκομίσαντο τὴν ἐπαγγελίαν, "non experti sunt, quam DEUS ipsis pollicitus erat, conjunctionem cum futuro Messîâ in sede Ipsius cœlesti: quæ quidem in V. T. piis promissa fuit æquè ac ipsa redemptio, nec tamen locum habere potuit antequam Messias viam<sup>t</sup> denuo aperuisset." Küttn.—and so Calvin: "Scio Chrysostomum et alios quosdam secùs exponere, sed orationis contextus facile ostendit hìc notari *gratiæ discrimen quòd DEUS sub Lege prosecutus est Fideles, et quòd nos hodiè dignatur*. Nam, quum uberior in nos effusa sit gratia, minus esse in nobis fidei valde absonum foret. Dicit patres illos, qui tam egregiâ fide præditi sunt, nondum habuisse tam uberam credendi materiam quàm nos habemus. Rationem addit, *quia DEUS voluerit nos omnes coadunare in unum corpus*, ideòque exiguam illis gratiæ portionem distribuerit, *ut solidam perfectionem in tempus nostrum, h. e. in CHRISTI adventum, differret*. Atqui hoc singulare DEI erga nos benevolentiae documentum est, quòd tametsi liberalem Se ab initio mundi ostenderit filiis suis, *sic tamen gratiam suam attemperavit ut totius corporis saluti prospiceret*. Quid amplius desiderare quisquam nostrum possit, quàm in omnibus beneficiis, quibus DEUS Abraham, Mosen, Daviden, omnes Patriarchas, Prophetas, et pios reges prosecutus est, habitam esse sui rationem ut cum illis in CHRISTI corpus coalescat? Sciamus igitur nos bis ac ter ingratos esse DEO, si sub CHRISTI regno minus in nobis fidei appareat, quàm se habere Patres sub Lege tam insignibus patientiæ exemplis

<sup>t</sup> Compare note on ch. ix. 8, μήπω πεφανερῶσθαι τὴν τῶν ἀγίων ὁδόν.

probarunt. Quòd dicit *nondum adeptos esse promissionem*, de ultimâ promissionum clausulâ intelligi debet, quæ nobis promulgata est in CHRISTO.”

40. GOD, *on our behalf*—as regards *our relation* to Him, less that of *servants*, namely, than of *sons*; Gal. iv. 7. Eph. i. 5—*having made a better provision* (ch. vii. 19, 22. viii. 6. ix. 23. x. 34. Eph. ii. 10), *so that not without us should they have full possession* of that long-promised inheritance with CHRIST, which through faith is both theirs and ours.

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## CHAPTER XII.

1. *Wherefore seeing we have so great a cloud of witnesses<sup>a</sup> around us, let us on our part (καὶ ἡμεῖς) divesting ourselves of every encumbrance,—and specially of that all-besetting encumbrance, Sin,—run on with patient perseverance (Rom. ii. 7) in the race that is set before us; looking exclusively<sup>b</sup> unto the Prime Mover and Final Rewarder of Faith, JESUS who, as*

<sup>a</sup> “Metaphora *cursûs* satis frequens est in Scripturis; hic verò non *quemlibet cursum* designat, sed *cursorium certamen* [1 Cor. ix. 24] quod studia magis solet accendere. Summa est, nos certamen ingressos esse, et quidem in celeberrimo stadio [2 Tim. iv. 7]; undique circumstare multos testes, præsidem DEI FILIUM ad præmium nos invitare et hortari; turpissimum igitur fore, si in medio spatio fatigemur vel torpeamus. Quanquam autem sancti homines, de quibus meminit, non *testes* modò sunt sed *ejusdem cursûs socii, qui nobis viam præmonstrant*; testes tamen vocare maluit quàm cursores, ut significaret non *semulos esse* qui palmam nobis præripiant, sed *approbatores* potiùs qui plaudant et gratulentur nostræ victoriæ.” Calvin. In illustration of *νίφοις μαρτύρων* Mac-knight compares Isa. lx. 8. Ezek. xxxviii. 9, and adds “Because at the celebration of the games [of ancient Greece] *the victors in the morning combats did not receive their prizes until the evening*, but looked at those who engaged in the succeeding contests, the Apostle alluding to that custom represents all those that have been mentioned in the last chapter, as victors in their own term of trial, to be spectators now of the same game as played out by us, their spiritual children; Acts xiii. 33. Not that he would imply, that Saints in the other world know what we are doing in this; but that he would have us *often think of them*, that, by the recollection of their trials and virtues, we may stir ourselves up to greater diligence in our Christian course.”

<sup>b</sup> *ἀφορῶντες*, *looking off*—like the athlete in the stadium who along the



*the price at which He should purchase (ἀντί, as the equivalent, in exchange for) the joy that was set before Him, endured to be crucified (σταυρόν, a cross; or, in the abstract, crucifixion), undeterred by any feeling of shame that should keep Him from drinking the very last dregs of the cup which His heavenly Father had given Him (Matt. xxvi. 39, 42. John xviii. 11), and is now seated on the right hand of the throne of God: compare ch. ii. 9, 10. v. 8, 9. Phil. ii. 8, 9. Rev. iii. 21.*

Dr. Burton remarks on τὴν ἐνπερ. ἀμαρτίαν, "He here leaves the metaphor, and mentions what was really the most dangerous obstacle in the way of the Christian, *the sin which present circumstances make so likely, viz. apostasy.*" But it is not after our Apostle's manner to *leave* the metaphor which he has taken up, but rather to enlarge upon it; and this, not least by means of the *epeexegetic καί*, introducing sometimes (as in Tit. iii. 5) an *explanation*, sometimes (as in ch. xi. 28) a mere *amplification*, and sometimes as here a *specific illustration* (as in the phrase ἄλλως τε καί) and *restriction*, of some general term or proposition that has just preceded. With Chrysostom, therefore, who interprets it τὴν ἐνκόλως περισταμένην ἡμᾶς—and with Calvin who translates *deposito omni onere, et quod nos circumstat peccato*, and adds "hoc gravissimum est onus quod nobis obstat: non loquitur autem de externis vel actualibus (quæ vocant) peccatis, sed *de ipso fonte, hoc est de concupiscentiâ*, quæ ita omnes nostri partes occupat ut undique sentiamus nos teneri ejus laqueis"—we understand the Apostle here to have specified what he more especially intended by ὄγκον πάντα, and yet to have adhered so far to his metaphor as to describe Sin as τὴν ἐνπερίστατον, *that easily-found, that ever-present obstruction* in our path; agreeably to that use of the *substantive* noun περιστασις, which Kypke has adduced from Max. Tyr.: τὰς περιστάσεις πάσας (*all encumbrances*) ἀπεδύσατο, καὶ τῶν δεσμῶν ἐξέλυσεν αὐτόν.

prescribed line (Phil. iii. 14) presses onward to where the prize is publicly proposed to view—from every lower objective representation and image of Christ in His CHURCH, to HIM who, in that which *by faith* we realize to ourselves as *the race that is set before us*, is the Christian athlete's "Alpha and Omega; the beginning and the ending" in him of his right to the Tree of Life; Rev. i. 8. iii. 14. xxii. 13, 14.

In ver. 2. Bp. Middleton translates *ὑπέμεινε σταυρόν, endured a cross*; and adds "To have written τὸν σταυρόν, as one MS. reads, would have been improper: the cross on which Christ suffered *was not at the time of His suffering pre-eminent above any other cross*; which the presence of the Article would imply. We have therefore *θανάτου διὰ σταυροῦ, the death of a cross, Phil. ii. 8.*" Incumbent upon us, however, as we hold it to be to distinguish between *σταυροῦ*, as used here, and in Gal. v. 11. Phil. iii. 18—and why not also between *αἰσχύνης* here and in Luke xiv. 9, and the same noun as found with the Article in 2 Cor. iv. 2. Phil. iii. 19. Jude ver. 13. Rev. iii. 18?—there is an awkwardness in the translation proposed by the learned Prelate, to which we cannot easily reconcile ourselves. And therefore—on the same principle, on which in Gal. vi. 14 we have translated *κόσμος, mundanitas, worldliness*; even as Thucydides from *ὁ καιρός, occasio, an opportunity*, frames for himself an abstract noun *καιρός, opportunitas (id quod facit occasionem), opportuneness*; see Thuc. i. 42, *ἡ τελευταία χάρις καιρὸν ἔχουσα, κἂν ἐλάσσων ᾗ, δύναται μείζον ἐγκλημα λύσαι*—we would translate Phil. ii. 8, *and showed Himself obedient even unto death, yea death by crucifixion*; and here, *ὑπέμεινε σταυρόν αἰσχύνης καταφρονήσας, submitted to crucifixion, with a loftiness of purpose that raised Him above that sense of shame that might have deterred another from so doing.* We add only that *καταφρονέω* is often used by Thucydides to express *the calm composure of a mind that knows its own strength*, whether from within or from without: see, for example, ii. 62: *ἰέναι δὲ τοῖς ἐχθροῖς ὁμόσε, μὴ φρονήματι μόνον ἀλλὰ καὶ καταφρονήματι. αὐχνημα μὲν γὰρ καὶ ἀπὸ ἀμαθίας εὐτυχοῦς καὶ δειλῶ τιμι ἐγγίγνεται· καταφρόνησις δὲ, ὅς ἂν καὶ γνώμῃ πιστεύῃ τῶν ἐναντίων προέχειν.*

3. *For consider the case* (and, it is implied, *compare your own case with that*) of *HIM*, the gracious and long-suffering *GOD, OUR SAVIOUR* (1 Tim. ii. 3, 4. Tit. iii. 4), *Who hath endured at the hands of a sinful race* (τῶν ἀμαρτωλῶν: comp. ch. vii. 26. Rom. iii. 9—19. v. 8) *such manifestation towards Him of opposition to His word*; that so for very shame ye may

*not grow faint and weary in your minds*°. *Ye have not yet, in your antagonism unto Sin* (Rom. vi. 6, 11. vii. 23—25. viii. 13. 1 Cor. ix. 27), *resisted* (as did your Surety) *even unto blood*: ch. iv. 15. ix. 26. 1 Pet. iv. 1. 1 John iii. 5. *Rather have ye—καὶ ἐκέλε, yea, ye have* (comp. Acts vii. 43)—*forgotten the exhortation which reasoneth*⁴ *with you as with sons &c. &c.*

5. μηδὲ ἐκλύου ὑπ' αὐτοῦ ἐλεγχ. “*nec tædeat te, si ab Illo corripiaris*; similiter ἐκλελυμένος apud LXX exprimit ἠψὶ *indignabundum, tædio captum*; 1 Reg. xx. 43. Cf. Prov. iii. 11, ubi est verbum ἦψ, quod LXX verterunt *προσοχίζειν*; Num. xxi. 5, ubi Israelitæ aiunt se *tædio mannae captos esse*.” Küttn.

6. ὃν γὰρ ἀγαπᾷ κ.τ.λ. “*Hæc ratio videtur parùm firma esse*; promiscuè enim animadvertit DEUS tam in reprobos quàm in electos, et Ejus flagella iram sæpiùs quàm amorem declarant; sic enim et Scriptura loquitur, et experientia nobis confirmat. Verùm ubi sermo ad pios habetur, non mirum est eum duntaxat castigationis usum attingi quem illi sentiunt. Nam, utcunque severum Se et iratum Judicem erga reprobos DEUS ostendat, quoties eos punit, in electis tamen suis non alium finem spectat quàm ut eorum consulat salutem: hæc Paterni animi demonstratio est.” Calvin.

7. τίς γάρ ἐστιν κ.τ.λ.; *for what son is there, whom (his) father chasteneth not*°? The Article, by a well-known classic

° The Ancient Syriac version, as given by Mr. Etheridge, is, “*Consider, therefore, how much He endured from sinners who were adversaries to themselves; that ye weary not, nor fail in your souls. Not yet have ye come unto blood in the conflict which is against Sin.*”

⁴ So Macknight, comparing Acts xvii. 2, 17. xviii. 4, 19. xix. 8, 9. xx. 7, 9. xxiv. 25.

° “*A communi hominum more ratiocinatur, minimè esse consentaneum ut filii DEI à crucis disciplinâ sint immunes: nam si nemo hominum invenitur (prudens saltem sanique judicii) qui non liberos suos corrigat, quoniam sine disciplinâ ad bonam frugem adduci nequeunt; quanto minùs hoc tam necessarium remedium Deus, qui optimus et sapientissimus est Pater, negliget! Quare meritò infert Apostolus, quisquis immunitatem à cruce appetit, eum se veluti iudicare è numero filiorum DEI. Unde sequitur, non aestimari à nobis ut deest*

usage, is omitted before nouns “familiar in men’s mouths as household words,” such as *πατήρ, μήτηρ, πατρίς, πόλις* &c. See Jelf, Gr. Gr. § 447. Obs.

9, 10. *Shall it be, then, that at the hands of our fathers in the flesh we had correction, and yet gave them reverence, and not much more be subject (Luke ii. 51) unto the Father of the Spiritual Creation of God, and live? For they indeed, to the best of their judgment (Marg. Vers., as seemed good unto them), sought to form our characters for a few days upon earth<sup>†</sup>; but He with an eye to whatever is conducive to (to all that in its gracious operation makes for) our being participators of His holiness; children, that is, of the God-Man—the Second or Spiritual Adam, the Lord for whom we look from Heaven—as He is now, no longer κατὰ σάρκα, but κατὰ πνεῦμα ἁγιοσύνης: in that purely spiritual Manhood, which is the well-head and fountain of our derived, and (in “the abundance of the grace” of His outpoured Spirit) our daily-renewed holiness: Rom. i. 3, 4. v. 17. viii. 9, 29. 2 Cor. v. 16. Phil. iii. 20. 1 Thess. i. 10. 1 John iii. 2, 3.*

We have taken these two verses together, in that close connexion in which we believe the Apostle to have intended them to stand, because it is from the last clause of ver. 10, εἰς τὸ μεταλαβεῖν τῆς ἁγιότητος αὐτοῦ, that we gather that *the Father*, whom in ver. 9 he opposes to those from whom (as

adoptionis beneficium, totamque DEI gratiam repudiari, quum nos ab Ejus ferulis subducere volumus: quod faciunt quicumque æquo animo afflictiones non tolerant. Cur autem spurios potius quàm alienos vocat, qui correctionem refugiant! nempe, quia eos alloquitur qui in Ecclesiam cooptati ideòque filii DEI erant. Quare significat falsam et ementitam fore CHRISTI professionem, si se à PATRIS disciplinâ eximant; ut spurii magis sint quàm legitimi.” Calvin.

<sup>†</sup> “Si quis objiciat, patrum munus esse filios instituere in timore et cultu DEI, ideòque eorum disciplinam ad tam breve tempus restringendam non videri; respondeo, id quidem esse verum, sed hic de economiâ Apostolus loquitur, quemadmodum de politico ordine solemus vulgo loqui. Nam etsi magistratum est religionem tueri, eorum tamen officium hujus vitæ finibus dicimus contineri; quia aliter civilis ac terrena gubernatio à spirituali CHRISTI regno distingui non posset. Porrò, quòd correctiones DEI dicuntur utiles esse ad obtinendam Ejus sanctimoniam, hoc non ita accipiendum est quasi nos propriis sanctificent, sed quòd admiscuola sunt ad nos preparandos; quia per ea Dominus nos exercet ad mortificationem carnis.” Calvin.

*mediately* interposed between us and our Maker) we severally derived our natural being, can be no other than the "One Mediator between God and men"—GOD IN CHRIST at once, and CHRIST IN US—of whom the Evangelical Prophet spake beforehand as THE EVERLASTING FATHER (Isa. ix. 6); even the Beginning and First-Born of that New Creation of God, described here by τῶν πνευμάτων, "a spiritual succession in CHRIST of men *dead* in the body *unto Sin*, and *alive* in the spirit *unto God*." Compare ch. ii. 10—13. iii. 6, 14. v. 9, Rom. vi. 8—11. viii. 2, 9—11. Eph. ii. 5, 6. iv. 20—24. Col. i. 18. ii. 11, 12. iii. 1—4. Rev. iii. 14.

11. *Now, in every instance, correction is held for the time to be matter, not of joy* (Matt. v. 12. Jam. i. 2), *but of grief; yet afterwards, to them that have been disciplined thereby, it yieldeth peaceful fruit* (results in that chastened and composed frame of heart and mind, which we see portrayed in Psa. cxviii. 18—20. cxix. 67, 71, 75), *betokening acceptance with GOD* <sup>g</sup>.

"In δικαιοσύνης we have a genitive of explication; q. d. *even of righteousness*; not, however, understanding thereby (with Kuinoel and others) *rectitude* or *probity*, but that righteousness which has regard to GOD and His Law; a *heart right with GOD*, or, in one word, *godliness*; a sense which the term not unfrequently bears in the N. T. Compare Matt. v. 10. James iii. 18." Bloomf.

12. *Wherefore set right again the unnerved hands among you, and the palsied knees* (Isa. xxxv. 3), *and make direct paths for your feet* (Prov. iv. 26), *that so what now is lame in your spiritual membership—Ancient Syriac version: the member which is lame—may not be turned out of the way which GOD has prepared for us to walk in* (Luke iii. 6. Acts iv. 12. Eph. ii. 10), *but rather may be healed*<sup>h</sup> therein.

<sup>g</sup> The Ancient Syriac version is, "For all chastisement, in its time, is not considered as joy, but as grief; but, in the end, the fruit of peace and righteousness it giveth unto them who with it have been exercised."

<sup>h</sup> "His verbis non tantum ad ferendas magno animo afflictiones hortatur, sed admonet non esse causam cur residues ac pigri simus ad faciendum officium. Nam plus satis experimur, quantum nos impediatur metus crucis ne DEO, sicuti

It is not easy to determine here, what spiritual application the Apostle would have his readers make of the texts of Scripture which he has thus slightly paraphrased; but it seems probable that εἰρήνην διώκετε μετὰ πάντων καὶ τὸν ἀγιασμόν was subjoined as his own comment and enlargement upon τροχιάς ὀρθὰς ποιήσατε τοῖς ποσὶν ὑμῶν (comp. Eph. vi. 15), and if so, we may suppose that in vv. 15—17 we have presented to us what the Apostle had in his mind when he wrote ver. 12. And if this conjecture be allowed, it is *the Christian community* formed here and there among the converted Hebrews—dispersed (see page 229) throughout Syria, Pontus, Galatia, Cappadocia, Proconsular Asia, and Bithynia—whom, under that objective image (so frequent in his Epistles) wherein and whereby he would have us realize to our faith the truth of *our spiritual exaltation to be in JESUS the sons of God*, he is exhorting as a fully-developed MAN OF GOD—a spiritual ABRAHAM (so might we illustrate this conception of GOD'S new creation of Man) in the family; a spiritual DAVID in the great Congregation—to look well to the spiritual health and wealth of *not his own, but CHRIST'S, many members in one baptized body*; and now that, from being in life and limb a bond-slave unto Sin, he has been adopted into that family and household in

par erat, serviamus. *Libenter multi profiterentur suam fidem, sed quia sibi à persecutione timent, manus et pedes pium illum animi affectum destituunt. Libenter certant multi pro DEI gloriâ, susciperent bonas ac justas causas privatim et publicè; sed quia periculum est ab odiis improborum, quia molestias complures sibi paratas esse vident, quasi manibus complicatis otiosi quiescunt.* Ergò, si semel correctus fuerit in nobis nimius ille crucis timor et ad tolerantiam compositi simus, nulla erit pars nostri quæ non apta sit ac formata ad munus suum Deo præstandum. Hoc est igitur quod intelligit Apostolus. *Manus* (inquit) *remissas* ideò habetis, *genua vestra* ideò *labascunt*, quia non agnoscitis quæ vera sit in rebus adversis consolatio: ideò ad officium tardi estis. Nunc verò, quum ostenderit quàm utilis sit vobis crucis disciplina, debet hæc doctrina excitare novum in omnibus vestris membris vigorem; ut manibus ac pedibus ad sequendam DEI vocationem alacres ac prompti sitis. Porro ad locum Esaiæ alludere videtur, qui habetur cap. xxxv. 3. Præcipit illic Propheta piis doctoribus ut, propositâ spe gratiæ, genua trepidantia et debiles manus confirmet. Apostolus *universos Fideles jubet id facere*: nam, si hic usus est consolationum quas nobis DOMINUS proponit, *quemadmodum doctoris munus est totam Ecclesiam erigere, ita unusquisque doctrinam peculiariter sibi destinando seipsum erigit atque animat.*" Calvin.

which *this* only is required of him, that (as being yet a minor, though a son, he should be *dutifully subject unto the Father of the spirits that are being formed and disciplined therein*, to “yield his members servants unto Righteousness,” so as ever more and more to consecrate them to the end and object of their heavenly calling of GOD in CHRIST JESUS: ch. vi. 1—3. Rom. vi. 11—19. x. 3, 4. Eph. iv. 11—16, 20—24. Phil. iii. 9—16.

14. καὶ τὸν ἁγιασμὸν κ.τ.λ. *and that consecration of yourselves*—either, collectively and congregationally, as a living Temple in the Lord wherein GOD in CHRIST shall be the Indwelling Spirit; or individually, as walking in the likeness of that “First-Born from the dead,” whose Spiritual “Power over all flesh” is ever with you, to sanctify you wholly in body, soul, and spirit—that *separation of yourselves* to be holy as He is holy (Matt. v. 8. 2 Cor. vi. 17, 18. vii. 1. 1 Thess. iv. 3, 4, 7. v. 23. 1 Pet. i. 15, 16. 1 John iii. 2, 3), *without which no man shall see THE LORD, THE GOD-MAN AS HE NOW IS*, when in the body of His glory He shall come to be glorified in His saints, and admired in all them that on earth are stedfast believers in His Name: Phil. iii. 20, 21. 2 Thess. i. 10.

Calvin well remarks on this verse: “Ita nati sunt homines, ut videatur unusquisque *fugitare* pacem; sibi enim privatim singuli student, mores suos volunt ferri, aliorum moribus sese accommodare non dignantur. Ergò, nisi magno laborem *sectemur pacem*, nisi multas offensas obliviscamur, et multis in rebus alii aliis mutuam demus veniam, eam nunquam retinebimus; multa enim quotidie accident quæ occasionem præbeant dissidiis. Quia tamen pax ab impiis aliâ conditione non potest impetrari quàm si eorum vitiis ac sceleribus assentiamur, ideò protinus addit Apostolus *sanctimoniam* unà cum pace sectandam esse; ac si pacem nobis cum hæc exceptione commendaret, *ne malorum amicitia nos inquinat aut polluat*. *Sanctimonia* enim DEUM propriè respicit. Quarè, etiam si totus mundus bello flagrare debeat, non est deserenda *sanctimonia, vinculum nostræ cum DEO* [per CHRISTUM] *conjunctionis*. Denique, cum hominibus

concordiam placidè foveamus, sed *usque ad aras*, ut habet proverbium. Negat quenquam posse DEUM *videre sine sanctimonid*, quoniam *non aliis oculis videbimus DEUM quàm qui reformati fuerint ad Ejus imaginem.*"

15. *Having an eye to this, that there be<sup>1</sup> no one among you falling short of what in the grace of God it is given him to be* (Eph. iv. 7. Tit. ii. 11); *lest haply some root of bitterness springing up occasion trouble, and* (equivalent to, *even that*) *many be defiled thereby.*

"In order to avoid the confusion of metaphor in ἐνοχλῆ and μανθῶσι, Grotius, Whitby, Mill, and Valcknaer would read ἐν χολῆ, which is supported by the Hebrew text in Deut. xxix. 18, the passage here referred to<sup>1</sup>. But since seven MSS. of the Septuagint (including the Alexandrian) read as in the Apostle's text, it is not probable that the other reading was the general one in his age." Bloomf.—and so Hallet, cited by Macknight: "There is no reason to alter this text in conformity to the LXX translation of Deuteronomy, since the Apostle does not *cite* it, but only uses so much of it as was to his present purpose. In this way do *all* Christians unblamably mingle some expressions of Scripture among their own, with some variation of words."

<sup>1</sup> It is not ᾗ (as generally suggested) that we must supply after μή τις ὑστερῶν, but ἵστιν—as in Deut. xxix. 18, μή τις ἵστιν ἐν ὑμῖν ῥίζα ἀνω φύουσα ἐν χολῆ καὶ πικρία—there being the same change of mood here after μή, and the same reason for the change, as in Eur. Phœn. 93 (cited on Gal. ii. 2, where see foot-note), μή τις πολιτῶν ἐν τρίβῳ φαντάζεται, κάμοι μὲν ἔλθῃ κ.τ.λ.

§ "Non dubito quin ad Deut. xxix. 18 respexerit: nam promulgatâ Lege Moses cavendum esse docet, *ne qua radix fel et abyntium germinans in populo DEI pullulet*; postea interpretatur quid sibi velit, *ne quis scilicet animo suo in peccato benedicens et, quemadmodum ebrii sitim suam acouere solent, pravam cupiditatem irritans impunitatis illecebrâ DEI contemptum inducat*. Idem nunc agit Apostolus: prædicit enim fore ut, si talem radicem altiùs crescere sinamus, multos corrumpat et depravet. Nec tantùm jubet singulos eradicare ex cordibus suis talem pestem, sed prohibet etiam ne patiamur inter nos crescere. Fieri quidem non potest quin radices istæ hæreant in Ecclesiâ, quia bonis semper mixti sunt hypocritæ et impii; sed, ubi erumpunt, resecari debent, ne crescendo suffocent bonum semen. *Amarulentiam* ponit pro eo quod Moses dicit *fel et abyntium*; sed uterque *teneosam ac mortiferam radicem* exprimere voluit." Calvin—and so Theodoret: ῥίζαν δὲ πικρίας καὶ πονηρὰ δόγματα καὶ τὸν διεφθαρμίνον ὠνόμασε βιον.



16. βίβηλος ὡς Ἡσαῦ. “Hoc exemplum vice expositionis est, quod attinet ad *profani* nomen: nam, quum Esau pluris fecisset unum edulium quàm primogenituram suam, benedictione privatus est. Profani igitur sunt, in quibus ita regnat mundi amor ac prævalet ut cælum obliviscantur; qui ambitione abrepti, addicti pecuniæ, gulæ dediti vel aliis deliciis irretiti, spirituale CHRISTI regnum inter suas curas vel nullo vel postremo in loco habent. Aptissimum porrò hoc exemplum est: nam, quum DOMINUS vim amoris quo populum suum prosequitur vult exprimere, *primogenitos*<sup>k</sup> vocat omnes quos ad spem vitæ æternæ vocavit. Inæstimabilis sanè hic honor est quo nos dignatur; ad quem si conferantur omnes mundi opes, omnia commoda, honores, deliciæ, et quæcunque ad beatam vitam pertinere vulgò existimantur, erunt instar vilis edulii. Quòd autem ea quæ nihili sunt habemus in tanto pretio, id fit quia prava cupiditas nobis præstringit oculos. Ergò, si velimus locum in DEI sanctuario tenere, contemnere discamus ejusmodi edulia quibus inescare reprobos gaudet Satanæ.” Calvin.

17. *For ye know that, desirous as he afterwards was to be the inheritor of the blessing, he was rejected; for that he found no place left for change of mind respecting it, even though in tears he made urgent supplication for it*<sup>l</sup>. By thus making

<sup>k</sup> Compare Exod. iv. 22. Jerem. xxxi. 9. with Rom. viii. 29. Gal. vi. 16. Heb. xii. 23.

<sup>l</sup> So Calvin: “*Nihil profecit serà suâ pœnitentiâ, etsi cum lacrymis quærebat benedictionem quam suâ culpâ amiserat.* Quia autem omnibus Divinæ gratiæ contemptoribus idem periculum denuntiat, quæri potest an, si contemptim recepta fuerit DEI gratia et posthabitu mundo Ejus regnum, nulla spes veniæ supersit. Respondeo non præcisè veniam talibus negari, sed admoneri ut sibi careant, ne idem illis quoque accidat. Altera etiam quæstio occurrit, an pœnitentia sua nihil proficiat peccatori, quisquis eâ præditus erit. Videtur enim hoc innuere Apostolus, quum tradit nihil Esau profuisse suam pœnitentiam. Respondeo pœnitentiam hic non pro *sincerâ ad DEUM conversione* accipi, sed tantum pro *terrore quo DOMINUS impios percellit, postquam diu in nequitia suâ deliciati sunt.* Nec mirum si inutilis dicatur hic terror, quia interim neque respiciunt neque oderunt vitia sua, sed tantum pœnæ sensu cruciantur. Idem et de lacrymis dicendum est. Quoties ingemuerit peccator, paratus est DOMINUS ad dandam veniam; nec frustra unquam queritur DEI misericordia, quoniam *pulsanti aperiat.* Verum, quia lacrymæ Esau desperati hominis fuerant, non

the latter part of the verse a mere enlargement upon, and exposition of, ἀπειδοκιάσθη, we avoid that difficulty in referring αὐτήν (as the sense requires) to τὴν εὐλογίαν, which has driven some—as our Translators in their Marginal version: *he found no way to change his mind*—to the desperate expedient of making μετανοίας denote a change of mind, not in Esau, but in his father Isaac; for example, when he said “Behold, I have made him thy lord, and all his brethren have I given him for servants, and with corn and wine have I sustained him; and *what shall I do now unto thee, my son?*” Gen. xxvii. 37.

18—24. “Alio argumento nunc pugnat: nam prædicat magnitudinem gratiæ quæ nobis patefacta est per Evangelium, ut reverenter eam excipere discamus; secundò, ejus suavitatem nobis commendat, ut alliciat in amorem ejus ac desiderium. Pondus utrique addit ex comparatione Legis et Evangelii: nam, quo altiùs supra Mosis administrationem excellit CHRISTI Regnum et splendidior est nostra quam Veteris Populi vocatio, eo fœdior nostra ingratitude et minus excusanda, nisi quâ decet religione tantum bonum oblatum amplectimur, et humiliter suspicimus tantam CHRISTI majestatem quæ hic apparet. Deinde, quum Se non nobis formidabilem ut olim Judæis DEUS præbeat, sed tam amicè et comiter nos ad Se invitet, ita quasi duplicatur ingratitude criminis nisi tam benignæ invitationi studiosè ipsi occurrimus. Primùm igitur meminerimus hîc Evangelium cum Lege conferri; deinde hujus comparationis duas esse partes, quòd DEI gloria illustriùs in Evangelio præniteat quàm in Lege, et quòd amabilis hodiè sit Ejus vocatio, quum olim nihil præter meros terrores habuerit.”

So Calvin; but together with this appeal to our best affections, as men whom GOD—revealing Himself as that Spiritual Man (set forth in One *only SON by nature*) which

*dirigebantur ad DEUM*: sic impii, utcunque deplorent sortem suam, conquerantur, ejulent, non tamen pulsant ad DEI januam; quia hoc fieri non potest nisi fide.”

He would have each one of *us* become by dutiful submission of ourselves, our souls and bodies, to the transforming Presence and Power of His Son within us—is drawing with the bands of Man's nature, even with cords of Love (Hos. xi. 4); together with such incidental assertion of the transcendent glory of our inheritance in CHRIST, as makes the majestic promulgation of the Law from Mount Sinai appear to have had *no* glory, when compared with this (2 Cor. iii. 7—11. 1 Pet. iv. 14. 2 Pet. i. 3, 4, 16, 17)—we believe the Apostle, without any formal declaration of such being the great end and object of his Epistle, to have intended here (as he draws nigh to its practical conclusion in vv. 28, 29) to meet that craving of the human mind for something *objective and palpable* in “the way, and the truth, and the life” of its religious creed, which spake in Philip when he said “Lord, *show us* THE FATHER, and it sufficeth us;” and for which provision was made in “CHRIST the Wisdom of God,” when unto His chosen witnesses, “even to them who did *eat and drink with Him after His Resurrection from the dead,*” THE WORD OF LIFE was so manifested as that *with their eyes they saw, they leisurely gazed upon, yea and their hands handled* that which they should make known to both Jew and Gentile, as the truth of their exaltation, as One New Man in CHRIST JESUS, to have access in one Spiritual fellowship with Him to THE FATHER: Eph. ii. 13—18. 1 John i. 1—3. Acts x. 40—43.

Under this view of the Apostle's magnificent peroration—commencing, indeed, with this chapter (which takes up again at ver. 2 the argument begun from ch. iii. 1, and pursued after St. Paul's manner, amid many digressions, in ch. iv. 14. vi. 19, 20. vii. 26—28. viii. 1, 2. ix. 11, 12, 28. x. 11—14, 19—25, 35—37), but concentrated here in the forcible appeal which, on the ground laid for it in ch. xi., he makes now to that *faith* which should realize to itself as well what is objective and earthly (*τὰ ἐπίγεια*), as what is purely spiritual and heavenly (*τὰ ἐπουράνια*), in the now disclosed way of Christ's holy ones; ver. 28. ch. viii. 2. ix. 8. John iii. 5—13—we would translate: *It is true, ye have not come*

to a palpable<sup>m</sup> mountain, and flaming fire, and mist and darkness and tempest, and the sound of a trumpet, and a voice speaking<sup>n</sup>, which they that heard entreated that they might not have a word more said to them—for they could not endure to hear the command given, “If so much as a beast touch the mountain, it shall be stoned<sup>o</sup> ;” nay, so terrible was that which appeared, Moses said “I am exceedingly affrighted and terrified<sup>p</sup> ;” yet have ye come unto a Mount Zion and city of the living God, even unto a heavenly Jerusalem (Isa. ii. 2, 3. Gal. iv. 26) ; and unto myriads of angels in solemn assembly (1 Tim. v. 21)<sup>q</sup>, and unto a Congregation of men formed in the

<sup>m</sup> See above on 1 Thess. ii. 13. Calvin remarks here : “ Variè exponunt hunc locum ; ego terrenum montem spirituali opponi arbitror, atque huc spectant quæ postea sequuntur de igne accenso, de turbina et procellâ et reliquis. Quæcunque Exodi decimo nono referuntur, fuere visibiles figuræ ; quæ autem habemus in regno CHRISTI, à sensu carnis sunt abcondita. Unde fit ut tota Legis dignitas quasi terrena esse incipiat : ita mons Sinai *manibus palpari potest*, mons verò Sion *mentis spiritu* comprehenditur.” And his construction of *κεκανμήνη πυρί*, which we have followed, will be seen to agree well with Deut. iv. 11, *καὶ τὸ ὄρος ἰκαίετο πυρὶ ἕως τοῦ οὐρανοῦ σκότος, γνόφος, θέλλα* : of which the Apostle, as his manner was, has cited the substance rather than the exact wording.

<sup>n</sup> *φωνῇ ῥημάτων*, literally a verbal communication, an utterance of or in words ; compare Matt. iii. 17. xvii. 5. Acts vii. 31. x. 13, 15. xxii. 7, 9.

<sup>o</sup> “For the words *ἢ βολιδὶ καταροξυθήσεται* after *λίθοβ*, there is so little authority of MSS. and Versions, that [although inserted from the LXX text of Exod. xix. 13] they have been justly cancelled by almost all editors from Bengel to Scholz.” Bloomf.

<sup>p</sup> “Torquet Interpretes quòd Mosi hæc verba tribuit Apostolus, *quæ nusquam legitur Mosem protulisse*. Verùm solutio non erit difficilis, si consideremus Mosem nomine *populi* sic dixisse, *cujus verba quasi internuncius ad Deum referebat*.” Calvin. Compare Exod. xix. 16—19.

<sup>q</sup> In thus detaching *πανήγυρι* from ver. 23, and subjoining it as in apposition to, and explanatory of *μυριάσιν ἀγγέλων*, we follow Tischendorf and all the best critics ; and give the interpretation of the Ancient Syriac translator, *and to a congregation of myriads of angels*, and of Theophylact : *ἡ πανήγυρις οὐδ' αὐτῆ ἐν μυριάσιν ἀγγέλων συνίσταται*. Both terms—*πανήγυρις*, as found in Hos. ii. 11. Amos v. 21. LXX ; and *ἐκκλησία*, as the common Greek term for the ancient *People of the Lord*—were doubtless employed here by the Apostle in that familiar sense in which they were wont to fall upon a Jewish ear : and though in the term *προτοτόκων* there may be (as Burton, after Grotius, has noticed) an allusion to the registering of the first-born in Numb. iii. 40—43, it is probable that it was suggested rather from Exod. iv. 22, *υἱὸς πρωτότοκος μου Ἰσραὴλ*—of which text the Apostle here suggests to the faith of his Hebrew Brethren in CHRIST a truer and more spiritual interpretation than had hitherto been received among their countrymen (see John viii. 41, 42) ; just as we have

*image of THE FIRST-BORN, and enrolled as citizens of Heaven* (Rom. viii. 29. xii. 2. Eph. i. 19, 20. ii. 4—10. Phil. iii. 10, 11, 20, 21. Col. i. 18. iii. 3, 4. 1 John iii. 2, 3. Rev. i. 4, 5; and unto GOD that shall bring ALL to Judgment (Gen. xviii. 25. Eccl. xi. 9. xii. 14. John v. 22, 27. Acts xvii. 31. 2 Cor. v. 10); and unto spirits of just men (delivered now from the burden of the flesh and in full possession of the end of their faith and steadfast continuance in CHRIST (vv. 1, 2. ch. iii. 6, 14. x. 36—39. Luke xxi. 19. xxiii. 43. Rom. ii. 7. Phil. iii. 12. 1 Pet. i. 9); and unto JESUS (as He is now at the right hand of GOD: ch. iv. 14. ix. 24. x. 21), the Mediator of a new and better Covenant—whereby unto the children, whom by His dying for them He hath bought off from the sentence of death which they had in themselves, He bequeaths a Spiritual Sonship and Inheritance with Him in One Body, not otherwise to be realized in this world than by faith; ch. i. 3, 4. ii. 9, 14, 15. iii. 6, 14. iv. 1, 3, 11. v. 8, 9. vi. 19, 20. vii. 19, 22, 26—28. viii. 6. ix. 11—15. x. 10—14, 19—25—and unto blood of sprinkling (a cleansing blood; ch. ix. 19—22) that speaketh to better purpose<sup>r</sup> than did the blood of Abel; for, whereas the blood of that first witness unto the fore-ordained Lamb of God, that (by Himself bearing) should take away the Birth-sin of the world, cried simply for vengeance upon his murderer (Gen. iv. 10, 11), the precious blood of Christ, wherewith in God's sight we are sprinkled every one at his Baptism, and credited with the grace of having therein died with Him unto Sin, is that which at once (1) emboldens us to lift up our hearts unto the Throne of grace, where He that died for us is now our living advocate with the Father; and (2) engages us, as (while we have faith and patience ch. vi. 12) the holders of such pro-

the spiritual fulfilment of Hos. xi. 1, pointed out to the faith of the Church of Christ in Matt. ii. 15.

<sup>r</sup> “ Instead of the common reading *κρίστρον*, most of the MSS. and Versions, together with several Fathers and all the early Edd. except the Erasmian, have *κρίτρον*, which was preferred by Mill, Bengel and Wetstein, and has been adopted by Griesbach, Matthæi, Knapp, Tittman, Scholz, and Tischendorf. The expression signifies *more salutary and available for mercy and pardon.*” Bloomf.

mises, on our part to “cleanse ourselves from all defilement of (what in CHRIST we believe ourselves called to be in) *flesh and spirit*, aiming at perfect holiness in the fear of GOD;” 2 Cor. vii. 1.

In all this (from ver. 22 to ver. 24 inclusive) we may say that, as the complement and the practical carrying-out (Col. i. 25) of the Doctrine of THE WORD or SON OF GOD made very MAN (Art. ii.), and because of His having borne our curse, and bought us off from its extreme penalty, exalted as *our* new Head and High-Priest to sit “on the right hand of God the Father almighty”—until that, *still* as He is now in *His man's nature*, “He shall come from thence to judge the quick and the dead”—the Apostle has, in effect, proposed to the faithful followers of Christ in every age to have always impressed upon their hearts and lives (2 Tim. i. 13) these “sound words:” I BELIEVE IN THE HOLY GHOST, the internal Witness, the Truth and the Life of the Fellowship externally evidenced and embodied in<sup>s</sup> THE HOLY CATHOLIC CHURCH: THE COMMUNION OF SAINTS: THE FORGIVENESS OF SINS: THE RESURRECTION OF THE BODY, AND THE LIFE EVERLASTING. AMEN.

25. See that ye refuse not to hear<sup>t</sup> HIM who at this day is speaking—as unto God, from those faithful and true hearts which draw nigh in His Name as their High-Priest and Advocate with THE FATHER; so from God, unto them that

<sup>s</sup> Compare Acts ii. 42, 47. Rom. viii. 15—17, 26, 27. 1 Cor. ii. 10—12. 2 Cor. iv. 6. Gal. iv. 6. 1 Pet. iv. 14. 1 John i. 3. v. 6.

<sup>t</sup> “Utitur eodem verbo quo priùs, quum dicebat *populum excusasse ne DEUS verba sibi faceret*; aliud tamen intelligit meo iudicio, h. e. *ne repudiemus sermonem qui nobis destinatur*. Porro hic ostendit quid spectaverit proximâ comparatione; nempe gravissimam pœnam manere Evangelii contemptores, quum Legis contemptum veteres impune non tulerint. Et prosequitur argumentum suum à *minori ad majus*, quum dicit DEUM *vel MOSEM* tunc in terrâ locutum esse, nunc eundem DEUM *vel CHRISTUM* loqui è cœlo. Quanquam ego utrumque ad DEUM [*sc. per MOSEM* et in CHRISTO loquentem] referre malo. Dicitur autem DEUS in terrâ locutus, quia *humiliùs* loquebatur. Semper meminerimus de *externâ* LEGIS administratione tractari, quæ talis fuit (si cum EVANGELIO comparetur) ut *terrenum quiddam saperet, nondum supra cœlos eveheret hominum mentes ad perfectam Sapientiam.*” Calvin.

obey Him, by the further gift and revelation of His SPIRIT, revealing ever more and more of the gift of THE SON within them. *For if they*—the ancient People of GOD; ch. ii. 2. iii. 16—19—*escaped not for having refused to hear the instructions of Him that spake on earth* (from Mount Sinai, ver. 19; and at sundry times by the mouth of Moses;) *much more shall we not escape who*—if we fall after the example of *their* unbelief (ch. iv. 11)—*turn away from Him who* by the abiding Spirit of His Son within us (John xiv. 15—17. 1 John iii. 24) *is speaking from Heaven.*

Χρηματίζοντα (on which see page 323, foot-note (e), if we attend to the Apostle's collocation of his words, is not to be made *the subject* of the sentence with τὸν ἐπὶ γῆς—after which it is obvious to supply λαλήσαντα, as suggested at once by τὸν λαλοῦντα and from ch. i. 1—but taken, as it stands, in close connection with παραιτησάμενοι to describe the circumstances under which the Israelites refused to listen to their Saviour GOD and KING, viz. *when He would have guided them by His counsel*, and led them to the glory of the typical Canaan.

26. The meaning of this verse appears to be as Macknight has paraphrased it: "GOD's voice at the giving of the Law shook the earth, in token that Idolatry was to be shaken in Canaan by the Mosaic Economy, *But now*, with reference to His speaking revealed as GOD THE SON<sup>u</sup> *hath He made a promise* (Hag. ii. 6) *to this effect: Yet once have I to shake, not the earth only*—Heathen Idolatry, and the powers on earth which support it—*but also the heaven*; the Temple-service [framed in every particular after the pattern of unseen and eternal verities in the Heaven of heavens: ch. viii. 5. ix. 23, 24] and the Jewish Polity"—the type of

<sup>u</sup> "Tempora CHRISTI proculdubio designat Propheta, nam mox in contextu sequitur *Commorebo omnes gentes, et veniet Desiderium omnium gentium, et implebo domum istam gloriâ.* Atqui certum est, neque gentes omnes collectas fuisse in unum corpus nisi CHRISTI auspiciis, nec aliud esse desiderium in quo acquiescimus omnes quàm Ipsum CHRISTUM, nec Templum Salomonis fuisse gloriâ superatum, nisi quum CHRISTI gloria per totum terrarum orbem diffusa est." Calvin.

the Christian commonwealth, or CHURCH-STATE, in due time to be developed in each national Congregation of GOD'S people; with more or less of approximation unto that measure of growth in Spiritual membership, which in the baptized body (whether social or individual) indicates what our Apostle terms *full age* in CHRIST: ch. v. 12—14. Eph. iv. 13. Col. i. 28.

27. τὸ δὲ (λέγειν) ἔτι ἄπαξ κ.τ.λ. *Now His saying YET ONCE indicates His purpose of removing things which, as having been made in Time, admit of being shaken* and removed from their places, to make way for the abiding in Time and Eternity of things that may not be shaken.

“Because the verb ποιῆν sometimes signifies (as in ch. iii. 2) to appoint, Pierce thinks the Apostle's argument is that the Jewish Church and Worship, having been in the first instance appointed by GOD, might also be set aside by the same Divine authority. But since the earth-born worship of the Heathen world is said in like manner to be shaken, I think by things that were made he meant things made with hands; which in Hebrew phraseology would denote things of an inferior (and even imperfect) nature, and so might be applied not only to Heathen rites, but to the Mosaic Ritual, as of less spiritual worth than the Christian.” Macknight.

28. *Wherefore, succeeding as we are now in the Christian Church to a Kingdom not to be removed* (Dan. ii. 44. vii. 18. Col. i. 13. 1 Thess. ii. 12. 2 Pet. i. 11) *let us hold* the grace

v “Σαλευόμενα, concussa [h. l. *caduca, fluxa, quæ concuti et amoveri possunt*] vocantur ea quæ re ipsâ parum sunt constantia, utpote *πεποιημένα, factitia* [created things]. Μη σαλευόμενα, non concutienda; i. e. urbs DEI æterna, ver. 22.” Kilttn.—and so our Translators in their Marginal version, *things that may be shaken*. We have here then another instance of that use of the Greek Pass. participle (and the same use is found in Latin also, expressing what *has been, often is, and therefore at any time may be done*) which we have seen in ψηλαφωμίμη, *contractabili*; Angl. *palpable*; ver. 18.

w We understand ἔχωμεν here, like κληρονομοῦντων in ch. vi. 12—and like ὁ ἔχων (ch. vii. 6) and ὁ ἀναδεξάμενος (ch. xi. 17) applied to Abraham as in his



whereby (on His part accepted in the Beloved Son; Eph. i. 6. Rom. iii. 24. v. 2) we may serve GOD acceptably, with filial reverence (on our part) and godly fear. And that, because—true though it be that GOD hath so loved our world as to have sent His own, His only SON, “not to condemn the world, but that the world might be saved by Him;” true that, whosoever believeth on Him, is delivered from that condemnation under which every child of Adam is born into the world; yet is GOD just, before He can be generous unto the sinner whose plea is faith in JESUS: and therefore he who, believing that THE SON OF GOD gave HIMSELF to die for him, is not constrained by the greatness of that love “himself also to walk even as HE walked;” he who has incurred

day the holder of God’s eternal Promise (Tit. i. 2)—to describe in one word that possession (and implied therein, use and improvement) of spiritual privilege, which our Lord also (with especial reference to the one talent, at the least, committed to every servant baptized into His household, the Church) has described by one word, *πραγματεύασθε*, occupy, trade upon; Luke xix. 13: compare *id.* 26, *παντι τῷ ἔχοντι δοθήσεται*. Nor does this interpretation differ much from that other which some may prefer to it, *let us have the grace to serve God acceptably*, which—though Calvin writes “Sensus optimè procedet, si affirmativè legas *ἔχομεν*: nos, dum amplectimur Evangelium, donari CHRISTI SPIRITU ut reverenter et piè colamus DEUM: si in modo hortandi legas *ἔχομεν*, coacta et obscura erit locutio”—Doddridge (as cited by Dr. Bloomfield) well defends, observing that “in this oblique intimation, by which it is (as it were) taken for granted that we certainly may have grace, if we take the right method for obtaining it, there is something peculiarly impressive.” For what is *ἔχομεν*, in this view of it, but *let us have infused into us, be dutiful and submissive recipients of, put ourselves in the way of obtaining*, and so (as before) *be inheritors, holders, and improvers* of the grace of God’s accepted children in CHRIST JESUS! And what is “the right method of obtaining” this, but by giving evidence in our hearts and lives of those fruits of the Spirit of God’s SON in us (Gal. i. 16), *filial reverence*, namely, *and godly fear*?

In any case, then, *μετὰ αἰδούς και ἐλάβειας* sets forth the necessary adjunct and qualification on our part, without which it is to little purpose that GOD credits us with the grace of being unto Him as sons and daughters (2 Cor. vi. 18), and, because this is our stand-point (*ὑπόστασις*) in CHRIST, hath sent forth THE SPIRIT OF HIS SON to be (if we resist Him not) the indwelling light and comfort of our hearts; Gal. iv. 6. And thus connecting these words with *ἔχομεν χάριν κ.τ.λ.*, and not (as in the received version) with the subordinate clause *λατρεύωμεν εὐαρ. τ. Θ.*, we may compare 2 Tim. i. 13, where Timotheus is in like manner exhorted to let the wholesome impression produced on him by the Apostle’s teaching be seen in his Christian walk and conversation, in *faith evidencing itself in love*.

*this* new condemnation, that “whereas the Light of men hath come into the world, he still *loves* darkness rather than light *because his deeds are evil* ;” he “shall not see Life, but *the wrath of GOD abideth* on him”—*and that*, the Apostle goes on to say, *because OUR GOD*, the same now that He has been from the beginning (Deut. iv. 24) and shall be found to be in the Day when “the hidden Man of the heart” shall finally be disclosed, IS A CONSUMING FIRE. Compare Rom. ii. 5, 6, 16. 2 Cor. v. 10, 11. 2 Thess. i. 7, 8. 1 Pet. iii. 4.

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### CHAPTER XIII.

1. *Let love of THE BRETHREN*<sup>a</sup>—not yet, when the Apostle wrote, co-extensive with the love of COUNTRY, and of Constitution in CHURCH AND STATE: Psa. cxxii.—*be a settled principle* among you: for see John xiii. 34, 35. 1 Thess. iv. 9. 1 Pet. i. 22. ii. 17. iv. 8. 2 Pet. i. 7. 1 John iv. 7—12. We may suppose the Apostle also to have referred back to ch. vi. 9, 10, as though he had said, *Let there be no diminution of that love of the Brethren which I have commended in you*, and for which you will not fail to reap your reward.

2. διὰ ταύτης γὰρ κ.τ.λ. “Respicit historiam Abrahami et Lothi, quorum prior *angelum fœderis* JESUM CHRISTUM et duos *angelos comites*<sup>b</sup> hospitio excepit (Gen. xviii.), posterior ad ædes suas duos istos angelos invitavit; Gen. xix. 1—3.

<sup>a</sup> “De amore loquitur quem inter se colere debent domestici Fidei [Gal. vi. 10. Eph. ii. 19], quemadmodum DOMINUS communi adoptionis vinculo arctius eos devinxit. Itaque utilis in primâ Ecclesiâ fuit loquendi consuetudo, quòd se Christiani FRATRES vocitabant: nunc unâ cum re nomen ipsum ferè obsolevit.” Calvin.

<sup>b</sup> Two (we may say) unto whom He for the time had made Himself in all

Uterque magnam ostenderat hospitalitatem, quum ignoti isti peregrinantes, hominibus omninò similes, apparuissent. His igitur usus exemplis jubet Hebræos hospitio liberaliter excipere etiam ignotos aliosque et miseros exules [propter CHRISTI nomen], quum forsitan inter illos sint de quibus CHRISTUS declaravit *Se beneficia illis tributa, tanquam in Semetipsum collata, habiturum esse*: Matt. xxv. 35, 40.<sup>c</sup> Küttn.

3. *Think of those who for CHRIST's sake (Philem. 9. Rev. i. 9) are in bonds, as bound with them; of those who are in distressed circumstances (ch. x. 32—34), as being yourselves also—not in the body (received version), as though the Apostle had written εν τῷ σώματι (2 Cor. v. 6, 8); nor clothed with flesh (Ancient Syriac version), as though he had written εν σαρκί (2 Cor. x. 3); but as he has written, εν σώματι, embodied 2 Cor. xii. 2, 3 or rather incorporated, "planted together" in CHRIST so as to be, or as who should be—of one Body (Rom. xii. 5. 1 Cor. xii. 13. Gal. iii. 28); in which, "both if one member suffer, all the members suffer with it; and if one member be honoured, all the members rejoice with it;" 1 Cor. xii. 26.*

Such we believe to be the true interpretation of ὡς καὶ αὐτοὶ ὄντες ἐν σώματι—on the suggestion of Calvin, who writes "Variè exponunt: quidam generaliter, vos quoque iisdem estis malis obnoxii; ut fert communis humanæ nature conditio: alii, ac si in corpore eorum essetis: mihi neutrum placet, refero enim ad ECCLESIE corpus, ut sit sensus: Quandoquidem estis ejusdem corporis membra, communiter vos affici decet alios aliorum malis, nequid inter vos sit separatum"<sup>c</sup>—and apart from the obligation, under which we are, not to overlook the Apostle's use or omission of the Article (as suits his purpose) with the same noun<sup>c</sup>, we hereby bring the

*respects like and equal (ch. ii. 17), so that what was done by Abraham to Himself as seen (John viii. 56), was done to him by Lot also, as present though unseen with these His brethren.*

<sup>c</sup> Of this we have another remarkable example in Rom. vii. 4—where of the actual body of Christ that was crucified he writes, καὶ ὑμεῖς θανατώθητε τῷ νόμῳ διὰ τοῦ σώματος τοῦ Χρ.—compared with 1 Cor. xii. 27, where he asserts of that mystical body of Christ "which is the blessed company of all faithful

two clauses contained in this verse into closer sequence and harmony <sup>d</sup>. He could not, it is plain, have written *ὡς καὶ αὐτοὶ συνδεδεμένοι* in the former clause; but in the latter he might have written (and to the same effect) *ὡς καὶ σὺν αὐτοῖς ὄντες ἐν σώματι*, as designed for a, i. e. to make one, body with them: compare Col. iii. 15, *ἐκλήθητε ἐν ἐνὶ σώματι*, and the note on *ἐν Υἱῷ*: ch. i. 1.

4. *Marriage is honourable in all who contract it, and their bed*—so the Ancient Syriac translator, with the same correct appreciation of the relative force of the Article here as in James ii. 14, where he translates *ἡ πίστις* “his faith”—without stain of sin (ch. vii. 26). Tempted as we are with many Expositors to supply, not *ἔστιν* here, but *ἔστω*—as in the following verse, and as suggested by all that has preceded in this chapter—we yet prefer with Calvin to suppose the same end attained by *indirect* and *implied* exhortation: “dum enim audimus honorabile esse conjugium, simul in mentem venire debet *honorificè et reverenter in eo versandum esse*. Porro Apostolum conjugium scortationi, tanquam remedium morbo, opponere contextus clarè ostendit: nam, priusquam DOMINUM minetur pœnas de scortatoribus sumpturum, præfatur quæ sit vera effugiendæ hujus vindictæ ratio, nempe si honestè in conjugio vivamus. Quum dicit *in omnibus*, intelligo *nullum esse ordinem* qui à *conjugio prohibeatur* <sup>e</sup>. Nam, quod DEUS generi humano in universum concessit, omnes sine exceptione decet: *omnes*, inquam, *qui conjugio apti sunt, eoque opus habent*. Hoc autem disertis

people,” *ὑμεῖς δὲ ἐστε σῶμα Χρ.*, now ye, who one by one (*ἐκ μέρους*) have been made *members of Christ* by Baptism, collectively *are a Body in CHRIST*: *καὶ μέλη ἐκ μέρους*, as well as *individually His members*.

<sup>d</sup> “The precepts contained in this and the following verses, but more especially in this”—Macknight aptly remarks here,—“on account of the simplicity, brevity, and beauty of the language, and the strength of the reasons added to support them, may be compared with the most elegant of the precepts of Epictetus or any of the most famed Heathen philosophers, and will be found on the comparison to excel them all.”

<sup>e</sup> So also Klüttner: “*ἐν πᾶσι*, *inter omnes*; i. e. *inter cujusvis ordinis et conditionis homines in Ecclesiâ*.”

verbis exprimi oportuit, ut superstitioni occurreret cujus jam tum semina occultè jaciebat Satanæ, *conjugium rem profanam esse*, aut certè à *Christianâ perfectione procul remotam* [1 Tim. iv. 3]. Hæc tam præcisâ denuntiatione non fuisse territos, qui matrimonii prohibitionem invexerunt mundo, plus quàm mirum est: nisi quòd frænum ita Satanz laxari oportuit, ad puniendam eorum ingratitude[m] qui DEUM audire abnuerant."

5. *Let there be no fondness for money* (1 Tim. vi. 10) *is your character, being content rather* (*ibid.* 8) *with such things as ye have*: compare a similar apposition of the Greek "nominativus pendens" in Rom. xii. 9.

*Ibid.* αὐτὸς γὰρ εἶρηκεν. "From what particular part of Scripture these words are cited, has been disputed. Some say from Josh. i. 5, others from Deut. xxxi. 6, others again from 1 Chron. xxviii. 20. It would rather seem that the Apostle referred to the *general purport* of God's declarations in those and similar passages; such as Psa. xxxvii. 25, 28. Isa. xli. 10. Indeed, the manner in which the following citation from Psa. cxviii. 6 is introduced shows that the passage (cited by Philo as a λόγιον τοῦ Θεοῦ) was commonly employed for the purpose of consolation." Bloomf.—and so Calvin *in loco*.

7. "Quæ sequuntur"—Calvin remarks on this verse—"non tam ad *mores* quàm ad doctrinam pertinent. Primo loco Judæis exemplum proponit eorum à quibus edocti fuerant, ac videtur peculiariter de iis loqui qui doctrinam à se traditam proprio sanguine obsignaverant: nihil tamen impedit quominùs generaliter intelligamus de iis qui in sanâ fide ad extremum usque perstiterant, et tam in morte quàm in totâ vitâ fidele sanæ doctrinæ testimonium reddiderant."

In this case τῶν ἡγουμένων—better translated here, as in the Marginal version, *guides*; or, as in the Ancient Syriac, *leaders*—must mean, as distinguished from those named in ver. 17, *your conductors unto CHRIST, your spiritual fathers* (compare 1 Cor. iv. 15); *those*, as the Apostle goes on to

explain his meaning (and this he is careful to do also in ver. 17), *who announced unto you the glad tidings of the word, or Doctrine, of GOD our Saviour.*

8. JESUS CHRIST, regarded as our one way of access to THE FATHER (John xiv. 6. xvii. 3. Acts iv. 10—12. Rom. v. 2. Eph. ii. 18. 2 Tim. ii. 13. 1 John v. 20), being UNCHANGING AND UNCHANGEABLE—the Apostle from this axiom urges (by implication, as in ver. 4) that practical admonition which it naturally suggests. “Quia cum Judæis agebat, docet CHRISTUM semper eundem principatum tenuisse quem hodie tenet, ac semper Sui fore similem usque ad finem mundi. *Hæc igitur totum V. T. tempus complectitur; et ne quis subitam paulo post mutationem expectaret, quia recens adhuc erat Evangelii promulgatio, pronuntiat sic nuper revelatum esse Christum ut perpetuò daret eadem Ejus cognitio [Col. ii. 2—4]. Hinc apparet non de æternâ CHRISTI essentiâ Apostolum disputare, sed de Ejus notitiâ quæ omnibus sæculis viguit inter pios, et perpetuum ECCLESIÆ fundamentum fuit.*” Calvin.

9. *Be not carried away by various and novel doctrines*<sup>h</sup>: *for it is good that the heart be established* (find its resting-place) *on a sense of GOD's grace in CHRIST; ch. x. 22. xii. 28. 1 John iii. 21—on an inward assurance that we are sons, which bids us on our part love Him by whom we feel ourselves to have been so greatly loved; Luke vii. 47. Gal. i. 16. iv. 6. 1 John iv. 19—not* (on mere externals, as under the Law) *on meats, whereby those who* (in the spiritual

<sup>f</sup> This is the common use of the word λαλιω to describe the evangelizing of the world: see, for example, Acts iv. 29, 31. xiii. 46. xvi. 6, 32. 1 Cor. ii. 13. Phil. i. 14. Col. iv. 3, 4. 1 Thess. ii. 2, 16.

<sup>g</sup> This translation will suit either reading—*παράφεισθε*, *be drawn aside*, for which there is a preponderance of authority; or *περιφείσθε*, *be carried about or tossed to and fro*, which is supported by Eph. iv. 14. Jude ver. 12.

<sup>h</sup> “*Doctrinas quæ à CHRISTO nos abducunt variis appellat, quoniam non alia est simplex ac sincera veritas quàm CHRISTI cognitio: peregrinas autem, quia quicquid extra CHRISTUM est, Deus pro suo non agnoscet. Significat præterea Apostolus, Ecclesiæ Dei semper fore certamen cum peregrinis doctrinis; nec aliud esse remedium quàm ut purâ CHRISTI cognitione munita sit.*” Calvin.

infancy of the world; Gal. iv. 3) *walked in the observance of them were not really benefited*; in respect, namely, of their spiritual acceptance with God<sup>1</sup>: see Rom. xiv. 17, 18. 1 Cor. viii. 8.

“*Nihil profuisse cibos iis qui in illis versati sunt incertum est ad quos spectet: nam certè Patribus qui sub Lege vixerunt utilis erat παιδαγωγία, cujus pars erat ciborum discrimen. Videtur igitur de superstitionis intelligi, qui post revelatum Evangelium perperàm adhuc in veteribus cæremoniis hærebant. Quanquam, si de Patribus scitè exponas, nihil erit absurdi. Profuit quidem illis impositum à Domino jugum subire, et se obedienter continere sub communi piorum et totius Ecclesiæ disciplinâ; verùm Apostolus significat per se nihil valuisse ciborum abstinentiam. Et certe nihil reputanda est nisi quatenus rudimentum fuit, quo tempore similes pueris erant filii DEI. Ceterùm, quod de cibis tradit, licebit ad alios Legis ritus extendere.*” Calvin.

10. The general sense of this verse, as connected with the preceding and succeeding context, is well given by Dr. Bloomfield (after Kuinoel) as follows. “We Christians are not to rest on those ritual injunctions so scrupulously observed by the Jews, as to meats lawful or unlawful: we have a sacred meat, and that far more precious; yet such as they who adhere to Moses’ law *cannot eat, for it is the flesh of the piacular victim*<sup>1</sup>. The expression οἱ τῆ σκηνῆ λατρεύοντες, though properly said of the Jewish *priests*, is here used more generally of *those who hold to the Jewish Ritual*<sup>2</sup>.

<sup>1</sup> “The Apostle had good reason to say this: for these sacrifices being offered to God as *King of Israel*, and not as Moral Governor of the world, the pardon which was sealed to the offerers by their being permitted to feast on these sacrifices in the court of the Tabernacle, as persons *at peace with JEHOVAH their King*, was not a moral and spiritual but a mere *political* pardon, consisting in the remission of those civil penalties which, as the Head of their commonwealth, God might have inflicted on them for transgressing the laws of the Theocracy.” Macknight.

<sup>2</sup> Compare Levit. vi. 30: *καὶ πάντα τὰ περὶ τῆς ἁμαρτίας ὧν ἴδεν εἰσενεχθῆ ἀπὸ τοῦ αἵματος αὐτῶν εἰς τὴν σκηνὴν τοῦ μαρτυρίου ἐξιλάσασθαι ἐν τῷ ἁγίῳ, οὐ βρωθήσεται, ἐν πυρὶ κατακαυθήσεται.*

<sup>3</sup> It will include also *all*, who (as in the Romish *Sacrifices*, not *Sacrament*, of

Θυσιαστήριον is put by metonymy for *the victim upon the altar*<sup>1</sup>; a sense suggested here by the preceding βρώμασιν, as though the Apostle had said: ‘We Christians have our *sacrifice*, the Body and Blood, namely, of Christ (prefigured in the Paschal, and symbolized in the Lord’s Supper) of which those who rest their hopes of Salvation on the ritual sacrifices of the Mosaic Law (viz. Jews or Judaizers) have no right to partake:’ i. e. they are not *authorized* to eat with any assured hope of benefit thereby, seeing that they rest their hopes of Salvation on another and very different kind of sacrifice.” To the same effect also Schmid. ap. Küttner: “*Habemus altare unde haud datur vesci iis qui ædem veterem colunt. Judæi superbè jactabant altare illud unde haud liceat vesci Gentili, cujusque carnibus sacris ipsi accedant in societatem sanctitatis ejus; adèd ut illi quoque qui CHRISTO fidem dedissent, tantæ religionis prætextu, sacrificiis solemnibus Judæorum magno numero interessent; quod primis quidem temporibus tolerarunt Apostoli, ne viderentur contemnere cultum Divinum; vid. illustre exemplum, Act. xxi. 20—26. Quinetiam Apostoli, eorumque in primis Paulus [Act. xviii. 21. xix. 21. xx. 16. xxiv. 11—21], ad celebranda solennia festa sæpe venerunt Hierosolyma, ut jure Israelitarum fruerentur, et congregatæ exterorum multitudini dogmata Christiana proponerent verumque typorum et vaticiniorum eventum. Ultimâ enim erat hebdomade Fœdus multis confirmandum (Dan. ix. 27), quod effecerunt*

the Mass) virtually denying that *in His one oblation of Himself, once offered CHRIST, THE SON OF GOD, hath made a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world, to this day are serving the shadow, and not holding to the true Tabernacle (ch. viii. 2), the Body of Christ, as having part in the offering of which once for all, we in the good pleasure of God are held to have been sanctified so far, that there is nothing now to hinder but that we should draw nigh to God as of One Body with our Mediator and Redeemer, and He to us as of One Spirit with us in His SON. See ch. x. 10—14. Col. ii. 16—19. 1 Cor. vi. 17.*

<sup>1</sup> *The Christian Altar*, namely—which is CHRIST Himself: ver. 15—with all that is thereon (Matt. xxiii. 20); and so, by an obvious figure, the spiritual food and sustenance of our souls which by His precious blood-shedding our High-Priest hath obtained for us. So the Apostle writes 1 Cor. ix. 13, οἱ τῷ θυσιαστηρίῳ προσειδύοντες τῷ θεῷ. συμμερίζονται, *go shares with the altar*, i. e. participate in all the gifts (burnt-offerings and peace-offerings) that are thereon.



Apostoli *conciliandis* CHRISTO RESUSCITATO *Israelitis*. Ipse SPIRITUS SANCTUS docere debuit ex quonam tempore Judæis CHRISTUM amplexis à Templi sacris abstinendum sit; quod ex parte factum intelligimus *datâ ad Hebræos Epistolâ*. Jam enim Paulus, quum intellexisset esse inter Christianos è Judæis qui *non tantùm religione erroneâ ducti* Judæis sacris interessent *sed inimico in rem Christianam animo*, adè ut sanctitatem veram et unicam istis ritibus contineri clamarent, docuit palam fructum Redemptionis per CHRISTUM factæ *ad istos omnes minime pertinere, qui in Judaicis sacris confidunt*. Hæc igitur pròtinùs esse deserenda, et ad CHRISTUM solum accedendum illis qui velint frui mysterio *κοινωνίας Χριστοῦ*, Gentilibus pariter ac Judæis oblata in cœnâ Domini, quod ipsum typo expiationis illustrat vv. 11—13. Itaque *θυσιαστήριον*, quòd Judaico opponit, est *mensa Domini*: 1 Cor. x. 21. coll. *ibid.* 18. Docet *ταῖς ἀγάταις* frui haud licere iis qui colant *σκηνήν*, i. e. *veterem ædem* ejusque epulas sacras; cap. ix. 8.”

13, 14. *τοίνυν ἐξερχώμεθα κ.τ.λ.* The Apostle argues here from the case of the SON AND HEIR, as “cast out of the vineyard and slain” by the husbandmen who should have rendered unto Him of the fruits thereof (Matt. xxi. 39): *Therefore let us* be content to have no *πόλις*, no earthly Jerusalem or place which the Lord hath chosen for His more immediate worship and service (John iv. 21—23); but confessing ourselves, as did the Patriarchs (ch. xi. 13—16), to be making our present life of faith our appointed way to a better life to come, be willing—yea even rejoice—to bear the reproach of being called after the Name of One that was crucified, and despised as the self-denying subjects of a Kingdom not of this world: ch. xi. 25, 26. Matt. x. 37, 38. Acts v. 41. James ii. 7. 1 Pet. iv. 12—16.

15. *δι’ αὐτοῦ οὖν κ.τ.λ.* *On it, therefore*—the Apostle ought in strictness to have said, following up the metaphor commenced in ver. 10; but after the parenthesis in vv. 12—14, into which (as is *St. Paul’s* manner) he had diverged to point out how exactly the world’s Great Sin-Offering

tallied in all points with those annual sin-offerings that had prefigured Him, he not unnaturally refers rather to Ἰησοῦ than to θυσιαστήριον, and writes *through Him, therefore—let us offer sacrifice* in the offering<sup>m</sup> *of praise continually unto GOD, that is to say, the fruit of lips confessing* (doing grateful homage) *to His Name*: Psa. l. 23. Hos. xiv. 2. Mal. i. 11. Eph. iii. 10, 21. Compare notes on ch. iv. 9, 10. 1 Cor. v. 7. 1 Thess. v. 18.

16. *Alms-doing, again* (δέ, moreover, for another thing), *and readiness to contribute* for the relief of the poor among you (Luke xi. 41. Rom. xv. 26, 2 Cor. viii. 4. ix. 13. 1 Tim. vi. 18) *forget not* in your practice: *for such* at this day *are the sacrifices in which God findeth pleasure* (ch. vi. 10. Gal. v. 6. Phil. iv. 18. Philem. 6), as evidences of your reception of “the Spirit of His SON” within your hearts. Compare John iv. 23, καὶ γὰρ ὁ Πατήρ τοιούτους ζηεῖ τοὺς προσκυνοῦντας αὐτόν, *for of this description are they whom THE FATHER is now seeking as His worshippers.*

17. πείθεσθε τοῖς ἡγ. ὑμ. “Non dubito quin de *Pastori-*

<sup>m</sup> Although no objection need be made here to translating (after our English idiom) *the sacrifice of praise*, yet in reality the Article is not needed, nay in strictness not admissible—any more than in the Greek before καρπὸν, since *τουρίστι καρπὸν* is equivalent to ὅς ἐστι καρπός κ.τ.λ.—the writer’s intention being not to *assume*, but rather to *instruct* his readers, that *praise is sacrifice*, such as the prophet Hosea described when he spake of “rendering the calves of our lips.” He meant to say: “On our *Christian* altar, then, let us offer as sacrifice, for *one* thing praise, for *another* deeds of love to Christ as seen in *His* and our poorer brethren:” and so the adjunct *αἰνίσεως διαπαντός τῷ Θεῷ* contains in fact an *explanation* of *θυσίαν* (just as τῆς αἰών. κληρονομίας in ch. ix. 15 explains the nature of τὴν ἐπαγγελίαν) and might be translated *under the form of, consisting of, continual thanksgiving unto God.* Valcknaer remarks: “*θυσίαν αἰνίσεως*, phrasin Græcis incognitam, mutuatus est Noster ab Alexx. qui eam adhibuerunt 2 Paral. xxix. 31. Respicitur in v. ἀναφέρειν ad victimas propriè sic dictas, quæ sursum elatæ ponebantur in summâ altaris craticulâ: coll. Act. vii. 41.” Yet to the command there given, φέρετς θυσίας αἰνίσεως (*sacrificia honorifica, honoris gratiâ facta*) εἰς οἶκον, it is added καὶ ἀνήνεγκεν ἡ ἐκκλησία θυσίας καὶ αἰνίσεις κ.τ.λ.; and in the next verse these are declared to have been “threescore and ten bullocks, an hundred rams, and two hundred lambs.” It is in quite another sense, therefore, that our Apostle has used the phrase *θυσίαν αἰνίσεως*.

*bus loquatur et cæteris Ecclesiæ gubernatoribus* ; nam neque tunc erant Christiani magistratus, et, quod *vigilare* eos dicit *pro animabus*, ad spirituale regimen pertinet. Primò *obedientiam*, deinde *honorem* illis deferri jubet : hæc duo necessariò requiruntur, ut plebs fidem simul ac reverentiam pastoribus habeat." Calvin. Compare 1 Tim. v. 17.

*Ibid.* ἀλυσίτελεις γὰρ ὑμῖν τοῦτο, *for that were not for your advantage*<sup>n</sup> : viz. that your pastors should exercise their very responsible office among you with heavy and desponding hearts. So Calvin, well referring ἵνα τοῦτο ποιῶσιν το ἀγρυπνοῦσιν, and not to λόγον ἀποδώσουτες : "Ideò nos dociles esse jubet promptosque ad obsequendum ut, quod pro officii necessitate faciunt Pastores, libenter quoque et alacri animo faciant. Nam si restrictum mæstitiâ vel tædio animum habeant, ut aliàs probi sint et fidi, reddentur tamen pigriores ; quia unâ cum hilaritate concidet in agendo vigor. Itaque inutile fore plebi denuntiat Apostolus, si ingratitude suâ Pastoribus dolorem ac gemitum afferant ; ut significet nos sine propriæ salutis jacturâ non fore Pastoribus molestos vel immorigeros. Quum vix decimus quisque hoc cogitet, hinc apparet quantus vulgo sit Salutis neglectus."

18. προσεύχεσθε περὶ ἡμῶν. *For himself, and those whom we may presume to have been pretty well known as οἱ περὶ τὸν Παῦλον*, Acts xxi. 8—including beyond a doubt *Timotheus* (ver. 23), and some one or more of those (as Luke, Mark, Aristarchus, Demas, Tychicus) whose names are all more or less associated with his first residence in Italy : see Acts xix. 22, 29. xx. 4, 5, 13, 14. xxvii. 1. Phil. i. 1. Col. i. 1. iv. 7, 10, 14. Philem. 24—not certainly *for himself alone*, if we compare Rom. xv. 30. Eph. vi. 19, must the Apostle be supposed to have desired the prayers of those whom he was addressing. Compare note on 1 Thess. iii. 1.

*Ibid.* ἐν πᾶσι κ.τ.λ. Translate : *desiring to live honestly among, or in the sight of, all men* ; compare Acts xxiii. 1. xxiv. 16. 2 Cor. i. 12. iv. 2. vi. 3, 4.

<sup>n</sup> "Negatur aliquid, cui *dicendum fieri* intelligatur : " Kütt. — compare the Apostle's use of τὰ μὴ καθήκοντα, Rom. i. 28. τὰ οὐκ ἀνήκοντα, Eph. v. 4.

19. ἵνα τάχιον ἀποκατασταθῶ ὑμῖν, *to the end that I may the sooner be restored to you.* “Ipsa verbi indoles declarat auctorem jam antea fuisse cum illis, ad quos scribebat, familiariter versatum.” Valckn. Compare Matt. xvii. 11. Acts iii. 21.

20. ἐν αἵματι διαθήκης αἰωνίου. Our Translators have rendered this *through the blood of the Everlasting Covenant*, more in accordance with the Greek text of Exod. xxiv. 8. Matt. xxvi. 28, and this Epistle ch. ix. 20, than with the Apostle’s words here. We may either (1) connect them with τὸν μέγαν—comparing ch. x. 21, and observing that where St. Peter is speaking of the Lord Jesus as *the Chief Shepherd* (so to be distinguished from His officiating ministers), and not *as that Shepherd of His sheep that is mighty to save* (Isa. lxiii. 1. 1 John ii. 1, 2) *through Blood* that hath been the sign and seal of *an Everlasting Covenant* (Rom. iii. 25. v. 11), he speaks of Him as τοῦ ἀρχιερέως, 1 Pet. v. 4—and understand with Macknight, who compares Acts xx. 28, that “the Lord Jesus became the great Shepherd and Saviour of His sheep by shedding His blood to procure and ratify the everlasting Covenant;” in this case translating the clause, which some even thus may prefer to connect with ἀναγών, *in virtue of a Covenant* (comp. Zech. ix. 11) *that shall endure for ever*: or better, (2) connect them exclusively with ἀναγών, and translate *to be Himself the Blood* (i. e. the inward and spiritual grace, the Life-giving “power over all flesh,” the healing and atoning virtue) *of a Covenant for ever*, and compare Levit. xvii. 11. Isa. xlii. 6. xlix. 8. Luke v. 17. vi. 19. John v. 21, 26. xvii. 2. 1 John v. 6, 8; and for the construction of ἐν αἵματι as a “dativus consilii,” Angl. *to serve us* or *for blood*, the notes on ἐν σώματι ver. 3, ἐν Υἱῷ, ch. i. 1.

“Videtur mihi Apostolus hoc velle”—Calvin observes on the words ἐν αἵματι—“CHRISTUM ita resurrexisse à mortuis, ut mors tamen Ejus non sit abolita, sed æternum vigorem retineat: ac si dixisset, DEUS Filium suum excitavit, sed ita ut sanguis quem semel fudit ad sanctionem fœderis æterni post Resurrectionem vigeat, fructumque suum proferat perinde

*ac si semper fueret.* In summâ, vult nos in CHRISTUM respicere, ut bene de auxilio PATRIS speremus: nam ideò excitatus est CHRISTUS à morte, ut nos eadè DEI virtute renovemur in vitam æternam; ideò magnus est ovium Pastor ut sibi à Patre commissas oves tucatur.” Compare John i. 16—18, 27—40. Rom. v. 9, 10. vi. 8—11. Col. ii. 12. iii. 1—11.

21. καταρίσαι ὑμᾶς κ.τ.λ. Guided by what (we cannot doubt) *the same Apostle* has written in Rom. vi. 17. xii. 2. Eph. ii. 10. iv. 11—13, 21—24. Col. i. 28. 1 Thess. iv. 3. v. 18, 23. 2 Tim. i. 13. iii. 17. Heb. v. 12—14. vi. 1, we understand him here to pray for those same Hebrew Christians whom their more immediate Apostle (Gal. ii. 7—9) St. Peter addresses as a people who, in the development of GOD’S eternal purpose of being a FATHER to them, have had the grace to submit their bodies to be baptized, *and therein their souls also to be so sprinkled with the blood of Jesus Christ* that it has made them His own, His elect, His Spiritually-consecrated Israel (Mark xvi. 16. John iii. 36. Acts ii. 40, 41, 47. Rom. i. 5. viii. 33. 2 Cor. vi. 18. Gal. vi. 15, 16. Eph. i. 4, 5)—*that God*, the gracious Giver of that *peace* which is now established between earth and Heaven, *would make them complete in every good work*—fully develop in them His new creation, *the Spiritual Man* namely, or *Man of God*; and this not as *one member*, but *many members of One Body*, in CHRIST—*so as to accomplish in them His own secret purpose* (ch. x. 9, 10. Eph. i. 5, 9, 11. Art. xvii.), *by working in them that holy and accepted thing in His sight* (τὸ γεννῆμενον ἅγιον: Luke i. 35), *Man’s new nature as it is now* (2 Cor. vii. 1. Eph. i. 5. Col. iii. 3) *in JESUS CHRIST*°; *unto whom as THE LORD, THE SON AND HEIR OF GOD* yet to be revealed from Heaven in *our* likeness, as we in HIS,

° “Quum dicit per Jesum Christum, bifariam hoc potest exponi: vel *faciens per*, vel *quod Ipsi placeat per J. Chr.*; et uterque sensus optimè congruit. Seimus enim et Spiritum Regenerationis et omnes gratias conferri Christi beneficio; deinde certum est, quum nihil omni ex parte absolutum à nobis prodeat, nihil posse gratum esse DEO sine veniâ quam per CHRISTUM obtinemus. Mihi non displicet ad utrumque simul extendi.” Calvin.

be the glory laid up for the countless ages which shall be the consummation of the ages of our world! Amen! Compare Eph. iii. 21.

22. *I have, further*—the δέ introduces this postscript as though he had said, *It only remains for me* (compare note on 2 Cor. xiii. 11)—*to beseech you, Brethren, bear with the word of exhortation* (Acts xiii. 15) I have been addressing to you, and this the rather (καὶ γάρ) for that in few words have I charged you; viz. in the first seventeen verses of this concluding chapter. Valcknaer remarks on ἐπέσειλα: “Proprio usu verbum posuit, ut Lucas Act. xv. 20; nam, quum ἐπισκῆψαι significet *verbis alicui quid injungere*, ἐπιστείλαι notat *per literas aliquid significare*.” On the construction of ἀνέχομαι with a “genitive of reference,” see note on Eph. iv. 2.

Calvin remarks on this verse: “Quidam ita accipiunt ac si *audientiam sibi fieri* peteret; ego aliter: nam meo iudicio se paucis et breviter scripsisse commemorat, ne videretur *minuere quidquam* voluisse *ex quotidiano more docendi*: præsertim tamen de *exhortationibus* loquitur, in quibus fuit brevior. Discamus igitur non idè traditam nobis Scripturam, ut sileat inter nos vox Pastorum; nec simus fastidiosi, si eadem subinde auribus nostris exhortationes insonent. Sic enim moderatus est SPIRITUS DEI quæ Prophetis et Apostolis scripta dictabat, ut instituto à Se ordini nihil derogaret. Hic autem ordo est, ut assidue in Ecclesiâ exhortationes ex ore Pastorum audiantur.”

23. ἀπολελυμένον. Macknight, after noticing that this word may mean either *set at liberty* (as in Acts xxvi. 32, ἀπολεύσθαι ἐδύνατο) or *sent off* on some errand, and quoting in support of this latter version Matt. xiv. 15—to which he might have added the very frequent use which St. Luke makes of the verb in this sense, as in Acts xiii. 3. xv. 30, 33. xxiii. 22. xxviii. 25—remarks “Euthalius among the ancients, and Mill and Lardner among the moderns, understand the word in the latter signification; first, because it appears from Phil. ii. 19—24 that St. Paul about this time purposed to send

Timotheus into Macedonia, with instructions to return and bring him an account of the state of the Christians in that country; and secondly, because in none of St. Paul's Epistles written during his first confinement in Rome does he give the least intimation of Timotheus' having been *imprisoned*, although he was with St. Paul the greatest part of the time; Phil. i. 1. Col. i. 1. Philem. ver. 1."

A careful comparison of Phil. ii. 23, 24 will all but *prove* (1) that the writer's meaning here was, *Know that our brother Timotheus* (Acts xvi. 2, 3), *in whose company I shall see you, in case the Lord speed him on his way to you* (1 Theas. iii. 11), *has already taken his departure* from Rome; (2) that the writer, consequently, was *no other than St. Paul*; (3) that the *Epistle to the Hebrews* was written shortly after that to the *Philippians*, and when the Apostle had now seen so much of the *issue* of his long detention in Rome, as to be anticipating (ver. 19) his speedy restoration to his freedom as a Christian Missionary and Evangelist.

24. οἱ ἀπὸ τῆς Ἰταλίας. "The salutations from *the Christians of Italy* show that the writer of this Epistle was either *in Italy*, or had some of *the brethren from Italy* with him, when he wrote it. And this agrees with the supposition that St. Paul wrote it: for he was two years a prisoner at Rome (Acts xxviii. 30, 31), and when he wrote this Epistle had recovered his liberty, by means, as is conjectured, of those members of the Emperor's household whom he had converted: Phil. iv. 22." Macknight.

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## SYNOPSIS OF THE EPISTLE TO THE HEBREWS.

I. The Apostle's Introduction of his subject sets forth—

1. the transcendent dignity of that Person of THE CHRIST—  
GOD IN MAN under a glorified form of spiritual being—

wherein HE *on whose fiat all things are suspended* hath crowned His previous Revelations of Himself by the mouth of all His prophets, and made the religious centre and “consummation of the ages” of the world to be *no other than this* putting forth of His glory in *blotting out its Birth-sin*; this objective image and earnest of His being a FATHER unto us Who of His abundant mercy hath, in the Resurrection of Jesus Christ from the Dead, *begotten us again unto a living hope* (Acts xiii. 32, 33. 1 Pet. i. 3); this “SON whom He hath made HEIR OF ALL THINGS,” and seated at His own right hand, as far above the very highest of created beings as is the Name, SON OF GOD—His inheritance as *the First-Born among many brethren*—more excellent than that of Angel, Principality, Power, or any name that is named, not only in this world, but also in that which is to come (Eph. i. 19—21. 1 Pet. iii. 21, 22): ch. i. 1—5.

2. the witness which foregoing Scriptures had borne (a) to the bringing into this lower world of One whom, from the moment of His birth, all the angels of God should worship and give glory unto, as CHRIST THE LORD; (b) to His being, pre-eminently, THE ANOINTED ONE of the Lord His God, because of His being pre-eminently THE HOLY ONE among such as should *have part with Him* during the appointed period of His being on the Throne of *His glory, as the Redeemer and Sanctifier of His people*: (c) to the Truth of this Anointed and Enthroned King’s being no other than GOD, the Sovereign Lord Who in the beginning laid the foundation of the earth and heavens; the Self-Existent, Immutable, and Eternal One, Who (as such) is so addressed by name, and at the right hand of Majesty so exalted above all who would gainsay His power, as never was Angel, or *spirit of ministration*. For *what more* do the Scriptures predicate of these, than that they are swift and zealous servants of Him who made them, from time to time sent forth on behalf of those whom a coming day shall make known as HEIRS OF SALVATION? ch. i. 6—end.



3. the transcendent dignity of the Gospel of Christ—delivered, as it was, in the first instance, from the lips of the Lord Himself; then, not only by those who so heard it, confirmed unto the Jew first, and also to the Gentile, but further borne witness to on GOD'S part by various intimations of His having now **POURED OUT OF HIS SPIRIT UPON ALL FLESH**: and in proportion to the greater dignity of its announcement and attestation, the greater danger of being heedless and forgetful hearers of the Gospel of our salvation; the greater certainty that, if we practically disregard it, we shall not in the end escape that just retribution, which never failed to overtake every wilful transgression of the letter of that Covenant which was delivered under the attestation only of Angels: ch. ii. 1—4.
4. the glorious exaltation of Man's nature from henceforth in all the world, as redeemed and sanctified by the manifestation in it of "**THE SON OF GOD, with Power**" even on earth to raise from the death of Sin unto the life of Righteousness. This Truth of Man's Regeneration unto a living Hope that dates from the Resurrection of CHRIST, as the first-fruits of GOD'S New Creation in Him, the Apostle (without any formal enunciation of it) proclaims to be—
- (1) the Truth that underlies various texts of Scripture; wherein,
    - (a) we find *that* predicated of "the Son of Man," which only now (as instructed by the Spirit which prompted the Psalmist's utterance of these words) see we fulfilled in JESUS, "crowned with glory and honour" *because of His having* singly died that death, *in order to* which He was "made a little lower than the angels:" it not being by *remitting* aught of the bitterness of dying—of which *His tasting*, when on the accursed tree He cried out as one forsaken of GOD, is held to have been *once for every man*—that it pleased THE FATHER (in Him, as their Archetype and Leader) to bring *many sons* to glory:
    - (b) in type, and by anticipation of His coming *in flesh and spirit*—wherein both HE, THE HOLY ONE, and

they who in and through Him are being made holy (John iii. 5. 1 Cor. iii. 1. vi. 17. 2 Cor. iii. 18. vii. 1. Eph. iv. 6, 15. Col. ii. 6, 7. 1 John v. 6), are all of One God and Father, at Whose bidding (and that, by such agency and means as HE wills) are *all* modes of existence [why *not*, then, *in flesh and spirit*?]—we see the One SON by nature imaged as the Prophet and the Pattern Man among those, whom (as being GOD'S *children* by adoption and grace) He is not ashamed to call His *brethren* :

- (2) the Truth that underlies and explains the fact of THE SON OF GOD having been manifested, not as an Angel—such as was that *more than Angel* that appeared unto Abraham in the plains of Mamre ; or that Angel of GOD'S Presence with them, that guided the Israelites in the wilderness—nor simply as THE CHRIST, GOD IN MAN under a glorified form of spiritual being ; but as a suffering, yea more, a mortal CHRIST ; found not *in the likeness* only of “flesh and blood,” but Himself also, in common with all His adopted brethren, partaker in the same perishable elements. For,
- (a) death, that soul-subduing instrument in the hand of Man's ghostly Enemy, must be *by Man* so encountered and (in effect) overcome, as that *whosoever will* [baptized into the Death of Christ, and *counted* therein *to have died with Him* unto Sin], *shall* thenceforth *cease* to be a bonds slave in the House of the Prince of this world :
- (b) not unto Angels, but unto ABRAHAM'S SEED [unto a succession in all the world of *children of a Promise* made before the world began (Tit. i. 2), *born* (as was Abraham's “child of promise”) *out of the common course of nature*, and found walking in the steps of that typical Father's faith, love, and obedience] was the Promise made, that in *it* the Vanquisher of Death and Hades, and consequent HEIR OF ALL THINGS, should be disclosed (Rom. iv. 12, 13. ix. 7, 8. 1 Cor. iii. 22, 23. Gal. iii. 29. iv. 28, 29). It is not Angels, accordingly,

but such of the human race as have loved His appearing as the Desired of all nations "that should come into the world and save it," that **THE CHRIST** is even now associating with Himself in the glory of His inheritance as **GOD'S FIRST-BORN FROM THE DEAD**. And therefore did it behove Him to be made *in all points like unto* these "His brethren:" because

- (c) as the medium of their spiritual consecration (*ὁ ἀγιαζόμενος*) He was, in effect, to be the **HIGH-PRIEST** of His purchased People; commended, as unto **GOD** by His tried fidelity even unto death, so, to men that find themselves (yea, even as by Baptism regenerated) still subject to temptation, by that *accident of His Human Nature*, that He Himself knows what it is to have been tempted of the Devil: ch. ii. 5—end.

- II. The Apostle has *touched his key-note*—**CHRIST**, fully developed now as **SON OF GOD** at once and **SON OF MAN**, the for ever enthroned **HIGH-PRIEST** of His purchased People—and from this Introduction proceeds to unfold the great object he has at heart in writing this *sui generis* Epistle: to guard, namely, the Hebrew Christians scattered over Asia Minor, and standing as it were half-way between the two Covenants—the Law from Mount Sinai, unto which the Jerusalem of that day was still making herself and her children slaves, and the new going forth of that Law from Mount Sion (Isa. ii. 3) proclaiming a Heavenly Jerusalem, whose children *in all the world* are free to serve **GOD**, no more now with a slavish and prescribed obedience, but as being *of One Spirit with Him in His SON*—against falling away from **THE LORD**, as He is now in the Temple of that living Body which **GOD** hath organized for Him, and in which He would have them *realize unto themselves by faith* the spiritual filling-up of that **TRUTH IN JESUS**, of which the Law given by Moses set forth but "a prefiguration and sketch" in all that imposing Ritual upon which [some desiderating an objective, and a national Polity; others for the Temple's sake at Jerusalem, still

standing and to all appearance still likely to stand] they are giving indications of being tempted to fall back. To this end—

1. as a holy Brotherhood, who in CHRIST have been called to be citizens of Heaven, he bids them stay their minds upon the *Divine Legate* alike and *High-Priest* of their new profession ;
  - (a) because in CHRIST, Himself as much higher than Moses as is the Sovereign Disposer of every post in His household higher than the most highly-trusted servant in that household, our *status* (if we indeed are standing fast) is that, not of a servant, but a SON whose eventual inheritance is to be LORD OF ALL ; ch. iii. 1—6.
  - (b) because, *the truth* of our even in this life enjoying a spiritual membership with CHRIST [in which case only can we have eventual inheritance] in the living Temple of His Body *depending on our holding the beginning of such subsistence in HIM* [as given us in our Baptism] *stedfast unto the end* of our probation in the flesh, there is reason to fear (if we give way to that evil heart of unbelief, which would tempt us to fall off from our Incarnate God and Saviour) lest we too, like the great mass of those whom Moses brought out of Egypt, attain not to that *rest and peace in believing*, of which we have *our promise* even as *they* had theirs :
  - (c) because the Holy Ghost, by the mouth of David, having spoken of a DAY of grace which, if not improved by those who *in their day* shall have heard the voice of the Lord their God, will too surely *harden* the hearts which it has not availed to soften, and so preclude them from entering into GOD'S REST—a REST which (1) being spoken of as *still in prospect*, is not to be understood of that SABBATH DAY'S rest, in commemoration of GOD'S resting from the work of Creation, into which men *have* entered from the beginning ; nor (2) of the rest in Canaan, into which Joshua conducted the typical ISRAEL, since David (so long after the time of Joshua) still speaks of THE DAY which has this prospective blessing annexed to it—great need have we to see to it,

that we have entered upon that holy rest [and consecration of ourselves unto GOD, revealed now as our Redeemer and Sanctifier], which in CHRIST is entered by him who has as truly ceased from his antecedent works (2 Cor. v. 17. 1 Pet. iv. 1, 2; as GOD did from HIS; great need have we to beware lest any one of us fall after that evil precedent, which on the page of Scripture has been (as it were) *stereotyped* for the perpetual admonition of the Church :

- (d) because the word of GOD—which, as it fell on the outward ear of the Israelites in the wilderness, failed to profit them through lack of that *salt in themselves* which should have inwardly digested it—is that Power for all time, and for all men, whose field of action is *within* us. It is a blade of such supernatural temper and efficacy, as to probe the very *joints* (as it were) *and marrow* of that inmost Self which it would bid us immolate; and makes us feel that no creature that He has made can screen itself from His presence, but that we have to render an account unto One before Whom all hearts are laid bare, and from Whom no secret thoughts or purposes are hid: ch. iii. 7—iv. 13.
2. Having incidentally touched here that thrilling chord of personal apprehension, THOU, GOD, SEEST ME—the Apostle begins now more distinctly to strike his *key-note*, and, from his commendation of THE CHRIST as our *more than MOSES*, proceeds to urge the Hebrew Christians to hold fast their profession, in consideration of our having moreover a *more than AARON* in JESUS, THE SON OF GOD: distinguished as a HIGH-PRIEST, in that He (alone, as such) “hath passed into the heavens:” ch. iv. 14. Under this head—
- (a) as the ground on which, with filial confidence, we may draw nigh the Throne of Grace, and look to find mercy and grace to help in time of need, he lays down the assurance that our High-Priest is *not one from whom we may not look for sympathy with our infirmities*, but *One that on full proof hath been found in all points after our likeness*, sin only except: ch. iv. 15, 16.

- (b) recounting the several particulars that make up the general notion of what constitutes an *High-Priest*, as, (1) that, *taken from among men*, his office is *to represent and act for men in relation to GOD*; (2) that, *conscious himself of human infirmity*, he is *one that can feel as a man towards ignorant, or towards erring, brethren*; (3) that *in GOD'S sight, when he would make an accepted sin-offering, he is bound to humble himself as one of the People on whose behalf he appears*; (4) that *he taketh not the office upon himself, otherwise than as called of God in the same way* [by like delegation, namely, of one Ecclesiastical supremacy] *as was Aaron*; he shows, in the prosecution of his argument, that all these particulars have been realized in **THE CHRIST**; Who—
- (c) first, by right of **Primo-geniture**, is the **Priest of Man's nature** as redeemed by His dying in it (once for all) unto Sin, and in Him (as the **First-Born** from the Dead) raised up and regenerated unto newness of Life in **GOD**: secondly, by inspiration of **GOD**, is addressed in the Book of Psalms as **A PRIEST FOR EVER, AFTER THE ORDER OF MELCHISEDEC**: thirdly, **SON** though He was from all Eternity, yet in the days of His mortal weakness—even while the deep devotional spirit of that prayer in which, *if it were possible*, He besought **THE FATHER** to remit the sentence **THOU SHALT SURELY DIE**, was acknowledged from Heaven—exhibited the obedience of a Son, as *learnt only from what He suffered*; and, *not until the Filial character had thus been developed in Him to the uttermost*, became to all such as will follow and be led by Him the Author of Everlasting Salvation; the style and title, under which **GOD** hath made Him known as such, being "**HIGH-PRIEST** after the order of Melchisedec:" ch. v. 1—10.
3. And now, before he unfolds the spiritual interpretation of this text, the Apostle stops short to rebuke those whom he was addressing, for having so little improved their powers of spiritual apprehension that now, when they might have been expected to be *teachers*, they need rather to be *taught* again from the beginning those

elementary Christian principles which, needful as they are for the comparative *babe*, are *not* that *solid food* which betokens *full age* in **CHRIST**: when long use, and improvement of what is thus developed as a *second nature* in him, gives the spiritual *man* a readiness in distinguishing between good and evil: ch. v. 11—end. Under this head—

- (a) he speaks of the **AGENDA** of the Primitive Church, *conversion from dead works and faith toward GOD*, as together with its **CREDENDA**, *the Resurrection of the Dead and a Final Judgment*, forming a doctrine—impressed on all at the time of their Baptism, or of hands being laid upon them in solemn confirmation thereof—which, having once *laid as the foundation* of Christian discipleship, we should not *need* to be laying over again: but rather, so far as it shall please **GOD**, be ever pressing onward to a more perfect development of **HIS SON** in us: ch. vi. 1—3.
- (b) What is it, in fact, *to reconvert* men that, after having tasted of **GOD**'s gift of Spiritual Light and Life, and had conscious experience of His soul-sustaining and transforming grace, have yet fallen back into the dead works of Man's unregenerate nature? A moral impossibility, involving no less than this—that *for themselves*, and for what from time to time may be their special need of a further Sin-offering, *men should re-crucify and make a public example of THE SON OF GOD*: ch. vi. 4—6.
- (c) Natural husbandry (men being the judges) suggests the true principle on which the Heavenly Husbandman bestows His *blessing*; suggests too the possibility, as of the natural, so of the *moral* soil's being condemned as fit only to be consumed by drought, and abandoned to its own utter unprofitableness: ch. vi. 7, 8.
- (d) The Christians, on whose ears the Apostle lets fall these words of solemn warning, have not been without those outward graces of the Christian character; whereby the New Man (as *seen* and *temporal*) finds favour in the sight both of **GOD** and men; but, what he would impress

upon *every member* of their community, is so to bestir himself, and so overcome the natural Man's inborn sluggishness and indifference to things spiritual, as one that has *realized the uttermost* of the hope set before him—a *hope* on which we might well have stayed our souls, as on a sure and unfailing anchor, even though we had had God's simple *Promise*; as was the case with Abraham, when to reward his faithfulness the Most High (in condescension to *our* weakness) was pleased, after the manner of men, to interpose the further security of an oath: how much more then, now that by *two* immutable things it is assured unto those who by untiring faith are ["blessed with faithful Abraham" as] heirs of the same Eternal Promise, a hope which can win its way *within the veil* that divides us from our Fore-runner and Representative in a Spiritual, an unseen and eternally-consecrated, Manhood wherein He is an "HIGH-PRIEST after the order of Melchisedec:" ch. vi. 9—end.

4. MELCHISEDEC—regarded, in the light under which he is here presented to us, *as a type of THE CHRIST, THE SON OF GOD, THAT SHOULD COME INTO THE WORLD*—is shown now from every particular (as well of what the Scripture has disclosed, as of what it has left *undisclosed*) of his personal history, to have prefigured (in the fullest sense in which we can *conceive* of Him, as such) AN ETERNALLY-ABIDING PRIEST: ch. vii. 1—3.

Under this head, the Apostle—reverting in thought to that FIRST-BORN (ch. v. 5) who should be HIGHER THAN THE KINGS OF THE EARTH (Psa. lxxxix. 27. Rev. i. 5)—

- (a) bids his brethren bethink themselves how great in God's sight must HE be who, under that objective presentation of His eternal Priesthood which (as taught by His Spirit) we see now in the *One typical Priest-and-King* of Hebrew antiquity, (1) hath *taken tithes* of Abraham, yea (in him) of Levi—whose right under the Law, to take tithes of his brethren, makes not the priestly caste of



Levi of higher descent than from the loins of Abraham, *his and their progenitor*—(2) hath *blessed* the holder (in his day) of GOD'S traditional Promises: indisputable proof this, that, highly-favoured as was the Patriarch Abraham, it is as *standing on yet higher ground in things spiritual* that we find a prefiguration of THE CHRIST in this significant action: ch. vii. 4—10.

- (b) argues that, if the Levitical Priesthood—based on which stood that provisional Covenant, which was to connect *the Promise made to the Fathers* with the same Promise *fulfilled unto us their spiritual children*—had been the means whereby should be developed that *good, and acceptable, and perfect character* (χαρακτήρ τῆς ἐν Χριστῷ ὑποστάσεως) which GOD would impress on His redeemed creation, it had not been needful (a change in the Priesthood necessarily involving a change also of Covenant) that yet another Priest, described as “after the order of *Melchisedec*” and not “after the order of *Aaron*,” should arise in the Person of our Lord; Who, as all know, hath arisen out of Judah, a tribe of which Moses said not a word about Priesthood: ch. vii. 11—14.
- (c) The same conclusion urged from the consideration of what the point of resemblance *is*, which connects THE CHRIST with that *type* of Him which the Scripture sets forth in Melchisedec; viz. that He is A PRIEST FOR EVER—not made a Priest in time *after the law of an ordinance in the flesh*, but as marked off now from all other men, and in the Spirit of Holiness the medium of His brethren's consecration unto GOD, *in virtue of His having in Himself a Life that shall be without end*. For what have we in this antecedent witness of the Spirit, THOU ART A PRIEST FOR EVER, but an implied *setting aside of a preceding ordinance because of its want of power and efficacy* (which was *because the Law*, that served but to *conduct* the Promise to its fulfilment in Christ, *made nothing perfect*), and in the room thereof a *bringing-in of a better hope*, under which we now draw nigh to GOD: ch. vii. 15—19.

- (d) The superiority of CHRIST'S Priesthood—and therefore of the Covenant also, of which it is the objective expression and guarantee—further argued from the fact that (1) the Levitical High-Priests are *priests made without any plighting of an oath*, whereas *His* consecration is plighted in solemn words: THE LORD SWARE, AND WILL NOT REPENT: THOU ART A PRIEST FOR EVER &c.; (2) that of *them* there are a many that have been made priests, because that by death they are hindered always from abiding in the office: whereas *He*, because of His abiding (as saith the Psalmist) FOR EVER, hath a Priesthood which passeth not from Him to any other; (3) that He is a Priest, consequently, that in the fullest sense of the word should SAVE all that make Him their door of access unto GOD, inasmuch as He EVER LIVETH to make intercession for them: ch. vii. 20–25.
- (e) Such, in truth—if as GOD'S spiritual worshippers, incorporated in CHRIST JESUS, we are *the true Israelites* (Phil. iii. 3)—*such was our appropriate High-Priest*: One that [in the living Temple of His Body, as “planted together” in which we are His brethren] should be *holy, innocent, without stain, separated* (as now He is) *from all that are living in sin, yea, made higher than the highest heavens*; One Who, as our High-Priest, hath no need from day to day to do what, in the visible Temple, has been done under a long succession of typical High-Priests—to offer sacrifices, first for a man's own sins, then for those of the people for whom he acts—for *this* [offering for sins] *He did once for all*, when [in that Temple of His Body, destroyed upon the Cross, and, within three days, by His quickening Spirit raised up again to be *the Truth* of what it is given us to be in JESUS; even a spiritual House of GOD that shall be for ever in the heavens] He offered up HIMSELF. For the Law maketh *men* high-priests, subject (as such) to infirmity; but the purport of that plighted oath, which was *subsequent to* the Law, maketh One that hath been fully declared to be a SON [having inheritance, as such] FOR EVERMORE: ch. vii. 26—end.

III. To bring, now, the several points of his inductive argument under one head—the Apostle once more strikes his key-note. *We Christians have an HIGH-PRIEST Who, seated on the right hand of the Throne of MAJESTY in the heavens, is the officiating Minister of the Spiritual Temple of His holy ones, and of that true Tabernacle which the Lord hath set up, and not Man—*[His living Body, namely; the arche-typal image of that “building of GOD, *our* house not made with hands, eternal in the heavens,” into which the body of our present humiliation shall one day be *so changed as that, what here is mortal in it, shall be swallowed up of Life: 2 Cor. iv. 10, 11. v. 1—4. Phil. iii. 20, 21.] ch. viii. 1, 2.*

In order to establish this position, and on it the conclusion to which he would now conduct his brethren—that the Spiritual and Heavenly has absorbed and superseded the earthly and prefigurative Priesthood—he argues

1. *a priori*: (a) from the nature of the case: CHRIST, as our HIGH-PRIEST, must needs have somewhat to OFFER, and that *in Heaven*—“for, if His place of existence (as He now is) had been on earth, He had not even been a Priest, seeing that *there are Priests to offer men’s gifts*, as the Law directs; who serve” however, as appears from the Divine instructions on this head given to Moses, “a mere prefiguration and sketch of the Heavenly” Temple:
- (b) from Scripture: in what the Lord, by the mouth of His prophet Jeremiah, hath said of His “concluding with the house of ISRAEL and with the house of JUDAH a new, and more spiritual, and comprehensive Covenant than He had made with their fathers, in the day when He brought them out of the land of Egypt,” there is an implied *disparagement*, amounting to a virtual *abrogation*, of what becomes in this case THE OLD COVENANT: “for, if that former Covenant had been faultless, there would have been no intimation given of GOD’s contemplating the introduction of a second.” That “better Covenant,” then, in which these “better promises” have now been realized and established, must have its

objective expression and seal in a proportionably higher and more efficacious administration of them: ch. viii. 3—end.

2. from a retrospective glance at the Tabernacle of GOD, as it was with MEN, when by Divine appointment set up as the visible glory of His first Covenant with His peculiar People; more particularly—not to speak now of the spiritual significancy of *other* things appertaining to it—at that most remarkable ordinance of the Temple (or, as on account of its purely *figurative* and *temporary* character he prefers to call it, the Tabernacle) service, that “into the Holy of holies *on one day only in the year* does the High-Priest enter *not without blood*”—which he offers on his own behalf, and on behalf of “the ignorances of the People:” ch. ix. 1—7.
  - (a) The spiritual interpretation of this is, that, until the arrival of that NEW ERA which was to introduce a state of acceptance with GOD based upon something better than “meats, and drinks, and divers washings and ordinances affecting only the outer man,” the way of His holy ELECT FROM THE BEGINNING had not yet been manifested [in better known words, *the Kingdom of Heaven* had not yet been *thrown open*], as now it is to all who in faith receive CHRIST, and realize Him to themselves as “*an High-Priest*, ministering to a covenanted hope of blessings to come, *Who*, passing through a more comprehensive and more perfect Tabernacle, not made with hands, that is, *not of this* natural but of a new and spiritual *creation* [“a building of GOD,” in short, that *is to be* for ever as *it now is* in the heavens], and not brought nigh by blood of goats or calves, but by His own blood, *hath entered once for all into the Holy Place*, truly so called, *having obtained* (not, as until now the Jewish high-priest, *an annual*, but) *an everlasting redemption* of His Church and People:” ch. ix. 8—12.
  - (b) If under the Old Covenant, first the annual offering of the blood of bulls or goats, then the particular application of the annual reconciliation so obtained, which was made by sprinkling “the water of separation” upon

the ceremonially *unclean*, so cleansed their outer man as to fit them again for serving GOD in the Body Politic of His "ISRAEL in the flesh;" *how much more* does our true consecration in that One Representative Person John xvii. 19. Eph. iv. 21 Who, *Himself having access in One Eternal Spirit*, hath offered unto GOD the one faultless sacrifice, warrant us in believing that *the Blood of Christ* (wherewith, after an heavenly and spiritual manner, we are sprinkled in what by Divine appointment is our "water of separation") *shall so cleanse our inner man*, that from dead works we shall be quickened to serve GOD as "very members, incorporate in the Mystical Body of His Son:" ch. ix. 13, 14.

- (c) The essential DEITY of our Surety—which made the consecration of Man's nature in His Representative Person, as THE CHRIST THE SON OF THE LIVING GOD, so complete—presents Him to our faith at this day, no longer now as on GOD's part [like Adam, Noah, Abraham, and his successors until the time of Moses] *Sponsor for* the fulfilment of His eternal Promise, but rather as *bequeathing* that Life which THE FATHER AND FOUNTAIN OF LIFE hath given to THE SON "to have in Himself" (as such), and therewith "to quicken whom He will;" presents Him, therefore, as *Mediator of a Covenant* which herein is *new*, and rather to be called from henceforth *a Testament*, that as *consequent on a Death*—paid "for the buying-off of the transgressions that had accumulated upon the primeval Covenant" of works (Rom. v. 13, 14, 20)—*it is the conveyance* to those CALLED INDEED in whom the Promise should be realized (Rom. v. 11. viii. 28. ix. 23, 24) *of an Eternal Inheritance*: ch. ix. 15.
3. The Apostle has entered now upon a *third* argument in support of his leading proposition, as developed in ch. viii. 1, 2—the *abiding efficacy* of that Death of "the Lamb slain from the foundation of the world," in virtue of which it has just been argued (1) that CHRIST is the One consecrating High-Priest of that "building of God, not made with hands" which is growing into an

holy Temple in the Lord : Eph. ii. 21 ; (2) that after having been, as our *visibly* Incarnate God, *put to death*, He hath really been *quicken*ed under that spiritual form of manifesting Himself as having "power over all flesh" (compare Joh. xvii. 2. 2 Cor. iv. 10, 11. 1 Pet. iii. 18—21), unto which the spiritual visions of Prophecy had ever been directed : and from this point begins to urge upon his dispirited and backsliding countrymen, (a) that *the remission of sins*, which the High-Priest of the Spiritual Temple hath once for all obtained, is *the assured inheritance for ever* of all those who are baptized into that *One death* on which this, their collective, inheritance is grounded ; (b) that, as there is but this *One Baptism for the remission of sins*, so, if after having received it we "sin wilfully," and deliberately "draw back" from the grace in CHRIST unto which it has admitted us, then is there no further Sin-offering to which we can look in our apostasy ; then is it only "a fearful (and not, as it *should* have been, a blessed) thing to have fallen into the hands of the living GOD ;" then, as of old He was amid those terrors of Law and Judgment whereof in the Gospel of Love He hath divested Himself, shall we still find "our GOD a consuming fire." Under this head he argues—

- (a) in the very nature of the case, *not until after the decease of the Testator* (Luke ix. 31. Joh. xiv. 2, 3, 27. xvi. 7. xvii. 24) could His seed after Him have GOD's covenant of Peace, even the covenant of an everlasting Priesthood (Numb. xxv. 12, 13. Isa. liii. 10. liv. 10. Rom. v. 1)—it being *the Death of Christ* (wherein by grace they are counted to have *died with Him*) which is the Regeneration, and the Life in GOD's sight, of all those who believing in (and baptized into) it, as *the one accepted and all-sufficient atonement* for Sin, are made thereby (in the terms of THE FATHER's unchanging Covenant with us in His SON) "members of Christ, children of GOD, and (in hope) inheritors of the Kingdom of Heaven." *And hence*—because *not, until our Old Adam had died* in the person of CHRIST our Surety, was the New Man,

raised up in Him, to be made free to live = the Life of God," after a spiritual and heavenly manner displaying itself in mortal flesh—we find not even the first Covenant or Testament, as it is seen now to have been, in this its foreshadowing of the Death on which all its redeeming efficacy was suspended *consecrated without blood*. The Law of Moses, in almost every particular of its significant Ritual, served to establish this great religious principle (Man's outward acknowledgment of a higher truth, viz. "the soul that sinneth, it shall die"): **WITHOUT BLOOD-SHEDDING THERE IS NO REMISSION: ch. ix. 16—22.**

- (b) It was needful, then—whilst that which did but *prefigure* the true Holy Place into which THE CHRIST hath entered, *now in the very Presence-chamber of DEITY to represent us* who in faith regard Him as our still ministering High-Priest, was made clean in GOD'S sight by such means as Moses used—it was needful that *the now realized Tabernacle* [CHRIST'S living Body, namely, which in its "increase of GOD" in His CHURCH on earth is growing into a holy Temple that shall be] in Heaven should be made clean by some better sacrifice than that of animal life: ch. ix. 23, 24.
- (c) Not needful, however—in order to this lifting up (as it were) of GOD'S Tabernacle from earth into Heaven; from being (as in the hand of Moses) the prefiguration, to being the very "Truth in JESUS" of Man's regeneration to be the bodily Temple of GOD'S Indwelling Spirit—it was not needful that, like the typical high-priests who offered *not their own* blood, the High-Priest of this Spiritual Temple should offer His precious blood-shedding *more than once*. How often, indeed, must THE CHRIST have suffered—He being (in effect) "the Lamb slain from the foundation of the world"—had it *not* been sufficient for the obliteration of our Birth-sin that *once hath He*, the Eternal SON of GOD, *been manifested and* in our attained nature *offered up HIMSELF!* To die *once*—at that turning-point of his entire existence when, his term of probation ended, its

spiritual and eternal issue shall begin—is what awaits every child of man: and even so THE CHRIST, *once* offered at that turning-point in the history of our race after which GOD *should be glorified in Him* as His SON, is now *Himself also glorified* (John xiii. 31, 32) in that Man's nature wherein He hath "borne the sins of many;" and when He shall *a second time be seen* [as up to this time only by His own Apostles has He been seen *in real Presence, as He is*], it will be, *not as a Sin-offering*, but unto those who are so looking for Him, JESUS [that same JESUS, Whom "chosen witnesses" *saw* taken up from among us into Heaven, revealed as] their Deliverer from the wrath to come (Phil. iii. 20. 1 Thess. i. 10): ch. ix. 25—end.

- (d) The abiding efficacy of "the sacrifice of the Death of Christ"—which singly hath purchased for us those spiritual blessings of which, as seen in the distant future, the Law contained but *an outline sketch* and not *a finished likeness of existing realities*, such as Christ hath filled up in the ordinances of His visible Church—argued from *the inefficiency of animal sacrifices*, to do more than prefigure that which should make the conscious sinner free to worship (as one that has indeed been made *at one* with) GOD, *which was implied* (1) in the very fact of these sacrifices having been repeated year after year, and in the virtual confession made by those who thus only "came before the LORD," that *in themselves* they were "yet in their sins;" (2) in that which HE who spake of Himself, as of One "that should come into the world," has said in Psa. xl. 6—8. There—when of various kinds of offerings, made as the Law directs, we find it said: THOU DIDST NOT DESIRE, NEITHER HADST PLEASURE IN THEM; then straightway added: LO, I COME TO FULFIL THY GOOD PLEASURE, O GOD—is it not plain to see that He is preparing to *take away* that which He hath mentioned first, in order to *establish* the second? that good pleasure, namely, wherein *we* [the mystical Body of GOD's dear Son] *that have become incorporated*



*through the offering of the body of Jesus Christ* are held to have been sanctified once for all: [our mortal bodies, because after Baptism regarded as *members of His body*, and our souls as *washed by His precious blood*, being so far *made clean*, that our consciousness of sins of infirmity now hinders not *our* in faith *drawing nigh to GOD*, and *HIS in SPIRIT drawing nigh to us*, as children who by Death are *at one* with Him in the Human Nature of His SON; Col. i. 21, 22]: ch. x. 1—10.

- (e) Accordingly, whilst the general notion we have of an earthly Priest would represent him as *day after day standing by the altar, and time after time offering the same description of sacrifices*—it being a felt truth that *in themselves* they have no power to take away sins—HE of Whom we speak, after having offered *one all-sufficient sacrifice for sins*, took His seat on the right hand of GOD; where, A PRIEST UPON HIS THRONE (Zech. vi. 13), He sits now expecting until His enemies be made His footstool (Psa. cx. 1): His one offering having done *all* that—in the way of *atonement*, and bringing under the operation of GOD'S Covenant of Peace with Him—was needful to be done for those who [as baptized into His Death, and credited with the grace of having thereby *died with Him*, unto Sin] are now the subjects of His sanctifying SPIRIT: ch. x. 11—14.
- (f) Our belief, lastly, in the abiding efficacy of “the sacrifice of the Death of Christ” confirmed by that Scripture (cited in ch. viii. 8—12) which, after describing the *spiritual* character of GOD'S New Covenant with His people, expressly saith: AND THEIR SINS AND THEIR INIQUITIES WILL I REMEMBER NO MORE: for this free remission *being now* every where proclaimed in CHRIST'S Name (Luke xxiv. 47), what further need is there of any offering henceforth for Sin? ch. x. 15—18.

IV. Proceeding now to *the practical application* of what he has thus far established—that, as brought by Baptism into

One Body in CHRIST, we are a spiritual ISRAEL (1) privileged, as in GOD's sight sprinkled with the blood of JESUS, to look up to Heaven itself as that *Holy Place* into which we may enter "by a new way of *passing through the veil* which He hath Himself opened and hallowed for us;" even by *living* (what in such case is *not our own*, but *His Life* in us) through faith in *His Man's-nature* being that veil through which only we have access (Gal. ii. 20. Eph. ii. 16, 18. Col. i. 21, 22); (2) for ever blessed with a *Priest mighty in relation to what* (as consecrated in Him) *is now the Household of GOD* (Matt. xxviii. 18. Joh. xvii. 2. Eph. i. 22, 23)—the Apostle—

1. exhorts his brethren, realizing and responding to all this with a truthful heart, (a) *to draw near* in full assurance of belief that, together with that outward and symbolical washing which they have received in Baptism, their "inner man" also has been (in GOD's sight) so sprinkled, that their personal consciousness of *there being still an evil root there* need not be an obstacle in the way of their doing so: (b) *to turn not away from* the public and congregational confession of their hope in CHRIST, but *hold to it* faithfully, even as HE is faithful on Whose promise it is based: (c) to look one on another with such kindly consideration, as shall quicken charity and issue in deeds of liberality; *not discontinuing*, as some are doing, *the assembling of themselves together* [with those who from among the Gentiles are turning unto GOD; Acts xv. 19, compared with Gal. ii. 11—13], *but exhorting* one another, all the more earnestly for that every year, which they see added to the world's term of probation, is bringing *the great Day that shall end it* ever nigher and more nigh: ch. x. 19—25:
2. warns them in strong terms of the desperate estate of those who, wilfully apostatizing from CHRIST after having once had the grace of acknowledging the Truth, place themselves in the predicament of *sinner for whom there is no Sacrifice for sin to which they can look*, beyond that from which they have deliberately disjoined them-

selves, *but only a fearful state of expectation, as to Judgment to come; and, when it comes, an outburst of Fire, ready to prey upon those who set themselves in opposition to God's gracious purpose towards them.* For wilful disregard, indeed, even of Moses' law a man dies without mercy on the information of two or three witnesses: how much sorer (he bids them judge) will that man's punishment be, who (slighting the proffered means of grace) hath virtually poured contempt on **THE SON OF GOD**; and of that covenanting Blood, where-with in **GOD'S** sight He was made a member of **THE HOLY ONE**, hath made no more account than of that of an ordinary sacrifice; and, so far as in *him* lieth, hath wilfully resisted the grace-giving **SPIRIT**. Knowing, as we do, Whose words are these: **IT IS FOR ME TO PUNISH: I WILL REPAY: SAITH THE LORD**; and again: **THE LORD WILL HOLD HIS PEOPLE TO ACCOUNT**; it cannot be a *light* thing—rather is it an *awful* thing—to have fallen into the hands of the living **GOD** [by whose Life if we are *not saved* (Rom. v. 10), then are we but the more fearfully and the more irrecoverably *lost*; 2 Pet. ii. 20, 21. Jude 12, 13]; ch. x. 26–31:

3. encourages them, from the recollection of what sufferings either in their own persons, or as closely linked with others, they had to contend with in the days when first they were converted unto **CHRIST**—how they had sympathized with those who were imprisoned for His Name's sake, how cheerfully they had submitted to be despoiled of their substance, as knowing that *within them they had the earnest* of a better, and an enduring, substance in Heaven—*not* after all this *to fling away their privilege, involving* as it does *a magnificent recompence* for what alone is needed now at their hands, *patient perseverance*, namely; that so, when they have fulfilled God's purpose [in calling them to the knowledge of His grace, and to faith in Him; 1 Thess. iv. 3. v. 18. 2 Pet. i. 3–11] they may inherit His Promise. *Yet a very little while*, he adds—speaking (it is probable)

of the impending destruction of the Jewish Temple and Polity—and an earnest will have been given of the speedy coming of Him that is to come to be Judge of quick and dead. It is true (he admits), when that Judgment shall be set, it will be as *accepted on the plea of faith* that, in the words of the Prophet, *a man shall live*: aye, and *if he draw back* from that ground of acceptance, the same Prophet of the Lord tells us, MY SOUL CEASETH TO HAVE PLEASURE IN HIM. No ground of confidence, then—he argues—have we but in so far as we are characterized, not as men that *draw back* and are lost, but as men that *believe* and save their souls alive: ch. x. 32—end:

4. by a copious induction of examples, collected out of the entire range of the ancient Jewish Scriptures, he establishes a definition of what FAITH is—such *realization to ourselves of things accepted on trust* as amounts to a *conviction of their being true, albeit not seen*—telling them that on *this* ground did those whose names live on the page of Sacred History find favour with GOD, as *elder brethren* in that large Family for which His far-seeing grace had so provided, that *not without us* (the always “surviving until the coming of the Lord;” 1 Thess. iv. 15) should they make up the full number of that “elect People,” whom the Great Day shall make known as “those who from the beginning have been *men of hope in the Lord’s CHRIST*” (Eph. i. 12), and finally crown with His acceptance of them as “those who (in what to each one may have been his *day of grace*) *have loved His manifestation of Himself unto them*” (2 Tim. iv. 8): ch. xi. 1—end:
5. under that imagery, so familiar to the pen of the Apostle of the Gentile world, which (as those Jews of Asia Minor, whom he was addressing, must have been no strangers to Pan-Ionian and Pan-Hellenic *πανηγύρις καὶ ἀγῶνες*) he employs here with great skill to combat their too contracted, and too purely Jewish, conceptions of that “Law that should go forth from Mount Sion,” and that new Kingdom that should be established in

Jerusalem—the imagery suggested by, and not to be understood but by a constant reference to, the gymnastic discipline and keenly-contested games played in Ancient Greece—he animates them, in the presence (as it were) of that “*cloud of witnesses*” which he has called up [to speak to the fact, that “the athlete is not crowned without having first fulfilled the prescribed conditions of the contest;” 2 Tim. ii. 5], first, as all invited to *that race wherein there are as many crowns as candidates* (1 Cor. ix. 24) to divest themselves of every incumbrance (especially of that besetting incumbrance, Sin) and run steadily onward, concentrating their attention on JESUS the Prime Mover and Rewarder of His people’s faith—their great Exemplar, too, of a mind which, under the last degree of shame and suffering, was able to sustain itself on the promise of eventual joy: next, as regards that deadlier conflict which singly they must maintain with the plague of their own hearts, “the Sin that dwelleth in them” (Rom. vii. 17), he bids them, lest haply they should grow faint-hearted, *compare their case with His* Who hath borne from a world of sinners such open manifestation against Him of opposition to His word [wherein, to every man more or less, He will be found to have spoken as “the Light that *lighteth every man* that cometh into the world;” Joh. i. 9. xii. 48]. *In their pledged antagonism unto Sin, they have not yet resisted unto blood-shedding.* Rather have they forgotten the exhortation contained in Prov. iii. 11, 12: the very terms of which suggest comfort and encouragement, in that it reasons with us as with *sons*. Would we refuse at GOD’S hands that loving correction which the mind associates with the moral relation of Father and Son? would we so proclaim ourselves to be *bastards and no sons?* and this, in relation to the newly-revealed Father of God’s spiritual creation, Who would discipline us—not, as our fathers in the flesh (at whose hands we had correction, and yet gave them reverence), to the best of their imperfect judgment, and *at best* for a few days on earth—but for our truest and eternal

welfare, our being made partakers with Him [as GOD IN MAN; 2 Pet. i. 4] in His inherent Holiness. In every case, indeed, correction *for the time* is felt to be matter not of joy but sorrow; yet afterward, to those who have been disciplined by it, it yieldeth fruit fraught with peace on earth, and such as to ensure acceptance in Heaven: ch. xii. 1—11:

6. in words which their own prophetic Scriptures had suggested, and which after a heavenly and spiritual manner [as “planted together” of GOD, and called to be every man in the likeness of that *spiritual organization of Man* which is a living Verity in JESUS; Joh. xvii. 19. Rom. vi. 4, 5. Eph. iv. 21—25] he would have them accomplish in themselves, *so that what is lame may not be turned out of the way, but healed rather* [in that way of *His holy ones* for which GOD hath so provided, as that *now* may we walk therein; Eph. ii. 10]—he exhorts them (a) as *Christian men*, to aim at peace with all mankind, and at that entire consecration of themselves without which they cannot attain unto the Christian’s hope, that he shall *see* THE LORD (1 Joh. iii. 2, 3); (b) as a *Christian community*, to look to it that there be no one among them falling short of what in the grace of GOD it is given unto him to be—*lest haply* “a root of bitterness” *springing up occasion trouble, and many be defiled thereby*; more particularly, that no fornicator be endured among them (1 Cor. v. 11, 13), or unspiritual person, like Esau who for one meal was content to barter his birthright, and whose too late discovery, that with it he had thrown away a blessing which no tears could re-purchase for him, may well impress upon the baptized into CHRIST a caution as to holding fast, duly valuing, and improving their *spiritual* birthright: ch. xii. 12—16.
7. It is true that, as Christians, they have not been brought to a palpable Mount Sinai, and into the awful Presence of DEITY revealed in sights and sounds of terror, before which Moses, who was spokesman between GOD and His people, was greatly agitated and afraid: yet [not

the less truly, because in this life it is *by faith* only, and *not under a visible form*] that they have come to a Mount Sion, and city of the living GOD, even a heavenly Jerusalem; and unto myriads of angels, in solemn assembly; and unto a Congregation of men conformed unto the image of THE FIRST-BORN, who (as such) have become citizens of Heaven; and unto GOD, that shall bring ALL to Judgment; and unto spirits of just men, who have attained now the end of their faith; and unto JESUS, Mediator of a new Covenant [between GOD and all Mankind]; and unto cleansing blood, that pleads to better purpose than did that of righteous Abel. Let them see to it, then, that they turn not away from *Him that is pleading* [as with GOD, that He would look upon them in mercy as redeemed by His Death, and brought nigh by their Regeneration unto a living hope through His rising again as their new Head, and Beginner of their Salvation; so with them, that, receiving Him as their Lord to dwell (where only He now manifests Himself) in their hearts by faith, they would submit themselves to be sanctified and saved by His Spirit and His Life in them]. For if GOD's ancient People escaped not for turning aside from the instructions and warnings of *one that spake on earth* much less shall we, who (if we be careless and unspiritual professors of Christianity) are turning aside from *One that is speaking from Heaven*. That voice, as heard then from Mount Sinai, shook the earth: but is there not a promise that saith, YET ONCE HAVE I TO SHAKE NOT THE EARTH ONLY, BUT ALSO HEAVEN? and do not these words YET ONCE imply that there is to be a removal of things which (as being created things) admit of being moved, to make way for the eternal endurance of things irremovable? Standing as we do, then (as heirs with CHRIST, THE HEIR OF ALL THINGS), in the direct line of succession to a Kingdom not to be removed, be it ours in filial reverence and godly fear to be subjects of that grace whereby we may serve GOD acceptably. And that, because OUR GOD

[by those who are not careful to make their peace now while *He is in the way with them*, will be found arrayed with all those terrors of Law and Majesty of which only for a time He hath divested Himself; will be found, as of old He was in the camp of Israel] A CONSUMING FIRE: ch. xii. 17—end.

- V. The argument has been brought now to its practical conclusion, but still the Apostle adds a brief “word of exhortation” which—being addressed to those who were (ecclesiastically) subject rather to the Apostles of the Circumcision; Gal. ii. 9. Jam. i. 1. 1 Pet. i. 1—he entreats his brethren to “bear with” on this very ground, that “in few words has he charged them:” ch. xiii. 22. And here—
1. they are encouraged to persevere (ch. vi. 10) in a brotherly and unselfish profession of Christianity; to be hospitable and kind to strangers who come to them in the Name of the Lord, remembering that there have been those who in this way have unconsciously entertained angels; *to think of those who as martyrs to their religion are in bonds, as bound with them; of those who are in distressed circumstances, as being themselves also incorporated* with them in one suffering Body (Rom. viii. 17. 2 Cor. i. 5. Col. i. 24. 1 Pet. iv. 12, 13): ch. xiii. 1—3.
  2. Marriage is declared to be an honourable estate in *all* who contract it, and no violation of that personal purity, by sinning against which whoremongers and adulterers fall under the judgments of GOD: ch. xiii. 4.
  3. They are warned against the *love* of money; exhorted to contentment with such means as they have, and to a Scriptural trust in GOD’s Providence; reminded of those spiritual guides who were the first to preach the word of GOD among them, and bid to *copy their faith*, contemplating the issue thereof in their manner of life (1 Thess. i. 5, 6. ii. 1—12): ch. xiii. 5—7.
  4. The Eternal Light and Life of GOD’s Truth—as it was *yesterday*, is *to-day*, and shall be *throughout all ages*—having come into the world in JESUS CHRIST, they



are cautioned against being carried away by novel and perplexing varieties of doctrine. The heart finds its truest resting-place in a sense of GOD'S free forgiveness in CHRIST (Luke vii. 47); not in mere external observances (such as the Law required in the use of *meats*), whereby *they, who* during the spiritual infancy of the human race *walked in them, were none the better men* for doing so (1 Cor. viii. 8)—in respect, namely, of the *main* point; the being made spiritually *at one* with GOD: ch. xiii. 8, 9.

5. From mention of those "meats" which had served to distinguish GOD'S "ISRAEL in the flesh," the Apostle's thoughts are carried away to that "meat indeed"—furnished from (what he has not yet adverted to as) *the Altar* of the Spiritual Temple—of which *we only* are privileged to eat, who believe One all-sufficient Sacrifice for sin to have been made in HIM who, if (as in the body of His humiliation singly representing the entire nature that had fallen) He was delivered to die for our offences, hath been raised from the dead because of that "righteousness of GOD," *in HIM inherent and essential*, which after a spiritual and heavenly manner He was to communicate to *us* also, as our way and means of being "righteous before GOD" (Rom. iv. 24, 25. 2 Cor. v. 21). We, then, that are now THE ISRAEL OF GOD, *we eat* of that bread which is our Lord's repeated assurance to us, and *our* repeated thank-offering in acknowledgment, of the Truth that *because He lives, we also have an unseen life in Him*—as *He is* now, and shall one day be revealed to our sight, in the body of His glory. But they that still "serve the Tabernacle" and have no part with Him in the living Temple of His Body, *their* annual sacrifice for sin yields them no such spiritual food and sustenance. The bodies of *their* piacular victims are burned without the precincts of the Holy City, as unclean and fit only to be destroyed [together with the remembrance before GOD of those sins, for which He hath been pleased to accept from His people this acknowledgment, and this vicarious expiation from year

to year]. And *thus* much (we need not be ashamed to own) JESUS our Deliverer from the wrath to come (1 Thess. i. 10) had in common with those animal sacrifices which prefigured Him, that *He too suffered without the gate* of Jerusalem—an intimation (so we may regard it) of what His followers are called to be; *strangers*, namely, *and sojourners* (ch. xi. 13, 14) who have no HOME in this world, but are seeking one to come: an encouragement also not to shrink from going forth (if this we must do, or lose CHRIST) from all that we have held most in honour, or most dear to us, to suffer persecution and reproach, and have our name cast out as evil for the Son of Man's sake (Luke vi. 22): ch. xiii. 10—14.

6. Through the Mediation, then, of CHRIST—realizing *Him* to ourselves as the Christian's altar—let our *continual praise* be the sacrifice which we offer up to GOD, even the fruit of lips (Hos. xiv. 2) making thankful acknowledgment to His Name. It is thus the Apostle resumes his word of exhortation, and as a further “sacrifice” which GOD will accept at the hands of His spiritual worshippers, he bids them “forget not almsdoing and charitable contribution:” ch. xiii. 15, 16.
7. Their spiritual guides (for the time being) they are exhorted to be dutifully subject unto, as having a personal interest in this, that they who have been commissioned to *watch for their souls* may have joy, and not heaviness of heart, in the discharge of this their responsible ministry: ch. xiii. 17.
8. The Apostle desires their prayers, for himself and those who at that time were with him—expressing a general trust that they were *worthy* of a place in their prayers, and more especially asking for them to this end, “that *he* may be the more speedily restored to them:” ch. xiii. 18, 19.
9. He prays on *their* behalf, that GOD, who by raising from the dead JESUS, our Lord—that great *Shepherd of His sheep*, as He is now (Joh. x. 11, 28, 29) *in virtue of an Eternal Covenant*—hath proclaimed *peace* between

Himself and as many as will be reconciled unto Him (Isa. lvii. 19. 2 Cor. v. 18—20. Eph. ii. 13—17), may *so* make them *complete in every good work* (2 Tim. iii. 17) *as to accomplish His own gracious purpose* (Eph. i. 5—12. ii. 10) by working in them that accepted “new creature” in His sight, which it is now given unto men to be in **JESUS CHRIST**: to Whom be ascribed the glory that is reserved for the ages that shall consummate and crown the ages assigned for the re-constitution of all things under HIM, as the Head and Beginner of Redeemed Man’s immortality (Acts iii. 21. Eph. i. 10. 2 Pet. iii. 13): ch. xiii. 20, 21.

10. Timotheus (he tells them)—in whose company, if God speed him on his way through Macedonia (Phil. ii. 19—23), he hopes himself to *see* them—*has already set out* from Rome. He sends greetings to all, both lay and clerical, members of the Christian Brotherhood, and closes his letter with his usual Apostolic benediction: ch. xiii. 23—end.

## ADDENDA.

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THE Apostle's words in Heb. vii. 3, ἀφωμοιωμένος δὲ τῷ Υἱῷ τοῦ Θεοῦ μένει ἱερεὺς εἰς τὸ διηνεκές—which in the above Annotations have been allowed to pass without remark—ought to have been translated: *but seen now to have been in all* (and so in the above-named) *particulars like THE SON OF GOD is*—i. e. when regarded (as Psa. cx. 4 instructs us to regard him) as *a type of CHRIST*, presents to the eye of faith—AN ABIDING PRIEST, *in the utmost and highest sense* which we can attach to these terms. Thus εἰς τὸ διηνεκές will be seen to have the same meaning here as in ch. x. 1, 12, 14, where it has been duly noticed; and ἀφωμοιωμένος to exhibit another instance of the skilful use which our Apostle has made of the Greek *Present-Perfect Tense*, with which the Reader may compare the remarks on κερημάτισται, ch. viii. 5; ἐγκεκαίνισται, ch. ix. 18; πεποίηκε, ch. xi. 28; ἡντι δὲ ὅτι Χριστὸς ἐγήγερται, 1 Cor. xv. 20. And under the same head we ought to have classed also ch. vii. 26, κεχωρισμένος ἀπὸ τῶν ἀμαρτωλῶν, which we have less correctly interpreted in the note on that passage, than in the Synopsis; see p. 429. The Apostle's intention—after describing “the Man Christ Jesus” *as He was in Himself*, “holy, without taint of evil, without stain of Birth-sin”—was to describe Him yet further, *as He is now in relation to His spiritual brethren*; as the High-Priest of that living Temple of His body, wherein He hath “passed into the heavens,” and been marked off from all other men as that *only SON by nature* Whom GOD

hath made HEIR OF ALL THINGS, and unto Whom “all power hath been given in Heaven and on earth.” Under *this* relation—just as there was to be “no man in the Tabernacle of the Congregation,” when the Levitical High-Priest went in to make an atonement in the Holy Place (Levit. xvi. 17)—the Apostle proceeds to say of Him : *separate, as He is now, from those who*—not having yet been baptized, or (worse than this) who, *quicken*ed with Him in Baptism, yet not *living* with Him in Spirit—*are yet in their sins* (1 Cor. xv. 17) : then adds, in words which serve to elucidate his meaning, *yea, become higher than the heavens*.

Again, in ch. xiii. 20, the Synopsis correcting the Annotation exhibits what, on the fullest consideration of the entire verse, we hold to be the only admissible construction and interpretation of the clause *ἐν αἵματι διαθήκης αἰωνίου*.

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